

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

HERRICK, PENNSYLVANIA, Dec. 17, 1863.

DEAR BROTHER BEEBE:—In making my remittance for the next volume of the "Signs," I would express the sincere hope that you will be enabled to continue their publication; for, with many brethren and sisters who have written, I highly esteem them as a medium of correspondence among the saints who are scattered abroad. How comforting and refreshing to the poor and afflicted soul who feels cast down, as though the Lord had forsaken him, to receive a sweet and cheering message from dear kinsmen in Christ, speaking the language of his heart, and pointing to a healing balm for his maladies, and a blessed antidote for all his woes! Truly, those epistles of love and fellowship with which we are greeted from time to time are like cold water to a thirsty soul. The "Signs" has contained many interesting editorials, and letters from brethren and sisters, during the past year which have afforded me much edification and real satisfaction. I can scarcely forbear referring to many that are now in my mind—some presenting very clear views of the Church and Kingdom of our Lord, which is hidden from the wise and prudent and revealed unto His humble followers. Blessed are they who know the joyful sound! they shall walk, O Lord, in the light of thy countenance, and shall never fail; for their strength is in the God of Jacob! I was greatly pleased and instructed by the comprehensive remarks of brother Leonard Cox, in the seventh number of the current volume, on the purpose of God in the formation of this world, and the display of His power and grace in the salvation of his people. I would like to see his name often.—I assure you, Brother Beebe, I would not dispose of the thirty volumes of the "Signs of the Times" which I have preserved, for the amount they have cost me. They compose a very interesting and valuable library, on christian experience and doctrinal points, which have been ably discussed by many deeply learned in the Old School of Christ—such as Elders Leland, Trott, Barton, Goldsmith, Dudley, Beebe, and our own beloved and lamented Elder West. It is a real satisfaction to employ a leisure hour in the perusal of those old letters; and, although the authors of many of them have rested from their labors and gone to their reward, their works yet speak.

I feel glad that brother Blakeslee gave us his very graphic sketch of New School associations—not that I feel any particular interest in their concerns—but it has served to draw you out in a very lucid manner on the subject, to the satisfaction of my mind, and I think satisfactorily to all that truly value the company and association of those who are members with those of the body of Christ. I do not wonder that brother Blakeslee is jealous

of the encroachments of such bodies, after the experience he has had in the camp of the Philistines; and I do rejoice that he was enabled to break loose from the brotherhood of the "dragons and the owls," and to cry aloud against their abominations, and to sound the alarm at the approach of the wolf, even though he cometh in sheep's clothing. But I think all must agree with you that it will not do to condemn too sweepingly on account of base perversions. In that case what would escape our censure? What ordinance of the church, or precious privilege which the saints enjoy, that has not been seized upon, imitated and perverted by the opposers of the truth? We feel confident that brother Blakeslee enjoys these associational meetings as gatherings of the saints for correspondence, fellowship, and worship; from the difficulties he has often overcome, even with runaway colts and other adverse circumstances to attend them. And for my part, I should feel sorry to relinquish those privileges which Associations afford us of hearing such able champions of the Cross from different parts occasionally, of whose existence even we, with many isolated and scattered brethren, might otherwise be almost or entirely ignorant, and of joining with them in the worship and praise of our adorable King.

Just before our Savior's ascension he held a conversation with his disciples, informing them of many things that were to take place, and of what should befall them of their enemies. He says, "They shall put you out of the synagogue; yea, the time cometh when whosoever killeth you will think he doeth God service. But now I go my way to him that sent me; and it is expedient that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." How comforting are the words of our Lord to his dear and afflicted children, while facing the storms on life's troubled ocean, and having to encounter hidden and malignant foes on every side! "Let not your heart be troubled; ye, believe in God; believe also in me. In my Father's house are many mansions"—and though in the world ye shall have tribulation, be of good cheer, for I have overcome the world; and in me ye shall have peace; yea, this blessed Comforter shall guide you into all truth. A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another. Blessed are all they who truly feel this heavenly union, and love one another with a pure heart fervently. Who amongst all the redeemed family but has found the declarations of our Savior verified in their experience—that in the world they have tribulation, sorrow, and bitterness of heart, but in Jesus they enjoy that rest

and peace the world can neither give nor take away! Our carnal natures may lead us to aspire after wealth and honor, the world may allure us; gold may have its charms; but none of these things can satisfy the soul that really hungers and thirsts after righteousness. How fatal are the consequences to the child of God who is overcome by these corrupting influences! It produces a death to his spiritual enjoyments, and plunges him into great sorrow and anguish of heart for his sin and folly.

Numerous are the inducements which surround the people of God to draw them aside from that sure and narrow path that leads to their blessed abode in the mansions of peace; and our Lord and his apostles have faithfully warned them to beware of these things—to watch and pray, lest they enter into temptation; for the spirit indeed is willing, but the flesh is weak. The world is full of idolaters, who are working all manner of witchcraft to make proselytes who will bow to their idols; and they labor by night and by day to get themselves a great name and vast wealth, and like their ancient brethren, are frequently calling upon the multitude to come and see this great Babylon that they have built. And flattery and lies are employed to draw away the disciples of our Lord after them; but whosoever is enticed and ensnared thereby is not wise. As sheep that stray from the flock and from under the care of the shepherd often become poisoned by unwholesome food, so are those of Christ's flock who are drawn into the counsels and institutions of Anti-Christ. Many have partaken of the poisonous draught presented by the old mother of harlots, because it looked red and cheering, and have become intoxicated thereby, and thus marched unheeding on, "as an ox to the slaughter, or a fool to the correction of the stocks." And when aroused from their lethargy by Him who calls the dead to life, they have found themselves sorely wounded and bleeding. Harken, says the preacher, unto me now therefore, O, ye children, and attend to the words of my mouth; let not thine heart decline to her ways, go not astray in her paths, for she hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to Hell, going down to the chambers of death. Doth not wisdom cry? and understanding put forth her voice? Yes, verily, unto you, O men, I call; and my voice is to the sons of men. Wisdom is better than rubies, and all the things that may be desired are not to be compared to it.

The Savior informs us of some who heard the word with gladness, but when affliction and persecution arose, they were offended. But it is passing strange that any of God's children should turn aside to

vain jangling, and wrangle about things to no profit. Yet so it is and ever will be when they are left to be controlled by their carnal natures. It is a matter of lamentation that there are those who have long professed to be in union with us in the blessed cause of Truth, who have got their passions so inflamed by the political strifes which have engendered our national calamity, that they denounce all who opposed their views, and in their delusion they even reject the truth. How mysterious are the works of God, and his ways past finding out!

I have now filled up the measure of days and years allotted to man, and according to the order of Providence, I cannot expect my stay will be long on the earth. My desire is that the Lord will give me grace, that I may live to the honor of his precious cause, and to the praise of his great name. It is now nearly forty-six years since I have had a name and standing amongst that little company that is everywhere spoken against; but how unworthy and short-coming has been my life and walk! All my hope and trust for life and salvation is in Christ, the Lord, who is a full and complete Savior. I have had many seasons of joy and sorrow, but soon this mortal conflict will be over, and I hope to enter that blessed abode where the inhabitant shall no more say, "I am sick," and where pain and sorrow can never come.

"Then shall I see, and feel, and know,
What 'tis to rest from sin and woe;
And all my soul be turned to song
The praises due to Christ my King."

Dear Brother: The past year has been a marked and eventful one with us, as with many of our dear brethren and fellowmen throughout the country. Loved ones have been hastily torn from our embrace, and we mourn the sad bereavement. But such are the bitter fruits of war, and the nation is now reaping an unwelcome harvest of blood and carnage. May God, who rides triumphant on the storm, in his wisdom and goodness arrest the mad spirit that prevails to such an alarming extent, destroying our peace and endangering our precious liberties, and causing devastation, famine and death.

Although clouds and darkness overshadow the land, and many of God's people are looking and trembling for the final issue of this eventful crisis, I believe that God rules and reigns for his own declarative glory, and the fulfillment of his own eternal purpose and designs, and that Zion is safe under the protection of her King, for all power is committed to his hands, who was appointed of the Father to rule and reign till he put all his enemies under his feet, and when all his redeemed are gathered into the fold, will the end come.

Will brother Leonard Cox, led, give his views on the eighth

ter and fifth verse of the prophecy of Isaiah? Your brother in tribulation,

DANIEL DURAND

NEW CASTLE, Del., Dec. 14, 1863.

BROTHER BEEBE:—In times of prevailing distress, it is a relief to feel that the Lord has not left himself without witness, and that there are a few names yet, who can sympathize with each other, in regard to the abominations that are committed in the land.

Such of us as are so located as seldom to see or speak to each other face to face, find a satisfaction in communicating with each other with ink and pen, and through the medium of the press.

There is a declaration recorded in the visions of John, upon the Isle of Patmos, to which I have been thinking of calling the attention of the brethren. It is this, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. x. 1.

In these dark and trying times there are undoubtedly many brethren and sisters in all parts of our land who are inquiring, "Watchman, what of the night?" "Blessed," then, "are they that read and understand the prophecy of this book?" It is a great privilege and blessing to recognize, even in afflictive dispensations, and the giving rein to the basest passions of wicked men, the hand of God, and the fulfilment of his purposes in prophecy. The events predicted in the passage I have cited, have their location or chronology immediately subsequent to the sounding of the seventh, or last trumpet. Those following the sixth trumpet are recorded from the 13th verse of the ninth chapter to the 14th of this eleventh chapter. In regard to them, and to what has been written of them, the application of some of them to our own time, and to passing events, I have nothing to say or to add. Immediately upon the sounding of this seventh trumpet, great voices in heaven are said to be heard. In order to these voices being heard, it is necessary for them not only to be spoken or uttered, but so uttered and spoken home to the capacity and sense of hearing, as to make themselves heard. These voices utter the fact that the kingdoms of the earth are the Lord's, and that he has taken to himself his great power and has reigned. This has always been the truth. Jehovah has always reigned, and that not only as King in Zion, but King of Kings, and sovereign over earthly governments. Although this truth is recognized in Zion, and by those who are taught by the Spirit, it is quite evident to me that these voices have not yet so spoken but as to teach the nations. By way of illustration, there was a voice in Jehovah's providence once spoken to Nebuchadnezzar, the king of Babylon, which voice the haughty monarch was made to hear and to understand; but the voice uttered only what had always been truth, viz.: That the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. We may expect then, that in connection with the resurrection of the witnesses and the

sequent sounding of the seventh trumpet, will take place in which the voice and prerogative of Jehovah shall be forth in such thunder tones

in the ears and to the sensibilities of the afflicted nations, as has not been since man has been upon the earth. These voices embrace among other things, "That he should destroy them which destroy the earth, and that he should reign for ever and ever. And the temple of God was opened. In what respect then, and during what time had it been closed? If the reader will look at the conclusion of the fifteenth chapter, he will see that seven vials of wrath had been prepared to be poured out upon the kingdom and seat of the beast, and until the accomplishment of these plagues, the temple or church is enveloped in smoke, so that no man is able to enter or penetrate into it. A mystery hangs over her, and she is hidden from view, until the plagues are fulfilled. In this connection you may read: "And after that I looked and behold the temple of the tabernacle of the testimony in heaven was opened." That is, if I am correct, the smoke and mist will all be cleared away in the summing up of these plagues, and the temple appear in full view, and appear as the Temple of God. This disclosure I cannot understand as appertaining to the temple itself, or its inmates. For amidst all the smoke that has enveloped her, amid all the mysterious providences that have surrounded her, there have been eyes that have seen her, and hearts that have loved her, and appreciated her as the beautiful for situation, the joy of the whole earth. In heaven. The discovery of the church in her true character and location, as an edifice which is "God's building," her order and doctrine and organization being not earthly but heavenly, would seem to involve a discovery of the earthly location and carnal and fleshly character of other pretenders and organizations. It would seem to follow that a disclosure of the church divested of all the clouds and smoke would be also a discerning between the righteous and the wicked, between him that serveth God and him that serveth him not. And there was seen in his temple the ark of his testament. In a passage already cited in the fifteenth chapter it appears that when she is seen she is seen as the tabernacle of the testimony. That is, as the repository, or lodging place, of the divine testimony. This point marks every discovery of her. And we should observe it as an important point in the disclosure. This discovery, of itself, is sufficient to identify the Temple of God, or church of our Lord Jesus Christ. This testimony is the truth as it is in Jesus. This will, or testament, embraces all the provisions of the new covenant—that legacy which, according to his own purpose and grace, was given us in Christ Jesus before the world began. It embraces the gospel of Christ and all the spiritual and heavenly blessings embodied in that gospel. The ark containing this treasure has always been in his church, and the word of the Lord has always went forth from Jerusalem. A discovery of the character of this testimony and its whereabouts, of the ark which constitutes its sole repository, &c., will be an ominous and fearful event. It will, of course, be a disclosure of all the hypocrisy and deception of those who say they are apostles and are not. All the intrigue and knavery of those who, with feigned words, have made merchandize of

the people will, of course, suddenly loom up to view. All the various systems and organizations that lack divine warrant must then be exposed. And, of course, their cunning craftiness, whereby they have deceived, and fattened and fared sumptuously upon the credulity of the people, must, and will, come to light. Now, whose readeth, let him understand. All those who have gone in the way of Cain, and ran greedily after the error of Balaam for reward, when the cloud of mystery and smoke is cleared away, must be exposed to public gaze and condemnation as unmasked sepulchres, with all their corruption and abomination. Then shall it be discovered, "that all the righteous blood shed upon the earth," from the days of Abel to the fulfilment of this prophecy, is chargeable to this generation. That the spirit of the flesh has always characterized their movements, and blood and carnage marked their footsteps. Following in the way of Cain, their religious dogmas are enforced with fire and sword, while the humble worshiper is pursued to prison and to death. When the people shall, ultimately, be aroused from their slumbers to see the true cause of all their miseries, and to trace out the source—the ever fruitful source—of mischiefs and calamities, the reader will be prepared for the announcement that follows: "And there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

Statesmen, sometimes say that history repeats itself. We may say, well it may, because religion is the same it ever was, and human nature and sin are the same. Let me say, also, that the fulfilment of prophecy repeats itself. This event that we are now contemplating has been fulfilled in measure, before—perhaps, more than once. I will cite an instance—not merely in proof of this, but in illustration and confirmation of the truth of this prophecy. In the days of Ahab, king of Israel, it will be recollected they had two sorts of religion. But on the part of the one there was but one teacher or prophet. It is said that there were seven thousand men who had not bowed the knee to Baal; yet so concealed and hidden from view were they that even this one prophet did not appear to know any thing of them. It would seem that there was but one individual who openly professed and avowed the true worship, while others, though nonprofessing, were yet nonconforming. I doubt whether even Ahab knew any thing of them, or was aware of their existence. Who, now, among the thousands of Israel, discerns the church, or the tabernacle of the true testimony? Baal has four hundred and fifty well-dressed, popular preachers. The whole religion of the country seems to be that of Baal, while nobody minds that queer, contrary, old man, going about with his mantle. But stop! A calamity has come upon the country—a famine is wasting the land—and, strange to tell, the poor old prophet is hunted up, and the mischief is all attributed to him. There was no nation or kingdom whither they did not send to seek him, and when he was not found an oath was required to be taken that they were not harboring him. I suppose if they had found him, they meant to follow in the footsteps of Cain and destroy him. But mark: the Lord is about to clear the smoke from his temple. The particu-

lar I will not now go over. You may read it in the story of Elijah recorded in 1 Kings xviii chapter. The Lord revealed himself by fire, vindicated his own truth, and his servant the prophet, and disclosed to the assembled multitude the fact that Baal's religion was false, a miserable imposture, and that here was the source of all their calamities and the fruitful spring whence proceeded all their woes. A speedy and terrible retribution from an abused and much-injured people overtakes them.

"Now learn a parable of the fig tree." The downfall of Antichrist is always said to be sudden, her overthrow is at once and complete. In illustration of how this may be, and how it has sometimes been, look back a few years at a powerful organization that existed in this country called by the pretty name of "Temperance." How vast were its funds! How almost countless its members! Its branches were found in every village and hamlet of the land. It claimed to even outstrip the church, in benevolence, and in evangelizing the world. Its character and spirit were at length disclosed, when rejoicing in its greatness and riches, it suddenly attempted to seize upon the civil governments. The fact was not concealed that when clothed with power its dogmas and injunctions would be enforced by legal enactments, on pain of imprisonment, banishment, or death. The same intolerant, persecuting, and proscriptive spirit discovered itself that has ever characterized false religion, and when its true character and objects become thus apparent, it will yet be well remembered how like a millstone it suddenly sunk, and no man to this day knows of its sepulchre.

Strange to tell, men have always been disposed to charge their calamities upon the peaceful and peace-loving saints. Even the burning of Rome was charged to the Christians.

Who shall tell of the lightnings, and voices, and thunderings that shall follow when false religion shall be unmasked, and an outraged and deluded people enabled to track out all her bloody footsteps? Her deformity is destined to appear, and the fact appear that instead of piety and benevolence, destruction and misery are in her ways. We might wonder why all this terrible storm should follow the simple discovery of the temple of God, and the ark of his testament within her. But when we consider that this discovery of the church and of the true worshippers, and that the truth is there and only there, and that the testimony is borne there; and that it always has been there, involves also a discovery of the Antichristian character, the deceptions and impositions of false religion, we shall not think strange.

The Lord has his own way of taking vengeance. Are we reconciled to it, that vengeance belongeth unto him? I have observed that the execution of temporal judgments is not committed to the saints. Elijah, in the instance referred to, did not strike a blow. Gideon, with his little band, looked on while the hosts of Midian destroyed one another. I will not attempt to remove the veil that obscures the future. I am not conscious of a desire so to do. An earthquake, as used in the Scriptures, implies utter subversion and overthrow. Great hail is the element of great Providential destruction. I am apprehensive

that the sanctuary, or outer court, that has been trodden under foot so many centuries, draws near to the time of its cleansing.

The smoke, or clouds, I have referred to, I do not understand as implying obscurity, or muddiness, in the doctrine, or worship, of the church; but the smoke is from the glory of God, and from his power. He is verily a God that hideth himself; and when he cometh, he sometimes cometh in darkness and thick clouds of the skies.

We wait, with patience, the developments of Providence.

Voices are already heard that give inquiet to the inhabitants of Babylon.

Yours, in the gospel,
E. RIPPENHOUSE

COOKSVILLE, C. W., Dec. 19, 1863.

DEAR BROTHER BEEBE:—It affords me much pleasure to send you a dollar for my subscription to the "Signs of the Times," and also one for Mr. — of Toronto, C. W. I hope to send you more shortly. And I can truly say I have been more edified, comforted, consoled, and instructed by reading the last years "Signs of the Times" (which was my first) than by all the pamphlet, tracts, christian papers and periodicals I ever met with since I first placed my feet upon American soil, which is now more than twenty years. The "Signs of the Times" contains so much evangelical experience, so much sound substantial instruction and direction to every Zion bound traveler, so many glorious illustrations of the sacred pages, so much "earnestly contending for the faith once delivered to the saints," which is "the faith of God's Elect,"—so much of the pure milk of the word, the bone and sinews of the gospel,—the genuine, the pure, the apostolic, yet the obsolete doctrine of Christ, together with such clear exhibitions of "the man of sin," "the mother of harlots," or "Babylon the great," that abomination of the earth. And then the Unity of the Spirit, they all speak the same things, giving the trumpet that "certain sound," that sameness of vision, of faith, of feeling, of experience, of hope, all pronouncing the language of Canaan alike, and the word *SIBBOLETH*, with the same accent. These things, together with your Editorials, and the Circular Letters of the various Associations of the Brotherhood form no small source of comfort and consolation to me in my wilderness pilgrimage. I wait with the utmost anxiety the arrival of every paper, (which I regard as the Royal Mail, or preacher,) first, to read myself, and then re-mail or circulate in some way among my friends far and near. And so, during the last year, I have enjoyed a feast of fat things, of wine on the lees, well refined, and that in the midst of a benighted, gospel-despising, and arminian desert.

But brother Beebe, this is not all, but it strikes me that I can discern a great resemblance, a family likeness, a kindred relationship between you and me, and the dear brethren scattered abroad, known by the name of Old School Baptists. Although I did not know that there were any of that despised little flock left until within the past year, nor that there was any family record by the name of the "Signs of the Times." Indeed I had al-

most thought they were all gone home; that the New Testament was the only surviving record of the family; that I was left alone, and the sons of the bond-woman sought my life.

The kindred resemblance to which I refer, may be fairly traced, first in a kindred faith in the various principles of the doctrine of the cross, which are the bulwark of Zion, viz., The Immutability of the Rock on which the church is built; the unchangableness of the Oath and Promise of Jehovah, Father, Son, and Eternal Spirit; The Omnipotent and immutable Architects and fabricators thereof; The allsufficiency of the blood and righteousness of the Surety of the Covenant, God-Man-Mediator, The eternal, everlasting and indissoluble union of Christ and his body, the church,—The electing and predestinating of all the heirs of promise,—the enrollment of all their names in the Lamb's Book of Life before the foundation of the world,—The effectual calling of each and every member of that body, in the dispensation of the fullness of time, by the life-giving power of the Holy Ghost. And finally the all-prevailing intercession of our Great High Priest, and our final presentation before the Father with exceeding joy. Thus we all hold the One Lord, One Faith, and One Baptism, One hope, One way, One God and Father, then consequently we must belong to that whole family named both in heaven and earth. But, secondly, let us turn up the other side of the picture, and we shall find another class of family marks.

The Old School Baptists often complain of leprosy within, they speak of leanness and barrenness, of little faith, of weak sight, weak hope, dark prospects, and a burdened conscience. They also talk of the vileness and wretchedness of the *old man*, of their wanderings and wanderings, of the roughness and crookedness of their paths, and are often led to cry out, "All these things are against me," I shall one day fall! "My Lord has forsaken me, and my God has forgotten me." "Oh wretched man that I am," &c.

Now, my brother, this is a family disease, it runs in the blood, and is one of the strongest family features of the whole; indeed, if I had never heard of any other marks, I would claim relationship by this alone; for I have carried this old man and his blotches about me for thirty years, and that is not all, but I seem to get no better, but rather grow worse. Yet, what is remarkable, these spots only appear when my Beloved has withdrawn from me the glorious light of his countenance.

Tell me, is it so with thee,
My beloved friend Beebe?

But, thirdly, we hasten to consider another family feature. The Old School Baptists have been led to see so much of their own depravity and wretchedness and misery, that is, they have such a perfect peep through the hole in the wall of the old man's house, (see Ezek. viii. 7,) that they not only cry out, "O wretched man that I am!" &c., but they are constrained to seek a Rock that is higher than they, and a never failing fountain of living water, a perfect Christ, a complete Savior, a finished Salvation. A Christ having all fulness, all sufficiency, yea, an

Almighty Christ, one who can save to the very uttermost; The Alpha, the Omega, the Beginning and the Ending, and the Author and Finisher of their faith.

"Nothing in their hand they bring,
Simply to the cross they cling?"

No good works, no free will or agency, no co-workmanship, no Christ and Co., or Christ and company. They being without strength, without hope, without a plea, without holiness or the least fragment of covering, yea, without any thing of themselves, or in themselves by which to commend themselves. Blind, naked, diseased, wretched, miserable and lost! They are led by the Spirit of Life (the family administrator) to him who is made of God unto them the Way, the Truth and the Life. He is their Wisdom, Righteousness, Sanctification and Redemption. He is their Prophet, Priest and King, their Shepherd, their Cleft and Hiding Place, their Rock and Strong Tower, their Mercy Seat, (or Propitiation) their Temple, God's dwelling place, and their Meeting place, their Living Bread, their Water of Life, their Rest, their Sabbath, and their All in All.

Now friend Beebe, although I am a stranger to you and the dear brethren, in the flesh, yet this is my very case and experience, and foundation of all my hope.

I see we have all been chosen in the same furnace, begotten by the same God and Father, and by one Spirit we have all been Baptized into one Body. Indeed it appears to me, (though you may think me bold to claim such high relation) that we were all born in Zion, moulded in the same mould, and educated in the same school, and instructed by the same divine teacher. I am an old man, but I am only about thirty years of age, and part of that time I have been building on the sand, which I found at the foot of Mount Horeb. Indeed, with my fellow-workmen, the Methodists, I tried long to dig up Moses the dead husband, but was frightened from the work by the Thunders of Sinia, and by my own inward abominations. I never had a name but with these sons of Hagar the bond woman, which name I left behind me when I left off digging in search for Salvation by the deeds of the law. Nor do I think I deserve a name now, yet I suppose that the smallest member of a family has the same right to the family name, as the largest. Now, I have been long looking for the *footsteps of the flock*, and have used my utmost to find out my relations, and indeed, I had almost come to the conclusion that I had no brother, but at length through the unerring providence of our Covenant God, I found a few of them at Dundas, in Canada, to whom I have often since, preached Christ, and through them and the invaluable "Signs of the Times," I have discovered a goodly number scattered throughout the United States of America. But, lest I should come to my conclusion, too hastily, let us consider finally another family mark, which, by the bye, I am led to regard as a *mark infallible*, and which is the lot of all the flock of Christ. I mean persecution, tribulation, or a being hated of all men.

Now my friend, this is in the perfect order of things, and is just what our Lord told his little flock when he was about to take his departure from them. The

Church of Christ is not of this world; if it were, the world would love its own, and depend upon it, my brother, the more we are led by the Spirit, the more we are led into the truth as it is in Jesus, the more the world will be enraged, and the sons of the bond woman will raise persecution against the sons of the free woman. But if we preach up the doctrines and delusions of the day, we shall be respected, loved and esteemed by the God dishonoring, Christ rejecting, truth despising, yet loudly professing religionists of our professedly enlightened age. Our glorious Head has said, "Blessed are ye when man shall revile you, and persecute you," &c.

To the persecuted saints scattered abroad, I would therefore like to send my salutation, as I have also an abundant share in this family blessing. Rejoice and be exceedingly glad, my brethren, not because your names are written in heaven; not only because great is your reward in that blessed country, your home; but because you are counted worthy to suffer for his name sake. And because you have not been called by worse names than our Divine Master was, and that by the same kind of professors, to-wit: the Pharisees.

But to the point. If I cannot prove relationship by sameness of faith, feelings and experience, being washed in the same blood, begotten by the same God the Father, born by the same Eternal Spirit, and predestinated to the adoption of sons, and that to the same inheritance; then, doubtless, I can claim it by being called by the same names and titles which have been given me, in common with yourselves, by the professional world, namely: Hyper-Fatalists, Predestinarians, Narrow-minded bigot, Calvinist, &c. Now, if these things do not prove my brotherhood, I know not to what family I belong. I do not know how I should hold, or have; the same faith with you (even on the Sabbath), which I have not been taught of man; nor why I should receive the self-same opprobrium. I have had no name among the religionists of the day for about twenty-seven years; nor have seen but few before with whom I could hold fellowship. Indeed, I never applied but once, and then was rejected, because I held the eternal, everlasting, and indissoluble union of Christ and his people. I, therefore, conclude that I have found the flock, the household of faith, my brethren, my Father's house, my kinsmen, and I am a brother—though an unworthy one. I shall, therefore, from henceforth, call myself an Old School Baptist, and rejoice that.

At length I've found a name
Among the sons of fame!

While I remain yours in the bonds of the everlasting covenant,

J. SOADY.

P. S. I can not send away this hasty scribble (which you can do with as you please) without thanking you for your reply to brother Tucker on the Sabbath. It contained the views which I have held for the last twenty years on that subject for which I have been persecuted more than for any other truth which I have received from the Father. It is strange—very strange;—but I almost thought I was nearly the only one in the world that could see that Christ is the everlasting

Sabbath of his people, before I read brother Blakeslee. J. S.

NEAR CONOVER, Ohio, Dec. 27, 1863.

BROTHER BEEBE:—I herewith send you one dollar for the forthcoming volume. I am now within a few days of eighty-two years old, I have been a constant subscriber and reader of the "Signs of the Times" nearly thirty years. According to the course of nature I am here but a few more days, and I would not be without the satisfaction of the perusal of them for any consideration. I have heard but one Old School Baptist sermon for upwards of a year. I am so old and infirm that I can but seldom get out to meeting, especially in the winter. I made a profession of religion nearly fifty years ago, and since that time I have underwent the buffetings and temptations of Satan, and the powerful influence and workings of the *old man*, so that I am nine-tenths of my time doubting whether I am a real possessor or not, for

I am so vile, so prone to sin,
I fear that I'm not born again.

I know by sad experience, according to the declaration of the apostle, that "In me that is in my flesh dwells no good thing." He says, in another place, The works of the flesh are manifest which are these; adultery, fornication, uncleanness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murder, drunkenness, revelings, and such like. These, if not restrained and kept under by the power of God, will act and make themselves manifest: witness the case of David and of Peter.

If our eternal salvation were not by grace alone by and through our Lord Jesus Christ, I would certainly despair. He is able to save to the uttermost. He came to save, the chief of sinners, he not only saves from the condemning power of sin, but also from its reigning power. He accomplished the one by giving his life a ransom, and shedding his blood to answer all penalties or demands of the law; and by the same life and blood he cleanses from the reigning power of sin (that is) his church or people, and none others; for he has redeemed them out of every kindred, tongue, and people, and nation (not with) and made them kings and priests unto God.

Now brother, when I take a retrospective view of my christian life and travels, and compare it with the experience and travel of numerous correspondents, I have to exclaim,

"Surely others do not feel what is often felt by me;
Such trials and temptations, perhaps they never see."

"Like one alone, I seem to be;
Or is their any one like me?"

"But, when I count up all the cost,
Without free grace, I know I'm lost."

When I sat down to write I thought I would write but a few lines; but I have scribbled over a considerable paper, and when you see it, brother Beebe, and think it will take too much precious time to read it, throw it aside, and all will be well. But if you should read it, and think there is any thing in it worth putting in the "Signs of the Times," do so, and if it should meet the eyes of any of your numerous correspondents who have been, or are now traveling the same road, either a brother or sister, I would like to hear

from them through the same medium, the "Signs of the Times." Yours, as ever, in bonds of tribulation.

JOHN WILSON.

CAMBRIDGE, Ohio, Dec. 13, 1863.

BROTHER BEEBE:—I have succeeded in obtaining these new subscriptions to your valuable paper, the "Signs of the Times," and I will try to get you some more as soon as I can, for I do esteem it a great privilege to have such a paper to read, containing as it does, according to my weak judgement, the glorious news of salvation by Grace, unmerited by such sin polluted hell-deserving creatures as all of God's saved and called ones have seen and felt themselves to be when it has pleased God to quicken them by his spirit. Then, but not until then, did they see and feel themselves sinners helpless and lost. Well does Newton describe their state and feelings, thus

"The worst of all diseases, is light compared with sin.
On every part it seizes; but rages most within;"

And why? Because light maketh manifest. Poor souls they see themselves in a sorrowful condition; for until now, they had thought their prospect for heaven was fully as good as that of their neighbors. But now alas! the scene is changed, all their goodness has fled, and they feel themselves justly condemned and have no way to escape the vengeance so justly due to such sinners as they see themselves to be. But when it pleases God to reveal Jesus to them as suffering in their law room, and that he has died that they might live; what a change of feeling. The poet describes it better than I can.

"Jesus all the day long,
Was my joy and my song;
O that more his salvation might see;
He hath loved me I cried,
He hath suffered and died,
To redeem such a rebel as me."

The whole hymn very appropriately describes the exercises of the young christian, for is it less joyous to the old saints, though they have learned that they can not adopt the same language "all the day long," as once they could. The old christian has learned that it is through much tribulation he must enter the Kingdom of Eternal repose:—that this world is not his home. He must pass through death's dark door to enter into that repose where sin, sorrow and pain, with all the ills of this life can never more disturb his peaceful breast. There he shall have an uninterrupted privilege of joining in the unceasing song of praise to him who has saved us, and called us, not according to our works: No, dear brother, for all our works were sinful but it is "according to his (God's) own purpose and grace which was given us in Christ Jesus before the world began."

Dear Brethren, what obligations we are under to our God for such love to us. Should we not obey all his commandments? "God, who is rich in mercy, for the great love wherewith he has loved us, even when we were dead in sin, hath quickened us together with Christ: by grace ye are saved, through faith, and that not of ourselves, it is the gift of God: not of works, lest any man should boast: for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Dear brother, as God hath ordained that we should be holy and without blame before him in love, is it not our

indispensable duty to deny ourselves of all ungodliness and worldly lusts, and to live soberly, and righteously, and godly in this present world: for the eyes of the world are upon us.

Brother Beebe, I have written more than I intended, as I only designed to write you on business, but my mind has led me on thus far—and I must stop, lest I weary you. What I have written is at your disposal; if you see fit give it a place in your paper; if not all will be right. I was glad to see M. M. Hanna's communication, from Iowa, in No. 22. I would say to her, I answered her kind letter to me; but received no reply. Also to brother Thos. Rose of Pennsylvania, I answered his, and I would like to hear from them both again if they think me worthy. Yours in the fellowship of the gospel.

JOSHUA DICKERSON.

CORYDON, Ind., Dec. 1, 1863.

DEAR BROTHER BEEBE:—As the readers of the *Signs* journey along the checkered pathway of life, making their way from one disappointment to another, I doubt not they are often made to rejoice in the continued visits of your paper, whose pages are laden with the hopes and fears, the trials and triumphs of God's humble poor—sending far and wide the glorious intelligence that the Lord has yet power on earth to forgive sins, and which constitutes some of the proof that the kingdom which the God of Heaven long ago set up, shall never be destroyed. It is indeed a source of great satisfaction that we are still blessed with such a faithful and peaceful messenger as the *Signs of the Times*, so diverse from all other publications in the world; and in its peculiarities showing that it bears relation to a "peculiar people." It may not be styled a gallant ship, and we are sure it is no galley with oars, but is rather a vessel chosen unto honor, and its pathway is the broad river of Brotherly Love, freighted with heavenly wisdom and affection; its destination, peace, instruction in righteousness and religious enjoyment; and on the pennant is the imprint of the Master's hand, "Peace on earth, good will towards men." To drop the figurative, we should, and I think we do, regard the "Signs of the Times" as a bond of union, sympathy and love; and to its cheering notes the outcasts of Israel should give a listening ear—"turning away their ears from the hearing of blood," which now poisons every breeze and tantalizes the inmost feelings of so many of earth's inhabitants. The Lord has been kind to his children, in raising you up, esteemed brother; and amidst the arduous duties it involves, sparing your life to send forth this banner of peace so long for their encouragement and comfort, and for the mutual welfare, spiritually, of one another. In view of this blessing is there not propriety in making the enquiry, Do we as a denomination fully appreciate and prize the advantages of having among us a paper "devoted to the Old School Baptist cause?" Do we truly realize and properly estimate the enjoyment we derive from its perusal, and do we regard as we should the misfortune it would be if its light should go out, and we should cease looking for its friendly face?

I think it is evident that your paper

has many warm and devoted friends from the manner in which, last spring, in a dark hour, they rallied to its support. But are we prepared, brethren, one and all, to renew promptly our subscription, and thus not only strengthen the hands of a Father in Israel, but also draw down blessings upon our own heads? Surely there can be no dissenting voice; surely no one can withhold the pittance that will secure to him intercourse and sweet communion with the blest citizens of the Commonwealth of Israel, and make him an equal sharer in the rich legacy of religious instruction and understanding thus placed within his reach.

One of old says wisdom is the principal thing, therefore get wisdom, and with all thy getting get understanding. May we not properly look for wisdom and instruction in these pages where fathers in Israel, teachers and pastors, and Zion's children, old and young, bring their offerings as into a common treasury; and thus by adding "line upon line, precept upon precept, here a little and there a little, they shall build each other up in the faith, and cheer one another in their weary pilgrimage through this sorrowing vale. But there are, doubtless, hundreds of humble christians who love the truth as set forth by the Old Baptists that are yet strangers to this messenger of Peace and Truth. How would it be strengthened and its sphere of usefulness increased, could they all be induced to become partakers of the common benefit. The primitive saints had all things common; cannot Christians now encourage this medium of correspondence, and thus share in common their experimental knowledge of Jesus, their holy faith and christian fellowship, being disciples of our Lord, adherents of one faith, and subjects of one Baptism.

To this end will not each present subscriber renew, and then in addition do all that he can. Perhaps, Brother Beebe, it would be more seemly in me to permit older friends who have long stood by your paper to eulogize its character, and I am sure I would prefer that some one more capable would urge its claims, but rather than have it undone, I would venture an humble word myself.

Dear brother Beebe, my hope and prayer is that the Lord of Hosts may long keep you upon the high wall of Zion, giving you an eye single to the welfare of her inhabitants; strengthening you with might by his Spirit in the inner man, and also with sweet assurances of his everlasting love. And may the Spirit of Him who prepared a table in the wilderness, bringing quails and bread from Heaven, opening the rock that the waters should gush out, supply, guide, restrain and control in all things appertaining to our enjoyment, as seemeth good in his sight.

SAMUEL B. LUCKETT.

MELMORE, Seneca Co., Ohio, Dec. 28, 1863.

DEAR BROTHER BEEBE:—I again forward to you my remittance for another year's subscription to the welcome messenger, the "Signs of the Times," in which are published many excellent things in which God's people are interested. Often when reading the editorials and the many precious communications written by dear brethren and sisters, I think that I love them, many of whom I have never

seen or expect to see in this sin-d sordered world, in which war, contention, strife, murder and bloodshed so fearfully and extensively prevail with those who are under the influence of the spirit that Cain was under when he slew his brother Abel. But how different is that spirit which governs those who are led by the spirit of holiness, as was Abel when he offered unto the Lord a more excellent sacrifice than that of Cain. I cannot believe that those who have tasted that the Lord is gracious, can, under any circumstances, seek to harm their fellow-men.

In September last I was favored with the company of several brethren in the ministry when at the meeting of Columbia Church, in Jackson Co., Michigan, namely: Elders John Fisher, Wm. Jackson, and Thomas Swortout, who resides there. Before leaving the brethren some of them requested me to write some account of that meeting for the "Signs of the Times." I have not complied with their request before; but will now make a very short statement. The meeting commenced on Saturday before the first Sunday in September, at ten o'clock a. m. Continued on Sunday till evening. It was throughout to me very interesting. The preaching was instructing and encouraging; the brethren appeared to enjoy the truth which they heard, and the congregation was orderly and attentive. Brother Fisher is an old man, but possesses a strong mind for one of his age, and is sound in the doctrine of God our Saviour. He is a native of Holland, but speaks the English language quite well, and is easily understood, and conveys his ideas plainly.

Your's in Tribulation,

LEWIS SEITZ.

SCOTT COUNTY, KY., Nov. 22, 1863.

BROTHER BEEBE:—Owing to the protracted illness of brother Dudley, we have for the last three meetings been deprived of his highly prized services, consequently, at our meeting to-day, which has been temporarily changed from the fourth to the third Saturday in each month, our highly esteemed sister Hawkins, desiring to forward her remittance for the renewal of her subscription, I volunteered to send it on for her, both on her own account and the solicitude which I feel for the "Signs of the Times," which I think all Christians should exert themselves to perpetuate their circulation. Even those of us who are blessed with an able ministry to go in and out before us, are often comforted in reading them. The relation given by some dear babes in Christ, of their travel along the dark, gloomy and desponding valley of guilt and condemnation, consequent on the conviction of their true condition as sinners before the just and holy God, intensified almost to desperation by contrasting their own with the pure character of him who bore so long with such hell-deserving sinners as they have viewed themselves to be made manifest by the light of revelation, and their final deliverance revealed to faith given them in our Lord Jesus Christ. And in addition to that, how often have the saints been edified, their minds enlightened and relieved by the able illustration of scriptures, not only by the editor, but also by many other capable brethren. But apart from these, to some extent selfish considerations, should not every true lover of the

Lamb be willing; yes, anxious to perpetuate their circulation in view of their many more unfortunate dear brethren and sisters scattered throughout the broad extent of territory over which the "Signs of the Times" are circulated, who look alone to them for the comforts enjoyed by those who have the privilege of hearing the preached word; should they not think the amount from each, necessary to insure a continuation of their publication, a small sacrifice for the comfort and consolation afforded some brother or sister in the Lord, who is far removed from kindred and friends, and where perhaps the light of the truth never reaches them in any other way, to keep false teachers from beclouding their minds with error? It seems so to me.

But, brother Beebe, I only intended to remit for sister Hawkins when I commenced.

I am happy to inform you that brother Dudley is recovering from a severe attack of diphtheria, which seemed, at one time, about to remove him from his field of usefulness on earth to his reward in Heaven. We are blessed temporarily with the service of our much esteemed brother Theobalds.

I enclose one dollar for sister H. and another as a small pittance for the purpose of aiding thus much the object above mentioned.

Since writing the above, I have had the pleasure of seeing and conversing with brother Dudley, who, I am happy to say, is fast recovering, but will, from the nature of the complaint, be unable to preach for some months. He is weak in body, but strong in the faith that has sustained him hitherto, both as a Christian, and as a persecuted minister of the gospel for more than forty years.

Your brother, in hope of eternal life,
E. H. PARRISH.

ROXBURY, N. Y., Dec. 15, 1863.

BROTHER BEEBE:—Amidst the cares and confusion of this unfriendly world, I will try to say a few words to the brethren and sisters which are scattered abroad. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." With me it is a very dark and gloomy time: but still in the midst of darkness there is now and then a ray of light breaks in upon my troubled soul that affords me some comfort. Some passage of scripture such as "Be still and know that I am God." I am so much unconcerned to the will of Heaven that it causes me the most trouble of anything in this world. Many times I think it is not possible that I am a Christian: but when I hear those whom I believe are Christians speak of their trials I find them to be the same as I have, and I take courage and travel on, but alas! I make many blunders by the way.

I will close by wishing all grace, mercy and peace. May they attend you all throughout this mortal life, and at last may you be crowned with immortal glory for evermore, is the desire of an unworthy sister, if one at all.

THIRZA KILPATRICK

PORT JERVIS, N. Y., Dec. 27, 1863.

ELDER BEEBE:—Dear Brother in Christ. The year with all its changes and vicissitudes, has come nearly to its close, and it becomes us to send in our remittances to

renew our subscription to the "Signs of the Times." They come to us regularly, and we hail their arrival as a welcome messenger: for they bring to us, as it were, food for a hungry soul. We esteem them next to our Bible, as they explain and open to our dark and ignorant minds much of the truth of the everlasting gospel. And in reading the experiences of the people of God, we find that they are a tried people, and we bless God that it is so, for

"Trials makes the promise sweet,
Trials give new life to prayer,
Brings us to the Mercy Seat;—
Lays us low, and keeps us there."

We have read the "Signs of the Times" two years, and they bring to our minds, when in England we sat under the preaching of the gospel of Christ without any adulteration; but that happy time has passed, and we feel at times that we are groping our way along in the dark. But in reading your editorials, and finding them to correspond with the Word of God, our very souls are animated, and we sincerely hope they will be continued. Although the people of God are scattered abroad, we bless God's holy name, he will always have a people, and at some time they shall all meet to praise his name through eternity.

When we wrote one year ago, for this year's paper, we asked for your views through the "Signs of the Times," on Judges v. 23. Now if it is not asking too much, by so doing you will greatly oblige us. As we have not seen them, we thought you had forgotten our request.

We send you two dollars, one for our own subscription, and the other for a new subscriber. We trust that the blessing of God may attend your faithful labors, and that you may long be spared to proclaim the glad tidings of salvation on the walls of Zion, which is the sincere desire of your unworthy friends,
WILLIAM AND MARY WHITE.

SALINE, Mich., Dec. 28, 1863.

MY DEAR BROTHER:—In the best bonds and partaker of the same Spirit, redeemed by the same blood, chosen by the same Father, and traveling through the wilderness, and journeying to the same resting place, and to the same blessed, happy and peaceful home, where tears will no more be shed on account of sin. My dear, dear brother, for the truth's sake, I send you these few lines, to say I wish you to send me five copies of the "Signs of the Times." I should have sent for them one or two years before, if I had known there was such a blessed paper published. The first I knew of your paper was from a brother in the same old path, to whom I was speaking of the "Gospel Standard," which I had brought from England with me when I came to this country, which is now about eighteen years ago. When we came in we could not find any spiritual food, so we, four families, used to meet at my house every Lord's day, and read, sing and pray together for an hour or two, and then part.

This practice we kept up for four or five years, when providence parted us, and since then I have been from one place to another, but never could find such men as Mr. Gadsby, J. C. Paul, J. Worburton and others to whom I have listened many times, and many brethren from the living family have I received through the Gospel Standard, of which I have ten

or twelve volumes.

Now, brother Beebe, send me five copies, and please find enclosed ten dollars, as I see you are in arrears by the paper, so you will accept of the five dollars to help sustain the publication of your blessed work of experimental truth.

E. WALLINGTON.

DENSMORE, Ohio, Dec. 23, 1863.

DEAR BROTHER BEEBE:—I feel this morning that I am a poor sinner, and entirely helpless when left to myself. How true are the words of the Savior, Without me, ye can do nothing. But I must tell you and the brothers and sisters who are scattered up and down in the earth, (that is if you publish this) that I feel some evidence this morning that the Lord has not forgotten me, though so unworthy of his notice. He assures me from time to time, that I am his special care; and I desire to love and praise him for his goodness which I have experienced in times and ways without number. Sometimes the way appears so dark and gloomy that I long to quit the shores of time and go home to rest. O that rest which will never be disturbed by sin or Satan. Who of my Father's children would not desire to quit this poor sinful world for the holy city, New Jerusalem, where we shall be able to praise and adore the Holy One of Israel, who is worthy of all honor and praise forevermore.

Perhaps I should not feel so dispondent if I could hear the gospel preached; but I am deprived of that blessed privilege. A few years ago how I enjoyed my meetings with the little church called Providence, where I heard the unmixed Gospel from Elder Beeman, and my soul longs for it again. I think, sometimes, I would care for little of this world if I could hear the preached word. But, if it is the will of Him who cannot err, I ought to be reconciled. And now, my brothers and sisters, I would say to you: If you have the privilege of hearing the Gospel proclaimed, you cannot appreciate it too highly. I would say to you: Let no vain excuse deter you from going to the house of God. Wait on the Lord, and wait on his ministers; for they are sent by Him: Look after their necessities, and count them worthy of double honor, for they have more to contend with than those who are only silent listeners; because it is their duty to preach, not knowing what they will receive. That does not make our duty any less towards them. What I have written I have written in love to my dear kindred in Christ; for

The friends that most cheer me
On life's rugged road,
Are the friends of my Master,
The children of God.

I will now close, knowing that Brother Beebe will do right with this imperfect scribble; if he rejects it, it will not hurt me; for I sometimes feel that I am trespassing too much in writing anything for your perusal. But, who shall I converse with, if not with my Father's children?

I remain, as ever, your sister in tribulation,
REBECCA M. ROBBINS.

ORDINATION.—The Mt. Hope Church of Predestinarian Baptists, in Putnam County, Mo., having called on her sister churches to send their Elders and brethren to sit in counsel for the purpose of examining and ordaining to the work of the gospel ministry, Brother T. S. Williams

The Council convened, viz: From Hazel Creek, Elder I. D. Sidwell, and brethren D. Sidwell, M. P. Tipton, G. Green, and J. Sidwell; From Goshen Church, Brethren F. B. Buster, M. Epperson, Jacob B. Lloyd and A. B. Lipp. Also Brethren W. Carder, R. Turner and G. Clark, who being present were invited to a seat in the Council.

Antioch Church, Elder J. Hann and Brother A. C. Althiser, also Brother J. M. Stout of Siloam Church being present, were invited to a seat in the Council.

The Council organized by appointing Elder I. D. Sidwell, Moderator, and A. B. Lipp, Clerk, assisted by J. M. Stout.

The candidate was then presented to the Council, who after due examination, having given full satisfaction to the Council, was by their order regularly ordained by Elders I. D. Sidwell, John Hann, and John Collins.

Ordered by the Council that these proceedings be published in the "Signs of the Times," and Brother J. M. Stout was appointed to forward the same for that purpose to the Editor.

I. D. SIDWELL, MODERATOR.
A. B. LIPP, CLERK.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1864.

INTRODUCTORY SALUTATION.

With thanksgiving to the bountiful giver of every good and perfect gift, we greet the advent of another New Year, and pray that it may be attended with greater happiness to our readers than the last two of its predecessors have been. Our devout gratitude is due to our gracious and long-suffering God, that amid all the calamities, strife, conflicts and carnage of the last year, our lives have been preserved, and we have been favored so far beyond many of our fellows. But as our days are flying faster than the weaver's shuttle, hurrying us on to that destiny which lies before us, it is meet that we should enter upon the developments of the new year with ardent prayer that God may guide, direct, support and protect us in and throughout all our subsequent pilgrimage. May the God of all grace so teach us to number our days that we may apply our hearts unto wisdom. And if we be risen with Christ, may we seek those things that are above, and may we set our affection on things above, and not on things on the earth. Here on earth we have no continuing city; we are but wayfaring and transient passengers, rapidly filling up the measure of our days, and hastening to the house appointed for all the living.

Who of us, in a retrospection of the past year, can feel satisfied that we have passed the time of our sojourning with that singleness of heart that becomes us, as the professed followers of the meek and lowly Lamb of God? That we have used our example and influence in striving to allay the spirit of strife and discord with which all the elements around us are so fearfully surcharged?—Who of us can feel assurance that the blessing of the peace-maker belongs to us. We may not have designedly fanned the flame of discord, or urged our fellow men to deeds of blood guiltiness, but have we exemplified in our own lives and deportment the spirit

which breathes "Peace on earth and good will to men?" A most solemn obligation rests on us who profess the religion of him who, when he was reviled, reviled not again, lest we belie our holy profession, deny our Lord and Master, and earn for ourselves a classification with those who have gone in the way of Cain.

But whatever may have been our waywardness, our wanderings, God has graciously spared our unprofitable lives, and here we are now entering upon the incoming year as monuments of the forbearance and long suffering of our merciful God. May the sincere aspirations of our hearts arise in thankful strains of praise to God, and in supplication that he may grant us grace to keep us from evil, and that his Holy Spirit may guide us in the way of holiness, for his name's sake.

In entering upon the labors of the new year, our patrons will naturally expect an expression from us in regard to our designs and our prospects. It is true paper and all other materials for printing are very high, and the general rise in the price of provisions, fuel, rents, clothing, and all the necessities of life will increase the expense for labor, so that the actual cost of publishing will be increased about fifty per cent. above the average cost for the first twenty-nine years of our labor, and the depreciation of our paper currency below the standard value of gold, would justify a proportionate increase in our terms; but still, as we greatly desire to keep our terms of subscription within the limited means of the poor, we have undertaken to adhere to our old terms. Yet in doing so, we have presumed on the noble generosity of our more affluent brethren and friends, whose seasonable aid during the last year, saved us from loss, and enabled us to supply the paper to several hundred non-paying subscribers. There are scattered through the country, as our brethren are well aware, very many aged, infirmed, and poor, who take great delight in reading the "Signs of the Times," but are really too poor to pay even One Dollar a year for the privilege: these, to the extent of our ability, we have always endeavored to supply gratuitously, but many of them during the last year have been supplied by the liberality of kind-hearted friends.

We were also substantially aided by the vigilance of our friends in procuring for us new paying subscribers. Our list during the past year was increased nearly one thousand. With an enlarged circulation the "Signs of the Times" would be remunerative at one dollar a year paid in advance, provided all were able and prompt to pay that amount, but to enable us to supply the needy we require not only an increase of paying patronage, but the generous contributions of those who are able and willing to assist.

We do not deem it expedient to offer any pledges to our subscribers in regard to the manner in which we intend, if spared, to conduct the publication, more than to say, the best and utmost of our ability shall be employed to make the "Signs of the Times" an interesting and edifying visitant; as the thirty-one years of constant devotion to the work will afford more reliable indemnity than any amount of verbal pledges we could make. For nearly one third of a century our sub-

scribers have born with our infirmities, and kindly overlooked our failures and our imperfections. They have always stood by us, through evil and good report, and when we have been wantonly assailed by persecution, and the venomous tongue of slander has been employed against us, they have never yet failed to come to our rescue. We are not aware of any essential change in our sentiments in regard to the doctrine, order or ordinances of the gospel since we first commenced our labors, thirty-one years ago. We do flatter ourselves that so long a correspondence with very many thousands of our brethren in all parts of the country, embracing those of all ages, gifts and peculiarities has served to strengthen our faith, enlarge our understanding, and to greatly confirm us in the doctrine and practice by which the Old School Baptists are distinguished from every other religious profession on earth.

If our brethren and friends are looking for anything more or better in the forthcoming volume than they have had in the former volumes, we fear they will be disappointed, although there is abundant room for improvement, and so far as God shall give ability, our constant aim shall be, as it has hitherto been, to do the best we can.

Sensible as we are of short-coming on our part, we feel a pleasing consciousness that we have not shunned to declare all the counsel of God (so far as we were able) from any fear of consequences. We are certain that God himself will sustain his own eternal truth, and maintain his own most precious cause, against any and all opposition, and if we have been or shall be permitted to publish anything incompatible with God's cause and his truth, the sooner it shall be exposed the better.

As we begin the new Volume, we enter the sixty-fourth year of our natural life in the flesh: one-half of that time has been devoted to the publication of this paper. The allotted years of man are now drawing rapidly to their close. But a very few more years can be reasonably anticipated at the very most, and as we descend the steep declivity of mortal life, should we still be spared, our mental as well as physical powers must fail. Our readers will doubtless discover that the meridian with us has long been passed, and the declining of our sun, so far as our days on earth are concerned, indicates that it soon will set. But the Sun of Righteousness, with healing wings bears upward the hope of immortality, so that, although the outward man decays, the inward man is renewed day by day.

INSTRUCTIONS TO SUBSCRIBERS, AGENTS, AND

CORRESPONDENTS IN GENERAL.

"You" will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received them, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another,

will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

POSTAGE.—Those who desire to take the advantage offered by weight, instead of the number of papers in a package, will greatly oblige us by having the whole package for their Post Office addressed to one person, then for every four ounces, or fractional part of four ounces, the postage will be one cent. A package may contain 4, 8, 12, 16, or 20 ounces, and the rate will be no higher for every four ounces than if they were divided into four ounce packages.

It would impose on us a very great amount of labor and expense to divide all the packages into four ounce bundles, and save nothing to our subscribers. We will, if desired, stamp the names on each paper, and envelope all that go to each office, and address the bundle to the care of any one, then the package may be taken from the Post Office and distributed to the subscribers, or they may be left at any store in the vicinity to be called for, as may be arranged by those who subscribe.

Besides the saving of labor and expense to us, we shall avoid much confusion and liability to mistakes, by sending the whole package for each Post Office to some one address.

THE issuing of this number has been delayed by circumstances which we could neither anticipate nor avert. Our printer, with whom we had contracted, and on whom we depended to perform the mechanical work, left us without giving us seasonable notice, and at a time when we were unable to procure the requisite help.

We will endeavor to soon make up for the lost time, and, in a short time, bring our paper up to its dates. Could we have foreseen the delay, we would have apprised our readers, and so prevented the anxiety which many of them have felt.

We have some valuable communications on hand, which will shortly appear. Our correspondents, we trust, will bear with us; and, in the mean time, continue to write and forward their letters of love, as they will soon be needed.

We are very much crowded with obituary notices. The publication of some of them must be delayed—at least, until our next issue.

We feel a deep sympathy for our bereaved friends who have been called to part with near and dear relatives; and could we, without doing injustice to our patrons, we would cheerfully give place

for their extravagantly lengthy notices in our record of mortality. Those now on hand will, if possible, be inserted as soon as we can make room for them, with as little abridgment as we can afford; but, hereafter, to secure an insertion, they must be brief. A long string of imperfect verse is of no interest to any but the composer, or some of the near relatives, while it never fails to crowd out matter of more vital importance. Occasionally, there may be some remarkable circumstances of general interest, which may be tolerated; but, as a general thing, lengthy obituaries give dissatisfaction to the readers.

We have now nearly five thousand subscribers, scattered all over our land, where the mails can convey them. At this time, death is sweeping over our country with unrelenting violence, on the sea and on the land, in the army and navy, as well as in the ordinary course of things; and should we record all the obituaries which are sent to us, without abridgment, we would have no room for other matter. A verse, or two, of original, or of well selected poetry, appropriate to the subject, may, sometimes, be admitted; but we must insist on short obituaries.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawing to a close, we deem it important to advise our agents and subscribers of the operation of the *New or Amended laws* regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following:—
“**POST OFFICE DEPARTMENT.**
Appointment Office, Washington, Aug. 17, 1863.
Sir: The rate of postage on the *Signs of the Times*, a semi-monthly paper, published by you, when sent to regular subscribers, should be six cents a quarter, payable in advance. Instruction No. 36, of New Postal Law, provides that, “small newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages, to one address, at the rate of one cent for a package, not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.” A copy of New Law is sent you. See Instruction 36, and Table of Postages, page 84. Respectfully your obedient servant,
ALEXANDER W. BENDALL,
Postmaster, New York, N.Y.”

From these instructions it will be seen that a single copy of the *Signs of the Times* to one address, will be six cents per quarter, or twenty-four cents a year, paid quarterly in advance. And the four papers, directed to one address, weighing but four ounces, will be subject to the same postage, and no more, than one copy to one address. Our paper, weights a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months. It will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage, as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies, and in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to prepay their postage at the respective Post Offices quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies sent to one Post Office, let the subscribers designate some one person to whom care they shall be addressed, and thereby they will save three-fourths of the postage when they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new law, as we prepay the United States postage for them to the lines, and their Canadian postage will be as formerly.

Donations and Subscription Receipts.

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Total receipts, since December 1, 1863, including contributions and sale of books, collection on old accounts, &c., \$734.15

NEW AGENT—Peter Meredith, Delaware.

Marriages.

Dec. 21—At the house of the bride's father, near Brookfield, N. Y., by Elder Gilbert Beebe, Mr. MARTIN V. Abstin, of Otisville, and Miss EVELINE BLIZZARD, daughter of Alfred Blizard, of the former place.
Dec. 21—At the Meeting House of the Wallkill Baptist Church, by Elder Gilbert Beebe, Mr. GEORGE GODFREY, and Miss CORNELIA A. MCGHEE.
Nov. 26—Near Titusville, N. J., by Eld. P. Hartwell, Mr. JOHN M. DELAMATER, of Alexandria township, and Miss BRUCE DRAKE, daughter of Dr. Charles Drake, of Hopewell.
Dec. 8—At Hopewell, by the same, Mr. JACOB HERRICK, and Miss ADRIAN WHEAT, both of Hopewell, N. J.
Dec. 10—By the same, Mr. JOHN V. BIGGS, of Newark, and Miss SUSAN M. KISS, of Hopewell.
Dec. 24—At Brook Haven, N. Y., by the same, Mr. CHARLES H. HALSEY, of Southampton, and Miss MAELVA D. TERRY, of the former place.
At the same time and place, by the same, Mr. WHITMAN W. OVERTON, and Miss LYDIA L. TERRY, both of Brook Haven, N. Y.
Dec. 22—At the residence of the bride's father, in Andes, N. Y., by Eld. Isaac Hewitt, Mr. HENRY W. POWELL, of Roxbury, and Miss ANNA HUGHES, of Union Grove, N. Y.
At the same time and place, by the same, Mr. DAVID G. PERKINS, and Miss JULIA M. HARRIS, both of Andes, N. Y.

Obituary Notices.

DIED—At New Vernon, N. Y., December 28th, 1863, of typhoid fever, Mr. ISRAEL EVERETT, in the fifty-fourth year of his age.
BROTHER BEERS:—Please publish in the *Signs of the Times*, the death of my beloved sister, RA-
CHEL FOLDEN, who died July 5th, 1863, aged seventy-one years, of diphtheria. Her illness was short, but severe. She had been a member of the Old School Baptist Church for nearly fifty years, a devoted Christian. I have often heard her speak of death, and wish that her days might not be long, as she was wearying of this "house of clay," and longed for the mansions of rest. My sister had not walked without the assistance of crutches for over twelve years; and yet she was never heard to murmur, or complain. During the greater part of the summer she was confined, almost wholly, to her room. She had been living with me nearly five years. She was a reader of the *Signs* for a great many years. Yours, in hope of eternal life, a sister,
MARY WHITLOCK.
JACKSONVILLE, Illinois, Dec. 22, 1863.
DEAR BROTHER BEERS:—By request of my daughter, Mrs. Sally Ann Warren, I send you the following obituary, which you are requested to publish in the *Signs of the Times*.
DIED, December 10, 1863, of Diphtheria and worms, HENRY DAVIS WARREN, son of Richard

and Sally A. Warren, aged four years, two months, and twenty-one days. The little sufferer only lived four days after his attack. He was born Sept. 19, 1859.

Please send your precious Baptist family comforter, the "Signs of the Times," to Mrs. Sally Ann Warren, Ligon, Mavies Co., Mo., for which you will find one dollar enclosed. My love to all who are of the household of faith, especially to our old brother, S. Trott.

D. S. WOODY.

LIGON, Mo., Dec. 14, 1863.

DEAR BROTHER BEEBE:—Please notice in the "Signs of the Times," the death of SUSAN O. HALL, daughter of Wm. Hall, of this place. She died Dec. 10, 1863, aged twenty-one years. Her disease was quick consumption. She had not made a public profession of religion, but she gave good evidence that she was heaven-born. She was thoroughly weaned from the popular system, that the eternal salvation of the soul depends on the will or works of the creature, and as fully convinced that God saves all his children by grace, through faith which is not of themselves, and that it is the gift of God and not of works, lest any man should boast, seemingly as any one can be while in the flesh. It was good to hear her talk so understandingly of the same. She was very pleasant in life, beloved by all who loved good society. She suffered greatly in her last sickness, but death came to her relief. She has left a father and mother, two sisters and two brothers, with other relatives to mourn.

WM. QUINT.

NORTH BERWICK, Maine, Dec. 14, 1863.

DEAR BROTHER BEEBE:—I send you the following obituary notice, which you will please publish. Died at this place, Oct. 25, 1863, our much esteemed grandfather, Mr. GEORGE PRIOR, aged nearly 78 years. He died of inflammation of the stomach and bowels. He had been a member of the Old School Baptist Church nearly fifty years. He was sick only a few days, and died without a struggle or a groan. He was strong in the faith, and appeared to be reconciled to his fate, and willing to bear patiently all the Lord was pleased to lay on him. He often expressed a desire to depart, and be at home with Jesus. He had been a reader of the "Signs of the Times" some nine or ten years, and delighted greatly in them, and also in your Hymn Book, especially the 1823 Hymn.

"I am a stranger here below,
And what I am, 'tis hard to know," &c.

He was taken from us quite suddenly, but that he sleeps in Jesus, we have no doubt. His mind was calm in view of his approaching death. May the Lord overrule all our afflictions for our good and his glory.

RACHEL PRIOR.

NASHPORT, Ohio, Dec. 28, 1863.

BROTHER BEEBE:—It has become my painful duty to send you for publication the obituary of my son, ISAAC V. BANTA, who departed this life Sept. 19, 1863, aged 53 years, 10 months, and 14 days. He died of typhoid fever, and has left an affectionate wife and thirteen children to mourn their irreparable loss, together with a large circle of relatives and friends, as also the church to which he had belonged for more than twenty-three years. He was baptized in the fellowship of the Bethel Church, in Switzerland County, Ia., on the Sunday after the second Saturday in June, 1841, and was appointed Church Clerk in July of the same year, the duties of which office he filled promptly until his death. He was a firm believer in the doctrine of salvation by grace alone, and that God did from the beginning choose his people in Christ Jesus to salvation, through sanctification of the Spirit and belief of the truth, and that he will develop the same to all of them in their eternal security. His house was always an inn for the brethren and sisters of our faith. His funeral sermon was preached by brother John Underhill, to an attentive congregation, on the first day of November last.

Please insert this in your Obituary columns, and oblige your brother, if a brother at all.

HENRY D. BANTA.

SWITZERLAND COUNTY, Ia., Dec. 23, 1863.

DEAR FATHER:—Will you publish, through the "Signs," the death of my dear brother-in-law, JOHN DAVID LA RUE, aged forty-six years. His illness was, first, inflammatory rheumatism, which, afterward, assumed a typhoid form. He suffered for nearly four weeks—most of the time being delirious. He was a Predestinarian Baptist in sentiment; and, from conversations I had with him previous to, and expressions of his during his last sickness, I am encouraged to hope his release has been a happy one. He was a kind husband and father, a good neighbor, an honest man, and, to me and mine, a generous and affectionate friend and relative. He leaves a wife and three small

children, two sisters, and three brothers, besides a numerous circle of friends and relatives, who will long remember, with love and regret, the dear departed.

May the widow's God and orphan's Friend comfort and sustain his deeply afflicted wife, and guide and protect the little ones, is the fervent prayer of your sorrowing, affectionate daughter,

HARRIET M. LA RUE.

"In hope of life eternal given,
Behold, a pardon'd sinner dies;
A chosen, blood-bought, heir of heaven,
Called to his mansion in the skies.

"He left the world, with all its toys.
For better, brighter, worlds on high;
His faith embraced substantial joys,
Soaring beyond the starry sky.

"From Pisgah's top, by faith, he saw
The land where milk and honey flows;
Nor can the power of hell below,
Prevail to break his sweet repose.

"He trod the shades of gloomy death,
Could set his seal that God was true;
Finish'd his course, and kept the faith,
And died with glory full in view."

CLARK CO., Virginia, Dec. 14, 1863.

BROTHER BEEBE:—As the time has arrived for me to send you my remittance, I will enclose two dollars, and wish you to send me two copies of the "Signs of the Times"—one copy for myself, and the other for Mrs. W. C. Hadley.

I also wish to inform you of the death of Mr. WILLEBY C. HADLEY, who died at Bow, Merrimac Co. N. H., July 4th, 1863, aged sixty-three years. His disease was dropsical consumption. He was an unwavering Old School Baptist, having been a professor of religion for many years, and always contending earnestly for the faith once delivered to the saints. I called to see him but a short time before he died, and he told me he did not fear death. He thought he was as well prepared as he ever should be, being reconciled to the will of God. He had been a friend and patron of the "Signs of the Times" for many years. He perused its pages with great interest, and delighted in the doctrine it advocated; and his companion, who still survives him, wishes to continue a subscriber to your valuable paper. May the Lord sustain the afflicted family and friends of the deceased in their bereavement, for they mourn not as those who have no hope, for we believe their loss is his eternal gain. I feel incompetent to write anything for publication, but do with this as you think best. Yours as ever,

AARON NICHOLS.

BOW, MERRIMAC CO., N. H., Dec. 29, 1863.

DEAR BROTHER BEEBE:—Please publish the death of my brother, DANIEL BENEDICT. He departed this life October 1st 1863, near Penn Yan, at his residence, aged eighty years two months and one day, after an illness of 14 days, suffering much. The disease was affection of the urinary organs and enlarged prostate gland. I had no conversation with him. His disease affected him so he did not talk any for some days before his death. He never made a public profession of religion, but he told me in the spring of 1826 he had a hope in Jesus, that precious Savior. He was a steady attendant at the house of worship for many years, until error came in like a flood, and no standard was raised against it. He was a believer in the doctrine of sovereign grace, a warm friend, in principle a Baptist; a great friend of the "Signs of the Times," and has been a reader, from his knowledge of them, and a subscriber. He helped to build the Baptist Meeting House in this place, and supported it until the church took his seat from him, and would not let him occupy it. He thought it was wrong in the church, after he had bought his slip and paid all they asked for it, to seize it, and rent it to some one else. After that he did not attend the meeting any more. He left a wife and eight children, grand children, and a numerous circle of friends to mourn his loss. But we mourn not as those that have no hope. He went down to the grave like a shock of corn fully ripe.

THOMAS BENEDICT.

PENN YAN, January 2, 1864.

Miscellaneous Notices.

THE RISE OF THE TWO HORNED APOCALYPTIC BEAST, AND HIS OPERATIONS IN THE WORLD.—A pamphlet on the above subject was published by Elder Wilson Thompson, in 1847. It has recently been re-published, with a few small alterations to render it appropriate to the present times. Single copies, 10 cents; 12 copies \$1.00; 25 copies \$2.00; 100 copies \$7.00. Sent by mail, post-paid, on receipt of price. Address,

I. C. SIDEBOTTOM,
New Lexington, Perry Co., Ohio.

HYMN BOOKS—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

LELAND'S WRITINGS—Mrs. F. L. Bagg, of Wauconda, Lake Co., Illinois, desires us to say she has a few copies of Leland's works on hand, which she will supply at her residence, at Two Dollars per copy, or will send by Express or Mail, for as much in addition as will pre-pay the expressage or postage. The postage by mail is one cent per ounce, and amounts to about thirty-one cents. Expressage depends on the distance, route, &c., and may vary from twenty-five cents to two dollars. We know of no other copies to be had. Those wishing to obtain the work, will therefore address Mrs. F. L. Bagg, Wauconda, Lake Co., Illinois.

THE BAPTIST HYMN BOOK—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and twenty-five cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DOCTOR H. A. HORTON'S CELEBRATED "MIASMA ANTIDOTE"—A speedy and permanent cure for Fever and Ague, and Bilious complaints. This valuable remedy is composed entirely of Vegetable Extracts, and while it is regarded as a positive and effectual cure for Fever and Ague, is perfectly harmless in its effects on the system. The recipe for preparing this valuable medicine is now the property of his widow, who is prepared to supply all orders for it, in large or small quantities, at wholesale or retail. So far as we have heard, it has never failed to effect a perfect cure, when taken according to the printed directions, which accompany each bottle. PRICE.—\$1 per bottle, or six bottles for \$5. For \$10 one dozen bottles will be sent, securely packed, and free from any further expense, to any place where they can be sent by express. Those who order it by mail, must send \$2.00, per bottle, which will be put up in tin cases, and postage pre-paid: the fifty cents is required for pre-payment of the postage. Liberal inducements will be made to those who buy to sell again. All orders should be addressed to
MRS. DR. H. A. HORTON,
Middletown, Orange County, N. Y.
Or, to the Editor of this paper.

TESTIMONIAL.

WILLOW HILL, Illinois, 1862.

Mrs. Horton—Madame:

I am happy to inform you of the safe arrival, in due time, of the "Miasma Antidote." It gives me pleasure to say the Antidote is all you recommended it to be.

Eld. D. BARTLEY.

BOARDMAN, GRAY & Co. \$150 PIANOS! ELEGANT ROSEWOOD CASES! Good and Durable. Send for Circulars, giving full description. Also, a finely furnished and Durable School Piano, for One Hundred and Twenty-Five Dollars. Our Regular Styles of LARGE PIANO FORTES, 6 1/2, 7 and 7 1/2 octaves, we continue to make with all the late improvements, at from \$175 to \$500, according to size and finish. Large Discounts made to Cash buyers. Illustrated Price Lists and Circulars furnished on application. All our Piano Fortes have our Great Improvement, our Patent Insulated Iron Rim, making them the Best and Most Durable in the world. Send for Circulars. Perfect Satisfaction Guaranteed, or the Money Refunded. BOARDMAN, GRAY & CO., Manufacturers, A. S. N. Y.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

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BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., JANUARY 15, 1864.

NO. 2.

Correspondence of the Signs of the Times.

LAWRENCEBURG, Kentucky, November, 1863.

BROTHER BEEBE:—My views are again solicited on a parable, and one that I know not that I understand. Limited as my views are on the subject proposed, I cannot say that I have none, and will therefore try to comply with the request of my sister as well as I can.

In the 18th number of the current Vol. of the "Signs of the Times" it is said, "Will Eld. J. F. Johnson of Ky., please give his views, through the 'Signs of the Times,' on the parable of the servants, to whom the talents were given, especially the one that hid his talent in the earth? This parable is recorded in the twenty-fifth chapter of Matt. MALINDA JEFFERSON"

I have heard considerable preaching about the individual who received the one talent, but not by any one who I thought preached the truth. All the work-mongers that I have heard on the subject (and I believe they are all I have heard on it) conclude that every man has one talent given him, which they generally call "the light of nature," and that, by improving, they might add to it, and receive the plaudit "Well done good and faithful servant, &c." But this accords with the general theory of salvation "by works of righteousness which we have done," which we know to be all wrong; all a delusive fabrication. If the one talent is a talent of nature, the two would be two talents of nature, and the five, five talents of nature; making all natural; no grace, no spirit in the case. Still in harmony with the working theory; for one talent does not differ from two, or five, in kind; the difference is only in a valuable consideration. Five talents are worth more than one, still they are no better in kind. If then, the one talent is "the light of nature," the two would illustrate that light in a two-fold, and the five, in a five-fold degree. Admitting that to be the case, the parable would teach us that the poor fellow having the light of nature in but one degree would receive nothing, while he that has it in two degrees would receive double, and, likewise, he that has five. Then, "the wise and prudent," from whom the Lord has hid these things (of the Spirit) would receive all, and the weak, or babes, to whom they are revealed, nothing; the rich would be filled with good things, and the poor sent empty away. All in harmony with the Arminian theory yet, but all the complete counterpart to the truth as it is revealed in the Scriptures.

My views on the subject however, are very different from the foregoing ones, and as mine are solicited, I will try to give them. I do not think that the parable under consideration is applicable to mere individuals. My opinion is, that the character who was said to receive the one

talent, (as that is the one that my sister requests me to speak of particularly) is a good exponent of the Jewish nation, and the one talent indicative of the Scriptures, "because that unto them were committed the oracles of God." Those oracles constituted a rich gift that the Lord bestowed on that people; hence Moses says, "For what nation is so great, who hath God so nigh unto them; as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" But, what advancement did they make upon the rich endowment? Said Stephen when they were about to stone him, "Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And have slain them that showed before the coming of the Just One, of whom ye have been now the betrayers and murderers: who have received the law by the disposition of angels, and have not kept it." Instead of regulating their worship by the instruction that the Lord gave them, they taught for doctrines the commandments of men; and instead of regulating their conduct by the laws that God had given them, they transgressed the commandment of God by their traditions. Thus, amid the sable shades of the doctrines and commandments of men, and the opaque lowerings of earthly tradition, they hid the talent that was given them from heaven.

Although I think the Jews, as a nation, were particularly exemplified by the individual who hid his Lord's money in the earth; yet, as the theory is so congenial with the aspiring nature of depraved man, it is not marvelous that the Gentiles, after the Scriptures had obtained a respectable notoriety, should eagerly grasp the monstrous hallucination, and enlarge upon the theory, that the purposes and works of God are not sufficient in themselves to accomplish the great work of salvation, but to aid in its consummation, earthly inventions, earthly means, earthly instrumentalities must be brought into requisition, to change, if possible, the truth of God into a lie,—to hide beneath the dark shroud of those earthly instrumentalities, or conceal among the murky mists of the doctrines and commandments of men the living witnesses (the Old and New Testaments) that God had given for a testimony to Zion.

The mother of harlots steps forward in the execution of the nefarious work, and among the first of her diabolical deeds was to destroy the ordinance of baptism,—significant emblem, appropriate directory—not only to the burial and resurrection of the body of the Lord Jesus,

but also to cause the weary pilgrim to look forward to his final resting-place, his "sleep in Jesus," and the luminous dawn of the resurrection morn, when the spirit of Him that raised up Jesus from the dead shall quicken this mortal body, and change or fashion it like His glorious body. This impressive ordinance was changed into the unmeaning practice of sprinkling unconscious babies, or graceless adults, although originally designed for the burial by baptism of his believing children only. Then comes up the unhallowed idea of the "conversion of the world," and "holy crusades" are set on foot to accomplish the abomination under the lead of blood-thirsty men by the blood-shedding sword.

The heart sickens while retrospectively the bloody scenes that trailed in the wake of this earthly, sensual, and we may say devilish idea, which scenes were too numerous, as well as too black, for this communication. But I will here add, that the unscriptural notion of converting the world by the instrumentality of men, has been transmitted from the mother down to her protestant daughters; and they have endeavored to carry on the unscriptural work, it is true, by less violent, but more subtle means; yet equally unauthorized by the divine code. The very idea of "christianizing the world" by those unholy and anti-scriptural means is repugnant to the true sense of christianity, and belligerent to the spirit of the Bible. All the machinations and organizations that have been gotten up to consummate the illegitimate object, by whatever possible names they may be called, whether Missionary Society, Bible Society, or any other society, with all the fine spun arguments and apparent zeal and sanctity that can be used, and however they may charm the proud hearts, and however pleasant the sound to the itching ears of graceless professors of religion, while they are unauthorized by the divine record are earthly, and only calculated to hide the scriptures in the earth—conceal them amid the rubbish of those measures. It is said of the character who hid the talent, "Cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Retributive justice commensurate with the sentence was meted out to the Jewish nation to the uttermost, who remain in outer darkness to this day; and the same doom awaits all who persist in a similar course. The parable may teach us that the natural man, although he may have every facility that learning, talent, money or missionism can afford him, will not receive the things of the spirit—cannot know them, and therefore will make no advance, no progress in rendering true or acceptable service to God. There must be a gift bestowed in addition to the scriptures, and

then we may look for advancement, not until then.

Having used so much ink and paper in treating upon the character on which my sister desired my views especially, I will endeavor briefly to notice the other two.

I suppose that the servant who had the two talents given him, was designed to represent the believing Jews, and the additional gift bestowed upon them was life from the dead, as nothing short of that will quicken or accelerate the dead to action, or qualify any to make the least progression in the service of God. The bestowal of that gift enabled them to render to God the things that were His, and therefore give unto Him the praise and glory that is due to His exalted name.

But the Gentile christians were blessed with still additional gifts, for they were not only to receive their brethren of the circumcision into everlasting habitations, but the different gifts that were requisite for the edifying of the body of Christ. Hence I conclude that he who received five talents was a representative of them. I think that the sequel of the parable fully justifies this conclusion, for it was said of the unprofitable servant, "Take, therefore, the talent from him, and give it unto him which hath ten talents." Was not the oracles of God taken from the Jews and given to the Gentiles? When Paul preached the word of God to the unbelieving Jews at Antioch in Pisidia, they were filled with envy, spake against the things that were spoken by him, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath God commanded us, &c." As the oracles of God were to be taken from the Jews and given to the Gentiles, as the believing Jews were to find an asylum among them, and as the church of God, the ground and pillar of the truth was to be perpetuated there, it was necessary that a larger portion of gifts should be conferred upon them for the comfort and edification of the body of Christ. In order to this, five particular ones are specified by the apostle in his epistle to the Ephesians, iv. 10, in which are apostles, prophets, evangelists, pastors and teachers. The Gentiles being thus blessed with gifts, have every necessary qualification to enable them to add to their faith virtue, knowledge, temperance, brotherly kindness, charity, and all the graces that adorn the christian profession.

Dear brethren and sisters, if the Lord has thus blessed us with rich gifts from the store of his abounding grace and mercy, let us not be idle, but diligent in adding to our profession and faith those necessary and useful appendages, that we

may be neither barren nor unfruitful in the work of the Lord.

With but little light on the subject, and that little (if I have any) perhaps obscured by the intrusion of other business that has frequently called me away, so that I have had to write by peacemeal, with sometimes long intervening intervals, I have tried to comply with the request of sister JEFFERSON, who, I hope, with others that may look over the production, will carefully compare it with the word of truth, and approve or disapprove as that word may dictate. But, brother Beebe, it is first submitted entirely to your disposal.

Permit me to say, in conclusion, that since I came here our meetings in this vicinity have generally been pleasant and interesting; our houses when the weather was good have been crowded to overflowing, and then sometimes containing but little over half the attendants. The congregations have been apparently very attentive too; and within the last few months I have had the pleasure of baptizing five of the Lord's dear children, who gave to the churches very satisfactory evidence of the power of reigning grace in delivering them from the power of darkness, and translating them into the kingdom of God's dear Son, and we are expecting and hoping that others will soon follow the commendable example that they have set. We desire to feel both humble and grateful to the Lord for the tokens of his favor conferred upon us in view of all our unworthiness.

Though unworthy, permit me to remain your brother in the Lord,

J. F. JOHNSON.

WASHINGTON, D. C.

BROTHER BEEBE:—Through the abounding mercy of God, I have been raised up, as it were, from the very brink of the grave; and I have so far regained my health, as to be able to resume and fill my appointments for the churches, with which I was connected, before I was sick. I have great reason for gratitude to God, as I was reduced very low; and my friends concluded that I was about to pass away from the scenes of earth. I was kept from my business over *one hundred days*; and when I reflect upon what I passed through, being so very ill of typhoid fever, of which so many have died, the past Summer and Fall, I am constrained to say, my days on earth were not fulfilled. I have been reflecting lately whether I ought to write anything upon the subject of religion for the "Signs of the Times," as I have felt so disconsolate, but I have concluded to pen down some reflections, and send them to you for publication, on the following declaration of scripture.

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. viii. 33 & 34.

The children of God love to contemplate the immutability of their heavenly Father; and while they see that change and decay are written upon everything earthly, it gladdens their hearts to know that God remains the same yesterday, to-day, and forever; and though there may

be, in His providential dealings with the family of man, many seeming changes, He is in *ONE MIND*, and none can turn Him; "And what his soul desireth THAT He doeth." They repose implicit confidence in His promise concerning His loved ones, doubting not anything, recorded in them; and those positive declarations, which carnal men so violently oppose and abhor, are full of marrow and fatness to the spiritual family of God, who feel themselves wretched, miserable, poor, blind, and naked; and often, in bitter agony of soul, acknowledge to their God that they are base, vile, and polluted. To such characters, the language of Paul to the Hebrews, is often very soul-cheering; for he says, "When God made promise to Abraham, because he could swear by no greater he swore by himself, saying Surely blessing I will bless thee, and multiplying I will multiply thee; and so, after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi. 13-20. They are taught in their experience that the will of God is supreme in the salvation of lost and perishing sinners, and that a matter of such awful moment to them is not suspended upon the volition of the creature's will, which causes them to rejoice in the God of salvation. Were it not thus the poor sin-sick soul would have no reason to hope; for he finds, when he would do good, evil is present with him; and the good that he would do, he does not, and the evil that he would do that he does. He finds the declaration of the prophet, verified in himself, which is, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps."—Jer. x. 23. When it pleases God to give him the assurance that his Redeemer lives, the absolute promise of God is to him sweet and precious.

Who shall lay anything to the charge of God's elect? Much is said by carnal men about election, and they represent it as they would like to have it; but their system of election rests upon creature choice, *that is*, as soon as any one believes then that person is one of the elect; but when such an one falls away, or becomes disobedient, then the person ceases to be one of the elect, which leads to the monstrous doctrine that a lost and ruined sinner may be a child of God to-day and not one to-morrow; that he is such an ephemeral creature that he is alive to holiness and good works one day and dead the next; but that is not the kind of election and spiritual life of which the scriptures speak; for Jehovah has declared the end from the beginning, and from ancient times the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure; consequently it is eternal fore-

knowledge, eternal predestination, and eternal election, which is a glorious doctrine to the saints of God. No one, who has any regard for scriptural truth, will attempt to deny that Abraham was one, chosen of God, for a special purpose; and, in his being thus chosen, it was not because he was better than others, or that he was seeking God; therefore it was in accordance with the purpose of God that Abram was called into a strange land.—The Jews were God's favored people, and a cogent reason is given by Moses, why they were his people; for he says, "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people, Jacob is the Lot of his inheritance."—Deut. xxxii. 7-9. Is there anything conditional about such an election as that? is there any volition of the will of man in such a separation of the sons of Adam as that? could any earthly power control such a choice as that? Most surely not; therefore the election, or choice of Jacob was according to the eternal purpose of God; for the inspired apostle declared, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth. It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."—Rom. ix. 11-13. Can any subject of importance be expressed in language more positive than that used in the quotations made; and is not the language of such import, as to convince any person, except an atheistical infidel, that there was no such thing as volition of the will in the matter? As it will occupy too much space to continue the quotations of scripture, which treat of elections, see the following passages: Isaiah xlii. 1; Luke xviii. 7; Col. iii. 12; 1st Tim. v. 21; 2d Tim. ii. 10; Titus i. 1; and 1st Peter i. 2.

The announcement of the Angel to Joseph was, "Thou shalt call his name Jesus; for he shall save his people from their sins." The divine angel does not say that he should save his people to make them his, but that he should save them because they were his. In the 17th Chapt. of John, our blessed Savior says, "Thine they were, and thou gavest them to me;" also, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in the heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. i. 3&4.

Now instead of vile, polluted sinners repenting, believing, and becoming obedient to constitute them the elect of God, it is because they are His that spiritual life is communicated; it is because they are His that they are brought to see themselves poor, blind, miserable, wretched and naked; it is because they are His that they are circumcised to this world; it is because they are His that He sends forth the Spirit of His Son into their

hearts crying Abba, Father; it is because they are His that in the fulness of time, Jesus is revealed to them the end of the law for righteousness. Standing in such relation to the Eternal One, they are one with Christ; and, being one with him, they were chosen in him before time began.

In six days God made the heavens and the earth; they were finished and all the host of them; and for nearly six thousand years a development of that creation has been in progress, through change and decay, life and death; and while the scriptures speak so positively concerning the literal creation, the record is equally positive concerning the creation of the church in Jesus Christ; and time continues, notwithstanding the wickedness of men, because the body of Christ is not yet developed; and age after age, God has called the elect vessels of mercy to a knowledge of themselves, and their interest in the crucified, risen, and exalted Redeemer of the church; but, in their thus being called, they do not become spiritual additions to the mystical body, for they are born of the Spirit, not *into* it; therefore are the offspring. We have many beautiful illustrations of the oneness of Christ and his church in nature; for in the vegetable kingdom, every tree, shrub, or plant, untouched by human art, as the root, so the trunk, and all the branches, and the same vegetable life penetrates and permeates every part. The gigantic oak of the forest came from the acorn, which is the seed of the oak. Now let us look at the testimony of the scriptures, relative to the spiritual family of our God, and see if the manifestation of the body of Christ depends upon human will, or volition. In the 139th Psalm is the following wonderful language: "I will praise thee; for I am fearfully and wonderfully made; marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them;" and also the Spirit of Christ by David's mouth says, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth ALL his bones; not one of them is broken. All my bones shall, say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him, yea the poor and the needy from him that spoileth him!" "I may tell all my bones; they look and stare upon me." The children of God often wonder at the love and condescension of Jehovah, but most of all, each individual child often feels to say, wonder O! earth, be astonished O! heavens; God has had mercy on me. Do not the bones of that body, or members look and stare with intense delight, and when thus beholding the lovely Lamb of God, their joy is such often that they have to tell of his loving-kindness; and what safety they feel, when the blessed assurance is given them that they individually have their interest in Jesus, that each one is a *bone* in that mystical body, and that they are members one of another; "For as the body is one, and

hath many members, and all the members of that one body, being many, are one body, so also is Christ." The apostle says of the spiritual building, or church that it is in Christ; and not only there, but united by perfect symmetry—"In whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom also ye are builded together for a habitation of God through the Spirit." God by the prophet's mouth said, "A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time;" and Jesus said, "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The little one *shall become a thousand*; and we shall readily discover that there is but one proper way to make one, or a unit, become a thousand, so far as a practical demonstration is concerned; and that is not by adding more ones to it, nor multiplying it by any number; for if we do that it ceases to be one; but if we annex three ciphers (1000) to the one, it becomes a thousand; and it will be borne in mind that the aughts, nor ciphers, have no value *alone*, but standing after, *not before*, the one (1), cause the one to become a thousand: hence it is equally plain that the fallen sons of Adam have no more spiritual life, separate from Christ, than the ciphers have value by themselves, which settles forever the question with all true believers that spiritual life is not possessed by men in their carnal state; for the apostle expressly says, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

The mustard seed is small, yet it contains *all* the principles to produce the tree as it is called by our Savior; and although the birds lodge in the branches; yet because they lodge there, they do not become a part of the branches, by which I think is clearly pointed out graceless hypocrites, or false professors, who for a season have a standing in the visible church, but like the birds of the air, sooner or later they leave their lodging place, as they are no part of the tree; and it is to be feared that they often leave, as the littered birds do, some filth around the branches, where they lodged for a season.

Jesus said to the Jews, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."—John vi, 53—57. Paul says of false teachers: "And not holding the Head, from which all the body by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God." The evidence is conclusive to every true and enlightened believer that the elect of God is the body of Christ; and it is also plain from scripture testimony that wicked men and devils

can never destroy one member of that body; for if such a thing could be, the body could not be complete; neither can all the efforts of fallen, depraved men ever add one to that body, for if that could be done the perfect symmetry of the body would be destroyed; consequently the election of grace is a perfect body, and whatever may betide the vessels of mercy, in this time state of existence, their eternal life is sure.

It is God that justifieth. It is evident from scripture testimony that the elect of God are not saved by pardon, as such, from sin, death, and hell; but are "justified freely by his grace, through the redemption that is in Christ Jesus." I think that there is not any branch of divine truth of more importance to the lambs of God than that of justification; for God is just, and the justifier of him which believeth in Jesus. Justification is not opposed to punishment, but to the *desert* of punishment. If one, arrested for crime, should justly be convicted from the facts, as elicited, by the testimony of witnesses, not any human tribunal could justify such one, but the chief executive, in his clemency, might commute the sentence, or pardon the criminal; if the evidence were such as to fully acquit the person arrested, so that no charge could be sustained, *then* he can be justified; so then, it is evident that justification plainly signifies that the charges preferred are not sustained. The elect of God are "by nature the children of wrath, even as others;" consequently are under the power and dominion of sin in themselves considered, and are no better than others; but notwithstanding the universal death of the family of man, Jehovah had in the earthly Adam a predestinated number of vessels of mercy that should in the fulness of time be redeemed; and so effectual would be the work of redemption that they would stand, in their risen and glorified Redeemer, justified from all the demands of the holy law of God. In their fallen state the vessels of mercy could not in any way meet the righteous requirements of God's inflexible justice; but before time began they were seen and known by God, not only as the heirs of an immortal state of happiness, but as lost, undone, and perishing sinners. God said, "And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, thou art my people." All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Our glorious Redeemer said, "For I came down from heaven not to do mine own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The apostle said, Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

I cannot understand that the eternal spiritual life of the body was ever under any condemnation, or ever strayed from God; for the "First man Adam was made a living soul, the last Adam was

made a quickening Spirit. Howbeit that was not first which is spiritual; but that which is natural; and afterward that which is spiritual. The first man is of the earth earthly; the second man is the Lord from heaven."

WM. J. PURINGTON.
(TO BE CONTINUED.)

POLO, Ogle Co., Ill., Dec. 25, 1863.

DEAR BROTHER BEEBE:—As it is time we sent on our remittance for the "Signs of the Times," we wish to say to the brethren and sisters scattered abroad, that we are not tired of their correspondence, but wish to continue it while we remain in this world of trouble and affliction. It is truly a comfort to know that our God has still a select number who do not bow to the modern Baals in our land; but are contending for the same faith that we believe and rejoice in. And to such we would be glad to say a few words, if we feel capable of saying anything for their comfort or edification.

The following words have lain with much weight on my mind for some months past: "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman watcheth in vain. It is vain for you to rise up early, to sit up late, to eat the bread of sorrow: for so he giveth his beloved sleep."—Ps. cxxxvii: 1, 2. I learn from it, that all the works of men are vain, in building either churches or earthly kingdoms, unless it is the will of God to build them; and the works of men are also vain in trying to uphold and sustain them when it is the will of God to overthrow them. He can and does work, and none can hinder him. We sometimes feel great desires that numbers may be added to the church, and especially to that particular branch of it where we are located; and for that we pray, and to that intent we labor: but our prayers are not answered, our labors are not crowned with success. Why is it so? It is, evidently, because the time has not come for the Lord to build up Zion in our particular locality.

Our prayers and labors may proceed from our own fleshly desires for numbers, or to receive honor of men for our zeal in the cause. I believe that the Spirit will lead us to pray for the salvation of all the chosen of God, let them be located wherever they may; and will lead us to labor to feed the sheep and lambs of Christ, wherever we may find them, whether we find them in a large flock together, or scattered so that there is only one or two in a place. I conclude that the solitary sheep need food as much as though it were with a large flock. And the Spirit will lead us to feed them with knowledge and understanding; not to stir up or excite their fleshly passions, but teach them to trust in God in all their times of need. They do not always feel the full exercise and flow of love to God that they do in their first deliverance from the bondage of sin, in being brought into the light and liberty of the gospel; and they are apt to take this as evidence against them. And they should be taught that although their exercises may change, their feelings may ebb and flow, yet God is unchangeable, his love to them is always the same whether they have the evidence of it or not. They should trust in him,

not in their own feelings or exercises, or in their own performance of duties. If they view themselves as being unworthy of his love and mercy, it is an evidence that they have been taught of his Spirit; for the flesh never teaches them that, although it is the truth, that they are unworthy. They have no worthiness in themselves: all their worthiness is in Jesus. Then they should trust in him and look to him for it. If they love him and are led by his spirit, they will walk after his commandments, for John says, "This is love, that we walk after his commandments."—2d John vi. Again he says, "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."—1st John v. 2, 3. "We know that we have passed from death unto life, because we love the brethren," "And this is his commandment: that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."—1st John iii. 14, 23, 24.

Certainly his commandments cannot be grievous to us, "Because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us."—Rom. v, 5. Now, as the commandment is, to love God, and love one another, how can it be grievous when he sheds abroad his love in our hearts by the Holy Ghost, which he gives us? Certainly it is the Holy Ghost, which he gives us, that enables us to love him and keep his commandments; so that the praise of it does not belong to us, but to him.

When we are first delivered from the bondage of sin, and brought into the light and liberty of the gospel, this love is in lively exercise; and we delight in keeping the commands of Jesus; and we think it will always remain so, and we desire it should. But our God knows what is best, and he does not design to have it so. God did not certainly lead the Children of Israel the nearest way from Egypt to the Land of Canaan, but he led them "about through the way of the wilderness and the Red Sea." So he leads his people about through the wilderness of this world, and they have to pass through various scenes of trial and affliction for their instruction. And their instructions all go to show them that they should put no trust or confidence in themselves, or in their own works or performance of duties; but trust alone in the Lord who is able to guide and direct them, and to protect and take care of them. And when they have learned to fully and wholly trust in him, it will not lead them to neglect the performance of duties, but to be more active in them. They will learn what the Psalmist means where he says, "Trust in the Lord and do good; so shall thou dwell in the land, and verily thou shalt be fed: delight thyself also in the Lord; who shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him, and he will bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday. Rest on the Lord, and wait

patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."—Ps. xxxvii. 3, 4, 5, 6, 7.

Yes, they will learn to "rest in the Lord, and wait patiently on him." As I have said before, when we are first delivered from the bondage of sin, and brought into the light and liberty of the gospel, the love of God is in lively exercise in our hearts, and we delight in keeping the commands of Jesus; we think it will always remain so, and we desire it should. But alas, how soon doubts and fears arise in our minds; and we are led to conclude that we have been deceived, and have made a great mistake—that instead of having our sins forgiven, we have been given over to hardness of heart and a reprobate mind. And how we mourn and grieve on account of it! We beg and plead for the same feelings we had before, but we cannot obtain them: we are led to the borders of despair, and are made to conclude that the mercy of God is clean gone forever. But he does not leave us here. In an unexpected moment he lifts the cloud and gives us a view of his smiling countenance; all doubts and fears are removed, and we rejoice in his goodness, and desire to "run the way of his commandments."—Ps. cxv. 32. We now think we shall never doubt again; but shall always feast on his smiles and delight in his testimonies. But ere we are aware of it, coldness and stupidity comes over us, and we find ourselves in the dark. Again we are at our wits end to find out our whereabouts. Did we ever have the love of God shed abroad in our hearts? If so, why is this coldness and stupidity? Why are we no more engaged in his service? Thus we query, and would fain shake off our lethargy, and remove our coldness, but they hang to us like the pall of death, and we cannot remove them. We are again made to wait. We find our strength is weakness, and our wisdom is folly, and we are made to wait for the Lord to deliver us; we cannot deliver ourselves.

In this way we are instructed to "Rest in the Lord, and wait patiently for him." He always hears the cries of his children, and will not suffer any of them to be overcome; but always comes to their relief. He may not come at their first call, but he is always near them, and when he has taught them to wait with sufficient patience, he comes to their relief. David says, "I waited patiently for the Lord; and he inclined unto me, and heard my cry." David cried to the Lord in his trouble, just as all the children of God do; and he had to wait just as they do. If he could have delivered himself, there would have been no need of his waiting: no need of his crying to the Lord; but as he could not deliver himself he cried unto the Lord, and as the Lord did not come to his rescue immediately, he waited for him and he says he "waited patiently."

So all the children of God should do—lift up their cries to God, and wait patiently for him. Says David, "I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God."—Ps. xl. 1, 2, 3. So he does to all those that wait patient-

ly for him; "for the Lord is a God of judgment: blessed are all they that wait for him."—Is. xxx. 18. And when he does this for us, and puts the new song in our mouths, it will not lead us to tell of the duties which we have performed, and thereby have obtained the blessing; neither will it lead us to tell others that if they will only do their duty, they can thereby obtain blessings. No, the new song is not praise to ourselves, or to any other creature, but it is "praise unto our God." It will lead us to tell what great and marvelous works our God has done. And "many shall see it, and fear, and trust in the Lord. For so he giveth his beloved sleep." Sleep is a state of repose, of rest, of ease. It is true we sometimes sleep without resting much, owing to a disordered state of the body, or of the mind. Sometimes we have dreams which disturb us and prevent our resting. I have thought much of the circumstances of Abram's falling asleep, as we read in Gen. xv. 12. It appears from the former part of the chapter, that the Lord again renewed his promise to Abram; and it is said, in the 6th verse that, "He believed in the Lord, and he counted it to him for righteousness." But he wanted some sign whereby we should know that he should inherit the land. And the Lord told him to take him certain beasts and fowls. And Abram did as he was commanded, and prepared them and laid them in order, and when the fowls came down upon the carcasses, he "drove them away." "And as the sun was going down a deep sleep fell upon him," and lo! a horror of great darkness fell upon him." Now, the question arises, did this horror of great darkness fall upon him because he neglected his duty, and went to sleep? Or was it not because the Lord designed to show him what should befall his posterity in Egypt? It is evident that the latter was the case, for after telling what should befall his seed, he again renewed his covenant with him. Paul says, "Know ye therefore that they which are of faith, the same are the children of Abraham," "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 7, 9, 29. Again, Abraham is "the father of all them that believe."—Rom. iv. 11, 16.

In looking this matter over, I often think of the old adage, "As the father, so is the child." Now, as Abraham was anxiously attending to his duty, in obeying the command of God, "a deep sleep fell upon" him; "and lo! a horror of great darkness fell upon him." So it is with Abraham's spiritual children (believers). How often it is the case with them that when they feel anxious to perform every duty, coldness and stupidity will come upon them like Abram's deep sleep, and also "a horror of great darkness" like his. And they begin to "write bitter things against themselves." They begin to think God has cast them off—they were never born again—they never knew anything about true religion—they were deceived themselves, and have deceived others; and they mourn and weep over it, and beg God to forgive them for it. And in his own good time he comes to their relief, and speaks peace to them, and renews his covenant with them, as he did with Abram.

Who is there among all the children of

grace that have not passed through these trying scenes, and at the end of them have experienced the renewal of God's covenant of love to them? I might say more, and tell of the safety of all the chosen of God, in every situation in which he sees fit to place them. He has said, "They shall dwell safely in the wilderness, and sleep in the woods."—Ezek. xxxiv. 25. But I have, perhaps, written more already than I ought to. You will do with it as your better judgment shall dictate.

I remain, as ever, yours in bonds of love,
CLEMENT WEST.

LACONIA, Ia., Dec. 22, 1863.

VERY DEAR BRETHREN AND SISTERS IN CHRIST:—I have read many of the experiences of God's dear children in the "Signs of the Times," and have sometimes felt a desire to communicate some of the many conflicts I have had to encounter since the dear Saviour revealed himself to me as the "chiefest among ten thousand, and altogether lovely." I would say with the poet,—

"I thought my trials over,
And all my troubles gone."

Truly I went on my way rejoicing, for I felt exceedingly rich; I had obtained the pearl of great price: I had ceased from my own works, having entered into that sweet rest in Jesus that the world can neither give nor take away. But alas! I little knew, until by experience taught, that I still had a hard, deceitful heart and a wretched wandering mind. I wished to leave all and follow Christ, to have my heart and affections placed wholly on things above. Sin appeared exceedingly sinful, and I hungered and thirsted after righteousness, and desired to be more and more conformed to the image of my dear Redeemer who had done so much for me. I read my Bible and prayed the Lord to give me wisdom and understanding to know his will, and that he would direct me by his unerring Spirit in the pathway of duty, for I felt myself under the greatest obligation to love, honor and obey my heavenly parent, conscious that if I sought to please men I could not be the servant of Christ. But oh! I now felt that my own strength was perfect weakness. Poor, weak and helpless I looked to God alone to keep and sustain me by a power which is far above my own; and this is my only hope, my only refuge still. O Lord, to whom shall I go but unto thee? Beloved brethren and sisters in Christ, our Heavenly Father teaches us to exhort one another to love and to good works. He says, "If ye love me, keep my commandments." If love to God be not the main-spring that moves us onward to our christian duties, our works are all dead works. Seek not honor one of another, but the honor that cometh from God. God seeth not as man seeth. Our Heavenly Father judges the heart. What a great consolation to know that our dear and loving Savior knows all things and has all power in heaven and in earth, and that no weapon formed can prosper against those who look to God alone for strength and help in times of trouble. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. O how sweet to rest in Jesus, while in this wilderness country, in this dark age of confusion, which is not only in the world, but

alas! the enemy, like a roaring lion, has entered in among the dear people of God, and is destroying that sweet fellowship that should always exist among the heavenly family of our God.

What heartfelt sorrow is occasioned to see those with whom we once took sweet counsel, and esteemed better than ourselves, giving their strength to antichrist, and manifesting a revengeful spirit against those who cannot follow them. Should we not pray, Father forgive, for they know not what they do? If we cannot reclaim the poor wandering child of God, we should pity and pray for them; remembering that we are only dust ourselves; and if we are not kept by a higher power than our own, we too, like Peter, will deny our Lord and Master. "Lord save, or I perish," is my cry from day to day. If I suffer for Christ's sake I have nothing to fear. No; we are commanded to rejoice and be exceeding glad that we are accounted worthy to suffer for his sake. It is far better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Aside from Christ there is no real pleasure to be found; all else is vain and empty. We cannot serve God and Mammon. If we love the world better than we do the cause of religion, or if we are not willing to part with riches, honors, and all that the world calls good or great, for Christ's sake, we lose that sweet enjoyment which is only felt by those who truly love the Lord.

"And must I part with all I have,
My dearest Lord for thee?
It is but right since thou has done
Much more than this for me."

How wrong to murmur and repine, if, in love, we are made to bear afflictions needful rod. The dear people of God do not expect or wish to be carried to the skies on flowery beds of ease, when their loving Savior suffered so much for them. He was oppressed, and he was afflicted, yet he opened not his mouth. When he was reviled he reviled not again. He had not where to lay his head. He wept over Jerusalem, and he prayed for them who despitefully used and persecuted him. He was meek and lowly in heart, innocent and harmless, returning good for evil all his days; yet he was hated and despised by a wicked and sinful world. They saw no beauty in the lovely Lamb of God, for they loved darkness more than light. But the dear Savior had a few who followed him because they truly loved him. They loved him because he first loved them, for does he not say, "I thank thee, O Father, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And he said to Peter, "Flesh and blood hath not revealed these things unto thee, but my Father which is in heaven." My beloved brethren in Christ, I am sometimes astonished that I am not always rejoicing in God my Savior, who called me out of darkness into his marvelous light.

"He found me wandering far from God,
And brought me to his chosen fold.
O, what a friend is Christ to me!"

But oh! with what base ingratitude have I returned my Savior's love! I have even been a poor unprofitable servant: ever trying, but always failing to perform that which is good. Sin is mixed with all I do, and I often wonder if there is any one like me,—so poor, so weak, so erring, and so prone to wander from the God I

love? Hardly sure, can they be worse who never knew his name. I often rejoice that I was born to die, for then I shall be free from sin, which is my worst enemy. O I long to be free from sin, for it is sin that causes all my unhappiness. I have a thorn in the flesh, so that I cannot do the good I would.

"I want to be more humble, more loving and mild, More like my blest Master, and more like a child."

But methinks I hear one saying to me, "My grace is sufficient for thee; I will never leave thee nor forsake thee. Be not afraid, it is I." Begone unbelief; my Savior is near. Glorious, happy thought to feel and realize that I have a friend in heaven who has loved me with an everlasting love, who watches over and protects from the mouth of the lion, and gives me to eat hidden manna, spiritual food, and living water to drink freely. Who also leads me about and instructs me, and keeps me as the apple of his eye. He gives me that rest which the world cannot take away, although, in the world ye shall have tribulation in me, says Jesus, ye shall have peace. Like Bunyon's pilgrim, I have sometimes turned aside to look for peace, and like Martha, [my mind is cumbered with many things: my heart and affections have been placed on earthly things; but God, in his providence, has been pleased to take many of them from me, and he has taught me that it is vain to seek for true happiness anywhere but in Jesus. To sit at his feet and learn of him is far better than anything the world can afford. How important then that the heavenly family should try to follow in the footsteps of the meek and lowly Lamb of God, and try to adorn the doctrine of God their Savior, remembering that this world is not our home. Here we have no abiding city; and when reviled revile not again, but overcome evil with good: for it is better to suffer wrong than to do wrong. And dear brethren, we should all try, as far as God has given us ability, to sustain those who we believe are contending for the great truths of the gospel, and attend to their temporal wants. To neglect the faithful servants of Christ, is just as wrong, I think, as it is to give our support to an anti-christ. This I only give as my opinion. I have no right to think for my brethren: they all have the same Bible to read, and the same heavenly parent of whom to ask for wisdom and knowledge that I have. But, as children of the same parent, we are commanded to watch over one another for good. May God give us more and more of his lovely Spirit, so that we may endure all things patiently; and may our treasure be in heaven, where the wicked cease from troubling and the weary are at rest. I love my dear Savior above everything else, and I would rather suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. For me, that my faith fail not.

KATE BARTLEY.

MAPLE GROVE, VA., Dec. 30, 1863.

BELOVED BROTHER BEEBE:—Now the right comes up, Am I entitled to the privilege to address you thus? I cannot see it appear that I am thus worthy. There is one thing, my dear brother, I say; that whereas I once hated you, I now love you and all the dear saints. I should ever please the blessed Lord

to give me another evidence of my acceptance in the Beloved, I will, if God be willing, tell something about the way the Lord has led this poor blind sinner, and made me to love the things which I once hated and despised. Yes, my dear brethren and sisters, I will tell you. No matter where you rove or rest, East, West, North or South, and I trust and hope that it is the implantation of the eternal and everlasting God into this dark and gloomy cave. Yes, my dear brothers and sisters, when it pleases the God of love to light up this gloomy cell, then I can and will rejoice in the God of our salvation.

O, my poor, afflicted and disconsolate brother or sister, what theme is so glorious as that of love? John says, "He that loveth not, knoweth not God; for God is love." In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time; if we love one another, God dwelleth in us, and his love is perfected in us. 1 John iv. O may the Lord, for the sake of his dear Son, grant us more of that love without which we cannot see his face in glory. May all his dear children who are scattered over this land of blood and death, be the special objects of his tender mercy. May it please God to deal gently with them, and grant them food and raiment, and shelter them from the chilling blasts of this cold winter, if consistent with his holy will.

O, my dear sisters and brothers who are separated far from us, by reason of this cruel war, put your trust in the living God, for his word standeth forever sure. He has promised to be with us in all our sorrows and afflictions, and he will provide for you. Although your supplies have been cut off by the puny hand of man, yet, remember, God has hitherto always supplied your needs. Glorious thought; the objects of his love cannot be put beyond his reach.

My dear brothers and sisters, may the love and fellowship of our Lord and Savior Jesus Christ dwell richly in your hearts. O, that we could adopt the language of Paul, when he said, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, and in distresses for Christ's sake; for when I am weak, then am I strong." 2 Cor. xii. 10.

Brother Beebe, you with all the dear saints for whom time is permitted to roll on a little longer, remember this little feeble branch, at Alexandria. May God grant that it may not languish, but may it yet be made to flourish and bring forth fruit to the honor and glory of God's great name. We desire to feel thankful to the Lord, for having again raised up his servant, our pastor, who was sick and nigh unto death. May the Lord comfort him under all his afflictions, that we also may be comforted with the same comfort wherewith he is comforted of the Lord.

Brother Beebe, what I have written on this paper is not fit to be published, so you can cast it away; but believe me, Yours in the bonds of christian love,
ENOCH GRIMES.

TRIGG COUNTY, Ky., Dec., 1863.

DEAR BROTHER BEEBE:—Having to make you a remittance for the "Signs of the Times," I feel inclined, with your permission, to offer a few remarks, for I think I have a desire for the propagation of the truth, although aware of my inability to be "a fellow-helper of the truth." Considering the dark and dreary times the saints are called to experience, it is certainly the duty of the saints to "put on the whole armor of God, that they may be able to stand against the wiles of the devil."

Dear brethren, suffer the word of exhortation. Remember your calling, and the great High Priest of our profession, and remember what he suffered while here, "a man of sorrow and acquainted with grief." He endured the buffetings of a wicked and ungodly world, and it is certain that he has left as a legacy here for his children that they shall have tribulation in the world. How then, brethren and sisters, ought we to conduct ourselves in this awful day of God's rebuke? Let us recollect that we profess to belong to a kingdom which is not of this world—a kingdom that has never required the props and bolsters of a wicked and gainsaying world—a kingdom which is alone supported by God's own almighty power and grace, in which all the laws and ordinances must be observed by all its subjects; there must be no drawing back, no shrinking, but every one must stand at his post as a true and faithful soldier. These remarks are designed, dear fellow-pilgrims in this vale of tears, to stir up your pure mind by way of remembrance. I sometimes take a view of the churches in the circle of my acquaintance, and my heart sinks within me with sorrow—the coldness, the declension, that now pervades them, suggests the enquiry, What is the matter? Has the Lord quite forsaken us, and are we left to mourn amidst the horrors which now surround us? Recollect, my dear brethren, a Christian, a true follower of Christ, is the same in war as in peace; and he still has the same desire for the advancement of the cause of God as ever he had. Then let not political controversies entangle us in our churches. Let us eschew it in the pulpit, and let us contend more earnestly for the faith which was once delivered to the saints.

The record of the Old Baptists heretofore stands out in bold relief; they ever declared against the inventions of men in matters of religion. And even in our own once happy land, they were a united people from Maine to Georgia, while nearly every other denomination has divided on political matters, showing clearly that their kingdom is of this world. Then, dear brethren, let us still take the word of the Lord for the man of our counsel, and pursue its divine teachings; and may God again smile upon us and cause our hearts still to pray for the peace of Jerusalem.

With a desire, as I hope, for the peace and prosperity of the people of God, I remain your friend and servant in the gospel of Christ.

JOHN H. GAMMON.

KENTON Delaware. Dec. 29, 1863.

DEAR BROTHER:—If one so poor, weak and sinful, may so address you. I

trust the good Lord has taught me to look beyond my poor human nature for perfection: for if I could find a man on earth fully perfect both soul and body, I should have no hope of salvation. But our Lord has said, he came to save lost sinners, therefore I hope in his mercy.

I should like very much to write something for the comfort of those who are in affliction; but I fear if should undertake, I would prove to be no better than poor old Job's comforters were, and perhaps worse. We have many things in life to trouble us; but if we could have faith given us, so that we could fully rely on what Jesus has said in his word, we would have very little cause for trouble. David said it is good to be afflicted; and there are great and precious promises to them that mourn, to the weary and the heavy laden, who feel laden with their sins; but I find no gospel promise to any but the poor and the needy: but to them, the word is full of encouragement. Our Lord has also instructed his disciples to be not troubled when they hear of wars and rumors of wars: for he will support them. He farther says, Let not your heart be troubled: ye believe in God, believe also in me. Now if his disciples could always heed these injunctions how much more happy they would be in this life. But alas! poor human nature is so weak that it seems impossible to avoid being troubled when we see so much misery and distress in the world, caused by the wickedness of men. But, what strong consolation hath God given us in his word. He declares that he has all power in heaven and in earth, and that he will do all his pleasure. Surely he rules and reigns over all the children of men. He has assured us that he will never leave nor forsake his people; that he will be with them in all their troubles. O what a consolation to poor trembling souls whose God is the Lord. May he be our God and we his people, is the prayer of your unworthy brother, if a brother at all.

PETER MEREDITH.

ATHENS, Pa., January 24, 1864.

BROTHER BEEBE:—Having observed from time to time, that the obituary department of the "Signs of the Times" has been much crowded, from the fact that the notices as a general thing are too lengthy. Also having noticed your repeated assertions that you could not print obituaries of extravagant length without excluding better matter, I would suggest that when the sad duty devolves upon any of us to record the death of a loved one, we bear in mind that many things relative to the deceased, which properly belong to a family record, are, if published, not edifying or treasured up by the general reader—for instance, the date of marriage, the removal from one State or County to another, &c. Equally unprofitable also is a connection of imperfect verse. It is cheering indeed to read of a triumphant departure as often witnessed when the name of Jesus lingers on dying lips; also to hear of the consistent walk of those who in their lifetime confessed their only hope rested in the Savior of sinners, and who welcomed the approach of death, rejoicing in the God of their salvation. We find examples of this kind in the New Testament. The dying words of

the martyr Stephen, recorded in Acts, "Lord Jesus receive my spirit." In Hebrews we read of those "who died in faith;" who in their lives "confessed they were strangers and pilgrims on the earth." No doubt many a lonely pilgrim has been strengthened while reading those precious but brief and comprehensive words. In the Old Testament brevity characterizes the records of the death of the patriarchs. They died, and were gathered unto their fathers.

Let all who are called upon to write for the obituary department of the "Signs of the Times" study brevity, and second the request of the Editor, and then we shall not add to his burdens. May the gracious influences of the Holy Spirit rest upon Editor and Correspondent, that its pages may be zealously devoted to the cause of God and truth.

MARIANNE.

ALBANY, C. W., January 7, 1864.

ELDER GILBERT BEEBE:—I am much pleased to find that it is your intention to continue the publication of the "Signs of the Times." I trust the patrons of them will exert themselves to sustain its publication. Those who believe in the doctrine advocated in the pages of the "Signs of the Times" should do something towards extending its circulation. You will find enclosed one dollar for myself. Please address Eagle P. O., Elgin Co., C. W. A person by the name of Bradley Johnson gets the "Signs of the Times" addressed Eagle P. O. You can send his paper and mine under one wrapper, for that will be more convenient than to send them as they now come, separately addressed. His address is the same as mine.

I trust you will be long spared to wield the "sword of the Lord and of Gideon,"—to proclaim the Gospel of eternal truth in opposition to all the traditions, doctrines and commandments of men—to unfurl the banner of Prince Immanuel, and fight valiantly for the "cause of God and truth."

My best wishes are for the prosperity of the "Signs of the Times."

I am, affectionately yours,

JOHN S. McCOLL.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1864.

THE HELP OF THE LORD AGAINST THE MIGHTY!

In our last number, our brother and sister, William and Mary White present their request for our views on Judges, v. 23.

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

These words occur in the song of Deborah and Barak, in which they praise God for the glorious victories which he had given them over Sisera the commander of the army of Jabin King of Canaan. The circumstances of the case are thus stated; The children of Israel had sinned, and done evil in the sight of the Lord, and the Lord sold them into the hand of Jabin, for a chastisement for their transgressions. Being unable to withstand the superior forces of Jabin, and his mighty army, his skillful General

and his nine hundred chariots of iron, they after twenty years of severe suffering cried unto the Lord for help, and the Lord directed Deborah, who at that time judged Israel, and was also a prophetess, to call Barak, and with him ten thousand men of the children of Naphtali and of the children of Zebulon, and with this comparatively small force to "go and draw toward Mount Tabor. And the Lord promised, that he would draw unto her, Sisera, the captain of Jabin's army, to the river Kishon, with his chariots and his multitudes, and deliver them into her hand.

Of Meroz, which seems to have been a village near the brook Kishon, we have but very little account, but from the anathema pronounced in the text, it appears that the inhabitants of that place did not listen to the word of the Lord, as spoken by Deborah, and came not to the help of the Lord against the mighty. The arminians have frequently referred to this passage with an air of exultation to prove that the Lord God of Israel is sometimes in want of help,—that his purposes require for their execution the use of means, the help of man, and that when men fail to lend an helping hand to the Lord they deserve the bitter curses which are in this case denounced against Meroz and its inhabitants. This text has been relied on by the advocates of all the modern religious institutions for evangelizing the world. They would have us believe the Lord is endeavoring to convert the heathen and bring on the millennium; that he is wooing and beseeching sinners to consent to be saved on certain terms and conditions, and that the success of his gracious designs depends very much on the amount of aid afforded him by the sons of men. That those generous souls, who put forth their hands to help him secure the ark, will not be subject to the curse of Meroz. Help is, in their estimation needed in the formation of benevolent societies such as Mission, Tract, Sabbath School, Temperance, Abolition, Penney and Mite Societies,—That with sufficient help of this kind the heathen may be converted to God, and the world speedily evangelized. That those who are engaged in these are really coming to the help of the Lord, and will be blessed for their seasonable help, and generous contributions, but those who stand aloof from them, will share the anathema of Meroz and the inhabitants thereof. But does this text favor that idea? Let us carefully examine.—In the case of Meroz, who was to be helped, God or Meroz? Were the inhabitants to be cursed for failing to help the Lord? Was the Lord, or Israel in trouble requiring help? Did the Lord call on Israel to help him subdue the army of Jabin, or was it not the children of Israel who were oppressed by Jabin, and being unable to deliver themselves, after being sorely oppressed twenty years, called on the Lord to help them? Did the Lord come down from heaven to receive help from Deborah, Barak, or their ten thousand men? How absurd, not to say blasphemous, to talk of helping the Omnipotent God, who weighs the mountains in scales, and the hills in a balance who taketh up the islands as a very little thing. If it were possible for him to need any help, what could puny mortals do to assist him? Behold he sit-

teth upon the circle of the earth, and the inhabitants thereof are as grass-hoppers, that stretcheth out the heavens as a curtain and spreadeth them out as a tent to dwell in, that bringeth the princes to nothing and maketh the judges of the earth as vanity. Who hath measured the waters in the hollow of his hand, and meted out heaven with a span. All nations before him are as nothing; and they are counted to him less than nothing and vanity. How much can these wonderful grass-hoppers do to assist the Almighty God? What aid could these minute particles of less than nothing and vanity render to him who inhabiteth Eternity whose name is Holy? How very natural it is for poor vain man to forget that he is but dust and ashes and fancy that he can do exploits.

The subject before us must be plain to the candid reader. It was the children of Israel who needed help, and cried to the Lord for help; and the Lord signified to Deborah that he would render them the help they desired, at a special time and place; and commanded Deborah to come with Barak and ten-thousand men of the children of Naphtali and of the children of Zebulon and receive the help of the Lord at or near Mount Tabor. They went to the place as the Lord commanded, and found The Help of Israel and the Savior thereof in the time of trouble was there, they received the help of the Lord, and were delivered from their enemies, and their oppressors were slain.

But Meroz, we suppose like our modern arminians, dispised the help of the Lord, and still had confidence in their own ability to take care of themselves. At all events they came not to the help of the Lord. Why they came not, we are not informed; but it is natural to suppose they were all arminians, and could easier entertain the idea of helping the Lord, than of being helped and saved by him.

As the inhabitants of Meroz dispised the help of the Lord in the days of Deborah the prophetess, so the will worshipers of our day and all the workmongral tribes of the earth in all ages, have vainly imagined themselves able to help themselves, and it is very apparent from their activity and zeal in multiplying what they call Benevolent Institutions for saving the heathen and converting the world, that they believe the Lord needs their help to sustain his cause and execute his work, much more than they feel themselves in want of help from him.

Indeed we have never known them to apply this text in any other way than to represent the Lord as suffering for the want of help, and bitterly cursing those who come not up to help him. We pity those deluded souls who are so infatuated as to imagine that the adorable God who sustains the Universe, who does his pleasure in the armies of heaven, and among the inhabitants of earth can need to be himself sustained by any of the creatures that he has made.

Instructions to Subscribers, Agents, and

CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

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3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

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5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

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It would impose on us a very great amount of labor and expense to divide all the packages into four ounce bundles, and save nothing to our subscribers. We will, if desired, stamp the names on each paper and envelope all that go to each office, and address the bundle to the care of any one then the package may be taken from the Post Office and distributed to the subscribers, or they may be left at any store in the vicinity to be called for, as may be arranged by those who subscribe.

Besides the saving of labor and expense to us, we shall avoid much confusion and liability to mistakes, by sending the whole package for each Post Office to some one address.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawn to a close, we deem it important to advise our agents and subscribers of the operation of the *New or Amended* laws regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following: "POST OFFICE DEPARTMENT. Appointment Office, Washington, Aug. 17, 1863. Sir: The rate of postage on the 'Signs of the Times,' a semi-monthly paper, published by you when sent to regular subscribers, would be six cents a quarter, payable in advance. Instruction 36, of New Postal Law, provides that, 'No newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages one address, at the rate of one cent for a package not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.' A copy of New Law is in your hands. See Instruction 36, and Table of Postage, page 14. Respectfully your obedient servant, ALEXANDER W. RANDAL, First Asst. P. M. Gen.

Ed. Gilbert Beebe, Middletown, Orange Co., N. Y. From these instructions it will be seen that single copy of the *Signs of the Times*, to one address, will be six cents per quarter, or twenty cents a year, paid quarterly, in advance. And four papers, directed to one address, weighing four ounces, will be subject to the same postage.

and no more than one copy to one address. Our paper weighs a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, or one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months. It will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies, and in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to pre-pay their postage at the respective Post Offices, quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies addressed to one Post Office, let the subscribers designate some one person to whose care they shall be addressed, and thereby they will save three-fourths of the postage which they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new arrangement, as we pre-pay the United States postage on theirs to the lines, and their Canada rates will be as formerly.

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N. P. Rhodes 1, G. S. Bradner 1, Peter W. Gordon 2, J. T. Bouton 1, G. W. Hartwell 1 50, Wm. H. Hait 1, J. W. Sexton 1, S. Kellogg 7, Jas. Pannett 1, David Mulock 1 50, Eld. N. D. Rector 13, Miss R. Shons 1, H. Williams 1, Eld. I. Hewitt 4, P. Vannetta 1, Eld. E. S. Raymond 2, R. A. Faulkner 3, Eld. L. P. Cole 13, H. P. Roberts 5, Col. S. Clark 1, Dea. A. Elston 2, A. T. Thompson 1, Thos. M. Graves 3, H. Wilkins 1, James Miller 11, A. M. Horton 1, A. Watrous 3, Miss M. A. Shepherd 1; Eld. Thomas Hill 10, Miss Margaret Hulse 2, Dea. James N. Harding 3, John Mason 3, P. West 2 50, Peter Mowers 10, S. D. Hoyt 5, Maria Scramling 1, Jos. Doland 2, J. E. Harding 1, Thomas Beyea 1, Eld. H. Alling 1, John McEwen 3, Mrs. Jairus Harding 1, D. S. Newberry 1, T. Benedict 2, S. Haviland 1, Wm. D. Coleman 1 50, Lydia Smith 1, Eld. Kenner Hollister 7,.....\$249 50	
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MAINE—Geo. Small 1, Capt. J. Brown 1, O. P. Scolley 1 30, Eld. Wm. Quint 8 25, Charles Glidden 7,.....	18 55
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MASSACHUSETTS—L. B. Loomis 3, Eld. John Vincent 2,.....	5 00
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NEW JERSEY—R. Kugler 3, M. Ford 1, Wm. C. Tindal 85 cts., Wm. Marsh 2, Cyrus Risler 8, Eld. P. Hartwell 16, S. H. Stout 5, Eld. G. Conklin 11, C. Stackhouse 2,.....	48 85
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PENNSYLVANIA—Eld. Joseph Beaman 6, N. Potter 1, J. M. Aldrich 1, Chloe Russell 1, Hannah Suplee 1, Joseph Hughes 2, John Lewis 1, Eld. D. L. Harding 35, T. K. Cooper 3, Jas. Carter 1, J. W. Allen 1, John Durand 1, R. C. Miller 2,.....	56 00
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DELAWARE—Wm. Gooden 6, Thos. Cabbage 4, W. W. Meredith 4,.....	14 00
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MARYLAND—S. E. Gordon 2, Leonard Reynolds 5, Jas. Jenkins 10, Mrs. Ann T. Boulden, 1, R. T. Hastings 7, (R. Durham Rec. to 15th June 1864.) R. Devenport 1, Matilda E. H. Welch 5, J. P. Kelley 3, C. West 5,.....	39 00
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WASHINGTON, D. C.—Eld. Wm. J. Purington,.....	8 50
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WEST VIRGINIA—E. Grimes 18, J. Triplett 3, Elizabeth P. Gladding 4, Rachel Riggle 1,...	26 00
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CALIFORNIA—Ann Saltsman,...	1 00
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OREGON—Eld. John Stipp,...	9 10
KENTUCKY—Lewis Neal 18, A. L. Woodson 1, O. H. P. Wornall 3, S. Aylor 2, Mary Duerson 1, B. Farmer 8, Mrs. M. Foree 1, Jonas Utz 1, Thos. Mayfield 3 25, Dr. I. C. Gibbs 5, Thos. Burman 5, Dr. M. Q. Ashby 1, Eld. J. H. Wallingford 5, Eld. T. P. Dudley 3 50, H. T. Piles 4,.....	61 75

OHIO—John McKee 1, J. R. Griffiths 1 50, D. S. Gwaltney 5, Rachel M. Rogers 1 50, Michael Weaver 3, B. McMartin 3, C. C. Bracken 1, G. W. Ward 5, A. S. Sorter 1, A. Patterson 1, John Pontius 1, Ira Yeomans 1, Deborah Dillon 1, J. Kagy 1, Joel Kaufman 2, J. Messmore 10, S. Spittler 2, D. H. Patterson 1, J. D. Bruce 4, J. Barby 2, H. Gordon 2, Eld. Geo. McCullough 1, Maria Mathew 1, E. Ferguson 1, Eld. L. B. Hanover 1, Eld. L. B. Sherwood 1, D. L. Reaves 2, H. Hopper 5, D. Kizer 2, R. Tullios 7, Abel Phelps 1,.....	72 00
INDIANA—W. P. Powell 1, Eld. J. A. Johnson 14, John Stigleman 2, Wm. A. Smith 2, Eld. J. Strickland 3, D. Ferguson 2 50, Elizabeth Everson 1, Wm. Yeoman 2, John Overman 7, Elijah Staggs 3, G. W. Miller 1, G. W. Hardy 1, Wm. Utterback 1, A. Hatfield 2, W. H. Kelsey &	

others 5, Mary Todd 1, R. Kennedy 1, Wm. Kfley 1, C. Howard 2, John Dillon 1, Wm. Metcalf 3, Jesse Williams 3, James Martindale 11, A. Miller 5, V. Leonard 3, R. Langford 1, Chas. Mellott 3, S. B. Luckett 12, John Kelsey 5, James Osburn 3 50, J. A. Jones 1, J. Holmes 2, H. Burge 1, Jacob Richards 4, Thomas Hull 4,.....	114 00
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ILLINOIS—R. D. Pence 1, Eld. J. G. Williams, 1, J. R. Frazier 2, Almira Peach 6, J. H. Davis 2, C. S. Hilsabeck 1, Mary Hickman 1, Asa Crowder 4, P. Riner 7, A. Sangford 4, D. Epler 3, Eld. J. B. Chenoweth 3, A. H. Bryan 5, John Brickley 10, Mrs. F. L. Bagg 4, M. Loveridge 5, R. Beaty 1, Wm. Palmer 5, Eld. J. G. Jackson 4, Mary E. Davis 2, H. W. Thomas 5, Benj. Creel 1, B. Taylor 1, R. M. Simmons 19, Eld. Wm. J. Fellington 5, J. Danslow 1, I. Fogleman 1, Levi Winchel 3, Andrew Hite 6,.....	113 00
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MISSOURI—A. F. Dudley 2, Eld. B. R. Warren 1, B. L. Daniel 2 50, Eld. P. P. Chamberlain 1, B. Neece 2, Eld. John Martin 5, (T. Knight 6, all right) L. Lovelace 2, Eld. J. P. Burruss 13, Wm. F. Kercheval 21,.....	55 50
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IOWA—Abraham Dalamater 5, J. Baldwin 3, L. H. Thomas 1, S. P. Moshier 3, Eld. I. Donham 3, Wm. H. Durland 5, J. G. Jones 1, Mary McGlaughlin 1, A. J. Baker 8, Wm. Watson 2, H. Reel 1, I. S. Price 4, A. Fouch 5, Wm. Capps 3,.....	45 00
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KANSAS—Prior Plank,.....	3 00
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WISCONSIN—Sarah Blodgett 1, Mrs. M. Dopp 1, J. S. Olive 1, D. P. Douglass 1, Orpah Salisbury 2, Eld. J. Osborn 3,.....	9 00
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MICHIGAN—Stephen Thrush 1, J. Mattison 2, Wm. W. Jennings 2, A. Y. Murray 2, Lewis Brooks 1, Geo. Livesay 5, Eld. J. P. Howell 3,.....	16 00
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MINNESOTA—S. T. Veal 4, Mrs. E. Chowan 1,.....	5 00
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CANADA WEST—John S. McColl 1, Wm. Willett 1, Philip Knight 1, John A. McKeller 1,.....	4 00
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Total receipts, since January 1, 1864, including contributions and sale of books, collection on old accounts, &c.,.....	\$973 25
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NEW AGENTS—I. C. Gibbs, Kentucky, S. T. Veal, Minnesota, Whitely W. Meredith, Delaware.

Some of our subscribers will discover that although the receipt of their money is acknowledged in our published receipts, their credit is not carried out on the labels of their papers. This is owing to our lack of the right kind of type for that purpose. We have ordered the sorts which we lack, and as soon as we receive them, their credits shall be properly made. It will probably be all right in our next issue.

Marriages.

Jan. 26—At the Fair Oaks Hotel of S. D. Hoyt, by Eld. G. Beebe, Mr. CHARLES R. JILLET, of New Vernon, and Miss MARY M. HORTON, of Wallkill, N. Y.

Dec. 31—Near Jewett Centre, by Eld. Isaac Hewitt, Mr. JOHN W. AUSTIN, and Miss MINERVA V. GASS, both of that place.

Jan. 1—At Hunter, N. Y., by Eld. Harvey Allen, Mr. NATHAN PEAT, and Miss MARY C. CONNELLY, all of Hunter, Greene Co. N. Y.

Nov. 16—By the same, Mr. ABRAM CONNELLY, and Miss ADALAI A. NEAL, all of Hunter, N. Y.

Dec. 23—At the residence of the bride's father, in Benton Co. Mo., by — Marcus, Mr. L. DANIEL, and Miss JOSEPHINE RIVES.

Obituary Notices.

DIED—Near Bloomingburgh, N. Y., Jan. 20, Mrs. MARGARET IVORY, wife of Mr. James Ivory, aged 63 years. Mrs. Ivory, we understand, was a firm believer in the doctrine of salvation by grace alone, and expressed to her sister and friends, when near her departure from earth, the most cheering confidence that she was going to reign, through grace, with Jesus.

ANOTHER SOLDIER OF THE CROSS IS GONE!

ELDER JOHN RICHARDS departed this life at his late residence in Grant county Iowa, in the full triumphs of faith, March 28th, 1863, in the 55th year of his age. He continued but four days after his attack; his sufferings were severe, though short, but not a murmur was heard from his lips. As he was my brother, I spent most of my time with him during his sickness; his whole trust and confidence was in Jesus. Brother G. C. Mills-paugh asked him concerning his prospects. He replied, "O, Jesus is my all in all." He said that Jesus, whom he had been trying to preach, though in much weakness, so many years, was now all his comfort and consolation. He called his family around his bed and bid adieu, and exhorted them to be kind to each other, as he had always taught them. Then taking leave of his companion, he closed his eyes on all things here below. Truly, "All flesh is as grass, and all the glory of man as the flower of grass. Brother Richards was a worthy member of the Old Order of Baptists thirty-seven years, and an able minister of the gospel of peace more than twenty years. He was sound in the faith, and labored faithfully, contending for the faith which was once delivered to the saints. He dwelt much on the vileness of man, and his utter inability to do anything to procure salvation; and he would forcibly contrast the excellency of the power of the Redeemer with that of man. We feel and mourn deeply our loss, but we mourn not as they who have no hope; for we believe our loss is his unspeakable gain, and we desire to bow in submission to the will of God. He was a kind father, a loving husband, and a good citizen. His membership was in the Harmony Baptist Church. He was a subscriber to and reader of the "Signs of the Times." He leaves a widow, who is a member of the church, and ten children. May God sustain them in their affliction. Elder William McCormick preached at his funeral to a very large assembly, from 2 Thess. iv. 13, 14.

His end was peaceful and serene,
No terror in his looks was seen;
An Angel smile dispell'd the gloom,
And smoothed his passage to the tomb.

AND YET ANOTHER SOLDIER OF THE CROSS IS GONE!

Again we ask for room to record the demise of ELDER GILBERT C. MILLSAUGH, who fell asleep in Jesus, at his late residence, in Delaware County Ia., April 17th, 1863, in the 56th year of his age. His disease was erysipelas fever. He survived the attack eight days. His sufferings were great, but he bore them with christian resignation. I visited him during his sickness; he talked freely of his hope in Jesus, and longed to be released from his tabernacle of clay, and be clothed upon with his house which is from heaven. He told his family not to grieve for him, as he was making a happy exchange. He gave direction for the arrangement of his worldly affairs, and shortly his immortal spirit was borne away to his Father's house in Heaven.

"Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

He was a member of the Old School Baptists thirty years, and an ordained minister for ten years. He was sound in the faith, clear and pointed in doctrine, and uncompromising with error. He was a member of Harmony Church, and an agent for the "Signs of the Times." Brother Beebe, we have keenly felt the afflicting hand of God in the church, in the removal of our dear brethren from the militant to the triumphant state, but we desire to bow in humble submission to the will of God. He has not left us without a pastor, as our esteemed Elder Wm. McCormick is still with us. May he long be sustained on the walls of Zion.

Brother Millsaugh leaves a widow and seven children, with many friends and relatives to mourn their loss. May God grant to sustain the bereaved mother and children, and enable them to say, "The Lord is my shepherd, I shall not want," An able discourse was delivered on the occasion to a solemn congregation, from 2 Tim.; iv. 6, 7,— "For I am now ready," &c. His remains were then interred in the burying grounds of Harmony church.

Your brother, in hope of eternal life,
JACOB RICHARDS.
Grant County, Iowa, Dec. 4, 1863.

BROTHER BEEBE:—With deep sorrow, I now send you for publication in the "Signs of the Times," a notice of the death of a dear nephew, **ANDREW J. CHICK**, of Stark, Somerset County, Maine, who departed this life the 22d ult., aged seventeen years, two months, and two days. He was sick three weeks, of that malignant disease, Diphtheria, during which time he was very patient, suffering much until death came to his relief. The subject of this notice, was a youth of uncommon ability, for one of his age; and it was with much satisfaction that I contemplated his attainments and moral integrity. Though so young, he was an excellent mathematician, being well versed in some of the high branches; a good Latin scholar, and had a very good knowledge of the primary principles of the Greek Language. But alas! with such attainments, with so brilliant a future before him, and so dearly beloved by his relatives, and numerous friends, he has passed away from the scenes of earth; and I indulge the hope that he has been taken from this sin-cursed world to the paradise of God.

I am often led to wonder at the dark and inscrutable providence of God, when I see such promising youths cut down by the ruthless hand of death, while the vulgar, the profane, and the vicious are spared to go on for years in vice; but I am led to conclude, at times, that the first gets ripe early in the morning of life, and they are taken from the evil to come.

May the parents of the deceased, brother and sister Chick, the surviving brother and sisters, have that support from God that the world can neither give nor take away; and may each of them be enabled to say from the heart:

"Cease thou, my soul, O! cease to mourn,
To me he never can return;
Peace to my troubled breast, be still,
It is the Lord, Jehovah's will."

Yours in sorrow, **WM. J. PURINGTON.**
Farewell Andrew dear! our loved one farewell!
Thy spirit has flown with thy Savior to dwell;
Our hearts have been filled with anguish and pain,
But we trust that our loss is thy heavenly gain.

Thou hast passed from the vale of earthly gloom,
And the bright bow of promise now spans thy tomb;
The waves of sorrow, nor earth's keenest woes
Can ever disturb thy silent repose.

Thou art in that home where the weary rest
With a tearless eye and a sorrowless breast;
Death cannot wither the wreaths thou hast twined,
The laurels of heaven, earth's garlands outshined.
Washington, D. C., Dec. 22, 1863. **ADA.**

ELDER BEEBE:—I write from the furnace of affliction. My earthly staff is broken. May He who has promised to befriend the widow and the fatherless remember me and my poor orphan boy. If you please, you may insert the following in the "Signs of the Times."

DIED:—At his residence, in Wauconda, Lake Co. Ill., Jan. 5, 1864, Dr. **HENRY BAGG**, in the 43th year of his age. He was born in Laneboro', Mass.; graduated at the Berkshire Medical College, in 1845; practiced medicine in Lowell, Lewis Co. N. Y., three years; removed to Sheboygan Falls, Wis., where he remained a year and a half; thence to Illinois, where he has since resided.

He enjoyed, in an unusual degree, the confidence of the communities in which he lived as a professional man, and in each had many warm personal friends. He was not a professor of religion, but said he was not afraid to die, and we hope he has made a happy exchange of worlds.

Yours, **F. L. BAGG.**

N. B.—I would also state, for the information of those whom it may concern, that I have now disposed of all the copies of Leland's Works in my possession. No more, therefore, need apply.

F. L. B.

Wauconda, Jan. 10, 1864.

"The Lord sitteth the solitary in families—
Not lost, but gone before."

DEAR BROTHER BEEBE:—For more than two months hope and fear succeeded each other, and sad to relate, on the 16th of December last, my beloved companion, **ELIZABETH CHENOWETH**, departed this life, aged sixty-one years, six months and eleven days, of that dread disease, Asthma. Several times there was strong hope entertained of her recovery. When first confined, her statement was, "I will never recover;" and observed there were many strong attachments for whose sake she was willing to remain all of her appointed time. She spoke of death with great composure. Once, when speaking on the subject, and of a hope of heaven, remarked, "How can I sink with such a prop as my eternal God? Again,

"O, if my God would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terrors as she passed."

In the year 1824, she related to the London

Track Church in Chester Co., Pa., the way in which the Lord called her from darkness to light, and having gained the fellowship of the church, was baptized by Eld. Thomas Barton. She was the daughter of Dr. David and Mary Eaton, of Chester Co. Pa. In 1818 was united in marriage to Dr. Thomas H. Davis, who died February, 1826, and on the 3d of January, 1830, was joined in matrimony with the writer, at Mount Gilead, Loudon Co. Va. In 1835 left Harper's Ferry, Va., and settled in Putnam Co. Illinois, now Bureau Co. She was blessed with a good mind and firmness to do right. She was a good and faithful wife and mother, kind and useful neighbor. She was endeared to many for her intrinsic worth, and will be held in remembrance for her good works. She was in the constitution of the Bureau church, known as Old School. We have a hope that she has been taken from the church militant to the church triumphant. Yours, sorrowing,

JAMES B. CHENOWETH.

Tiskilwa, Bureau Co. Ill., Jan. 11, 1864.

BROTHER BEEBE:—Please publish in the "Signs of the Times" the death of our youngest son, **JOSHUA DICKERSON**. He died of consumption, in the hospital, in Madison, Indiana, December 3, 1863, aged twenty-one years, two months and eighteen days. He enlisted November 21st 1861, in Company A, 78th Regiment Ohio volunteers, and was with his regiment until March, 1863; since has been unable to do active service. We were looking for him home daily, when the news came of his death, and that he died suddenly and unexpectedly. He was as well as usual when he went to bed; he ate a hearty supper before going to bed, and was lively and cheerful when he laid down. One hour after midnight his bed-fellow was awakened by his struggling, and got up and called the nurse and found Joshua was dying. He lived but a few minutes, and was unable to speak. The hospital Chaplain writes he must have died from the breaking of an abscess on his lungs. He was a good boy, behaved well, and was beloved by his comrades. His funeral was largely attended, and a sermon was preached at his burying.

How short the race our son has run,
Cut down in youthful bloom;
His course but yesterday begun,
He now lies silent in the tomb.

Yours in affliction, **JOSHUA DICKERSON.**
Bainbridge, Guernsey Co. Ohio.

BROTHER BEEBE:—By special request I send you for publication a notice of the death of our friend and brother **ELI CRAMPTON**, who died at his late residence in Pleasant Valley, Washington Co. Md., October 1, 1863, aged 66 years, 3 months and 21 days. He has been a Baptist about twenty-four years. His disease was chronic diarrhea, which was of short duration; but during his sufferings his faith seemed strong and his hope steadfast, looking unto Jesus, the author and finisher of his faith, on which he lived, in which he died, and he is now, we hope, enjoying the presence and glory of God, beyond the cares of this troublesome world. His life was not only spent in the service of his God, but also in the service of his country. He served as a Congressman two terms, and afterwards as a Justice of the Peace, and went down to his grave an honor to his country and to himself, as also to the cause which he professed. In his last and dying moments he gave clear evidence of his hope of Heaven.

His funeral was attended by Eld. Joseph H. Jones, who preached from Job, xix. 25. Brother Crampton leaves a wife and five children, with numerous friends and relatives to mourn their loss; but they mourn not as they who have no hope.

Your friend, and brother in affliction,
JOSEPH CORRELL.

Pleasant Valley, Md., Dec. 22, 1863.

BROTHER BEEBE:—It has also become my painful duty, with heaviness of heart, to record the death of my son-in-law, **ISAAC COVALT**, who departed this life Nov. 23, 1863. He was drafted Oct. 16, 1862, and then again in the last draft, and ordered to appear at Chambersburg for examination, on the 24th day of October; again on the 6th of November, and went accordingly. He took the Diphtheria and was sent home, after which he lived nearly three weeks, and then took leave of all that was near and dear to him on earth. Although he was not a professor of religion, yet he left a very satisfactory evidence of a strong hope in Christ, and seemed very desirous to be free from his sufferings, and to go home and be at rest, where he might be free from the strife and calamities of war. He was a young man of excellent moral deportment, and was highly esteemed. His funeral was attended on the 24th, at which a discourse was preached from the words: "It is good for a man to bear the yoke in his youth." He was about 24 years of age, and has left behind him his young wife, with many friends to weep over his remains. But he has gone, and

we can only pray the Lord that we may all, with him, meet around the throne of God, in Heaven, where parting will be no more. We hope he is only sleeping in Jesus, and we are assured that they who sleep in Jesus will God bring with him. Yours as ever,
JOSEPH CORRELL.

Pleasant Valley, Md., Dec. 22, 1863.

BROTHER BEEBE:—Please publish the death of brother **HENRY G. MILLER**, (an own uncle to me,) who departed this life Nov. 26, 1863, in the 67th year of his age. His disease was typhoid fever. He was brought from darkness to light about fifteen years ago, and united with the Methodist and Halcott Church five years ago last April, and continued a worthy member. In November last he met the church in Covenant Meeting, and expressed a sense of unworthiness to have a name with the saints. He said that if he was ever in the right way, it was only when he crossed it. He felt as though he would soon be done with the cares of this world, and he desired the prayers of God's people, that he might be kept by the power of God, through faith unto salvation. His speech was impaired by his bodily weakness, but his desire was that he might have liberty of speech before he died, for he had much to say. But this desire was not fully realized; but what he did say was very satisfactory evidence that his faith was wrought in God. He had his senses to the last; and being asked a few hours before he died how he felt, replied, All is well! All is well! He requested that Eld. I. Hewitt should preach his funeral discourse. He died as he had lived, quiet and peaceful, leaving a wife and four sons and four daughters, with numerous relatives and friends to mourn their loss, which we believe is gain to him.

"Why should our eyes with sorrow flow?
Our bosoms heave the painful sigh—
When Jesus calls the saint must go;
Tis his eternal gain to die."

JAMES MILLER.

Halcott Centre, N. Y., Jan. 15, 1864.

Miscellaneous Notices.

THE RISE OF THE TWO HORNED APOCALYPTIC BEAST, AND HIS OPERATIONS IN THE WORLD.—A pamphlet on the above subject was published by Elder Wilson Thompson, in 1847. It has recently been re-published, with a few small alterations to render it appropriate to the present times. Single copies, 10 cents; 12 copies \$1.00; 25 copies \$2.00; 100 copies \$7.60. Sent by mail, post-paid, on receipt of price. Address,
I. C. SIDEBOTTOM,
New Lexington, Perry Co., Ohio.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Knabton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spiller, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ansmus, R. C. Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, S. H. Pullin, Joel G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor.

Iowa—Joseph H. Fliat, Bonham Kester, D. S. Tonnehill, J. S. Price, James Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle.

Kansas—A. M. Townsend.

Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purinton, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts—Elders John Vincent, and Amasa Pray.

Maryland—William Grafton, Jas. Lownds, Esq., Baltimore city, Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woodford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

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Continued from page 11, No. 2.

WASHINGTON, D. C.

In the Savior's coming to earth, there was nothing uncertain connected with that mission of love; neither did his being manifest in the flesh constitute him the mediator; but, because he was the mediator, he came to this sin-accursed world to magnify and make honorable the law, which his bride had transgressed; therefore he came within the precincts of the law, being made under the law, to redeem them that were under the law; and that inflexible justice could not be satisfied short of perfect obedience to all its righteous demands, and then after a perfect obedience should be rendered, he, who had kept all the requirements of the law, must die a sacrifice—his blood must be shed, for without the shedding of blood there could be no remission of sins. It is clearly taught in the law of Moses that anything atoned for was redeemed; and, if the ground is taken that anything atoned for is not redeemed, the atonement is shorn of much of its glory. The blessed Redeemer, while clothed in flesh, was tempted in all points like as his people, yet without sin. He was exposed to the temptations of the Devil, but overcome all the temptations of the evil one. The language of the prophet, concerning him and his bride, is, "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." I understand that God's justice could not change, that no such thing as mutation could any more take place than Deity could cease to exist. When he had come to Gethsemane, "He took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me; and he went a little farther and fell on his face, and prayed, saying, O, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Language the most filial, and the most devoted that ever was uttered, was spoken by Jesus when he addressed his holy Father; but in that dreadful moment of bitter agony, did the eternal God repent of His purpose? No, for Christ must be crucified, and no other ransom price could be received. How strange the divine mystery that a law should be given that none could magnify and make honorable but the law-giver; for God was manifest in the flesh; therefore it was the eternal Jehovah clothed in the mantle of flesh and blood. It is certain that there is no other redemption for the church, separate from the redemption that there is in Christ Jesus. Now how evident it is that Christ is all and in all

to them; and the apostle emphatically declares, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." As the dear Lamb of God has met all the demands of justice in behalf of his people, they stand completely justified in their glorious Redeemer, and no charge can be brought against them in their Head; and when they can feel the blessed assurance that such is their heavenly portion, it causes them to rejoice with exceeding great joy.

Who is it that condemneth? Wicked men try to bring God's children into condemnation, by laying many things to their charge; but such things ought not to dishearten or discourage them; for if the green tree, or Christ, was thus charged, his followers need not expect to be exempt from a repetition of such things; for if the master of the house has been called Beelzebub, it is no wonder that they of his household should be; and Jesus said to his disciples, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you." When our Lord and Savior was upon the earth, the enemies of God and truth were ready to prefer charges against the blessed Lamb and his faithful followers; for Christ said, "John came neither eating nor drinking, and they say he hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners; but wisdom is justified of her children."—Matt. xi. 18, 19. Paul had to encounter, in his day, the bitter enemies of God's truth, but he was well prepared to answer their blasphemous language; for he says, "Thou wilt say unto me: Why doth he yet find fault? for who hath resisted his will? Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" It is often asserted, if all things pertaining to the final salvation of the church are thus determined, it matters not how we live; but such a principle was in the hearts of carnal men in the apostles' day, for said he upon a certain occasion, "And not rather (as we be slanderously reported, and as some affirm that we say) let us do evil, that good may come? whose damnation is just." It is evident that the arch-adversary of souls tries often to bring the dear children of God into condemnation,

and he is permitted to so worry the saints sometimes as to cause them great distress; for when God in his inscrutable providence, causes his children to pass through seasons of deep darkness of soul and barrenness of mind, Satan suggests to them that they had better leave off mentioning the name of Christ, that it would have been much better for them if they had never publicly owned Christ; for if they were his children, such scenes of darkness and doubt they would never experience, but on the contrary, would enjoy the smiles of their heavenly Father daily. Our blessed Lord said to his disciples just before his crucifixion, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world." Carnal, ungodly men, and worldly religionists, who are destitute of the knowledge of their real condition, and know nothing of the redemption of the church through the Lord Jesus, are ready to accuse the faithful followers of the Lamb of God of believing that it matters not how they live, as their eternal salvation is sure; but a more baseless charge cannot be made against any class of persons, for instead of their desiring to give any just occasion to the enemies of God to speak reproachfully of them, by indulging their carnal propensities, they feel an ardent desire to shun every appearance of evil; and though they are sometimes left to themselves, and display, for a time, the evil nature of their carnal hearts when filled with their own ways, deep repentance is the result; but they are taught by the Spirit that after they have done all, that they are unprofitable servants. They become inured to obloquy and reproach, and often they feel to rejoice that they are counted worthy to suffer such things for the truth of the gospel, realizing that the condemnation of a wicked world, combined with that of the adversary of souls, can never bring them into condemnation before God.

It is Christ that died. I cannot understand the apostle to affirm that Christ condemns the elect, as a hasty reading would seem to imply; but it appears to me that he declares the great and all-important fact that Christ, the anointed one, had died for his people. The careful reader will notice that the expression, "it is," is in italics, which shows them to be supplied words; and if the reader will take the particular care to supply another word, and read it thus: *for it is* Christ that died, I am confident that he will then have the true meaning of the text, or if he will set aside the supplement *it is*, he will have, in my view, the apostle's true meaning. I do not understand that Christ condemns his blood-bought people, in the sense that all Arminians of every shade set it forth, for if that is advocated, it represents our precious Redeemer as a

law-giver, and not the Savior of his bride: The apostle John says to true believers, "And of his fulness have all we received, and grace for grace, for the law was given by Moses, but grace and truth came by Jesus Christ. God so loved the world that he gave his only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through Him might be saved." See also the following passages of scripture, relative to the same important principle:—Luke vi. 37; John viii. 10, 11; John iii. 18; Rom. viii. 1, 2, and Jude 4.

Under the legal dispensation, the blood of bullocks and lambs, which so often stained the Jewish altars, could not wash away sin, but a remembrance of sin was made thereby, as none of those offerings could make the comers thereto perfect. Those offerings under the law had to be repeated, because the national Jews were under condemnation, but it is evident that the shedding of blood under the law for a particular people was typical of the great sacrifice that would be offered in the fulness of time for all the vessels of mercy; and the prophets spake with the most positive assurance, concerning the advent of the Messiah, what he would accomplish by his righteous life—bitter and agonizing death, and triumphantly glorious resurrection. The harmony with which their predictions were made, is truly wonderful, but the reason of such exact agreement was because the spirit of Christ was in them; for the apostle Peter says of them, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time, the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." I understand the apostle to announce the great, the important, the soul-cheering fact to the church at Rome, that Christ had died; that the great atoning sacrifice had been offered; that all the demands of the law had been honored in the person of the dear Redeemer; therefore vain is the condemnation that the world, the flesh and Satan bring against the elect of God.

Yea, rather, that is risen again. Not only did our Savior honor the law and fulfill all its requirements, not only did he yield up the ghost on the Cross, but he arose from the tomb, for it was not possible for that dear body to be holden of death beyond the appointed time, because it could not see corruption. The enemies of our Lord were determined that his body should not be stolen away by his disciples, for they "came together unto Pilate saying, Sir, we remember that that

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deceiver said while he was yet alive, after three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead, so the last error shall be worse than the first. Pilate said unto them, Ye have a watch; go your way, make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch." Wicked men, who were the instruments to carry out the purpose of God in crucifying his Son had their bounds set beyond which they could not pass; and though the body in which Jesus suffered and died was laid in the tomb of Joseph, and the Jews were guarding it, at that time the ponderous universe was upheld by his omnipotence, and all Heaven was radiant with his glory. After the delivery of Christ into the hands of wicked men, his disciples were much distressed, for they trusted that he was about to deliver national Israel from the Roman yoke, not then understanding why Christ was taken from them; and perhaps as they lingered near his body they saw glistening around the tomb the Roman spears, as they were watching the tomb; but, "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to see the sepulchre, and behold, there was a great earthquake, for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow, and for fear of him the keepers did shake and become as dead men." What a messenger! See, as he descends the skies, one place, and only one, could be his point of destination, and that was Joseph's tomb, where that dear body lay, which had hungered, thirsted, sweat, as it were, great drops of blood, been spit upon, smitten, nailed to the cross, on which he expired, and the stone, though sealed, was rolled back by the divine angel, and he seated himself upon it. How feeble was mortal power in that moment, when he who said that he had power to lay down his life and power to take it again, quickened that body and raised it up from the tomb, and how weak were the bands of conquered death. The watchful guard around the tomb in that awful moment, when Jehovah's almighty power was manifested in raising up from death the body of Christ, was powerless; for the scriptures declare in the most positive language, that the identical body was raised that died on the Cross on calvary; and the glorious announcement to John, in the Isle of Patmos was, "I am he that liveth, and was dead; and, behold, I am alive forevermore, amen, and have the keys of hell and death"—a glorious declaration to his loved ones, for he dieth no more; death hath no more dominion over him. Said the apostle Paul to the Corinthians, "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins; then they also which are fallen asleep in Christ are perished;" but he continues the heavenly theme, and positively asserts: "But now is Christ risen from the dead, and become the first-fruits (notice very carefully the expression first-

fruits) of them that slept, for since by man came death; by man came also the resurrection of the dead; for as in Adam all die, even so in Christ shall all be made alive, but every man in his order; Christ the first-fruits, afterwards they that are Christ's at his coming." If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. In the dear Redeemer's resurrection, his church was one with him; and the apostle says, "For the love of Christ constraineth us, because we thus judge that if one died for all, then were all dead, and that he died for all that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. The language of the prophet Hosea was, "After two days will he revive us; in the third day he will raise us up, and we shall live in his sight." The certain vessel which Peter saw while in a trance, contained all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and although Peter considered them common and unclean, the voice spake again the second time: "What God hath cleansed, that call not thou common." Although the vision was to show Peter that God was no respecter of persons, yet I think it is equally clear that the vision fully represented that the entire church, both Jews and Gentiles, was set forth as cleansed. John with rapturous delight, announced the precious work of the Redeemer, and gave unto him glory, for his language was: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and the Father, to him be glory and dominion for ever and ever, amen." Now, as our blessed Redeemer has risen, the glorious doctrine of the resurrection gives joy to the saints, who have on them the broad seal of heaven—are the royal heirs of an eternal state of blessedness; therefore, it matters not when, where, or how the saints pass away from the scenes of earth, for they fall asleep in Jesus. Should their bones bleach on the mountain's top, should their bodies waste away in the wilderness, or should they repose in the caverns of the deep, they are safe; and if their dust should be scattered in the four quarters of the globe, it will not destroy their identity, for in that great day not one vessel of mercy will be lost; for our blessed Lord said, "For I came down from heaven, not to do mine own will, but the will of Him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 38, 39.

Who is even at the right hand of God?

As the blessed Redeemer is at the right hand of God, it plainly sets forth, as I understand it, the power which is given unto him as head over all things to the church, which is his body, for he said to his disciples before his ascension: "All power is given unto me in heaven and in earth;" therefore he sways the sceptre of universal power as King of Zion, and his

dominion is from the rivers to the ends of the earth. It is a subject of much rejoicing, at times, to the dear saints, that their precious Redeemer has power over all flesh to give eternal life to as many as his Father had given him. With resistless power our great and glorious Mediator accomplishes His will, giving repentance and remission of sins to them for whom he bore the pains of death; and upon his shoulder he bears the key to the house of David, so he opens and none can shut, and shuts and none can open. An apostle declared: "Him hath God exalted with his right hand to be a prince and a Savior for to give repentance to Israel and forgiveness of sins."—Acts v. 31.

Who also maketh intercession for us?

There can be no doubt about the intercession, for Jesus pleads and must prevail; how forcible the declaration, *maketh intercession*, not strives to make it, which shows conclusively to all true believers that justice has received plenary satisfaction through Christ, the anointed one, in behalf of all the family of God, and all the light, knowledge, power, meekness, humility, faith and grace that the children of the most high receive, are conferred on them by their adorable Redeemer, as all the gifts and graces of the church were given her in Christ before the foundation of the world. Job, in replying to his "three friends" said, "Also now, behold, my witness is in heaven, and my record is on high." God's loved ones, while in this wilderness world, often feel themselves to be very ignorant, knowing nothing as they ought; sometimes they hardly dare attempt to pray, for fear that they may ask for things in accordance with the carnal mind, or according to human sympathy, instead of having the prayer indited by the Spirit of God. An inspired apostle affirmed that, "Likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit itself *maketh intercession* for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the spirit, because he *maketh intercession* for the saints according to the will of God." The heavenly Lover knows what feeble, wandering minds the saints have; he beholds all their ways, and knows all their doubts, sorrows and afflictions; yet, seeing and knowing them, under all circumstances, his love to them and for them changes not; and how consoling to the lambs of the Redeemer to know that they have an Intercessor, who has power over all flesh to give eternal life to as many as his holy Father has given him. He intercedes for all—the weakest and most timid and trembling child has the same gracious Mediator as the bold, undaunted defender of the truth has; for a Paul and a Lazarus were equally precious in the sight of God.

May God enable all his children in this day to come boldly to the throne of grace, that they may obtain mercy, and find grace to help in this dark any trying day; may He enable His children to contend earnestly for the faith once delivered to the saints, and may He enable them to keep the unity of the Spirit in the bond of peace until the great calamity be overpassed.

WM. J. PURINGTON.

BROTHER BEEBE:—We send you a letter written to the church of Christ of Particular Baptists, at Elizabeth, Bourbon Co. Ky., by Elder Thomas P. Dudley, which, after having been read, the church on motion, agreed to send it to you for publication in the "Signs of the Times," believing that there are many like ourselves, without a minister to proclaim the glad tidings of the gospel.

I presume you have heard of the illness of our much esteemed and beloved Elder T. P. Dudley. He had a very severe attack of Diphtheria in the latter part of September, of which he has been suffering more or less ever since, though I believe he has not suffered much recently, but still has to keep his throat poulticed and running to prevent its rising again internally. He has had it lanced two or three times, and it then broke under his chin. It has been one of the worst cases of Diphtheria ever heard of, in which the patient has recovered, but he bore it with that fortitude and resignation characteristic of a true christian, without a murmur; and he has told some of his brethren since that he felt perfectly resigned to the will of his Lord and Master; O, what a blessing to feel perfectly resigned to the will of God.

Brother Beebe, we send this letter without brother Dudley's knowledge, but feel confident that he will not disapprove us, as we believe it will comfort many. The church at Elizabeth keeps up her monthly meetings, and we try to worship God to the best of our ability. The church has called brother Theobald to preach for us during brother Dudley's illness, or until he shall be able to resume his labors, but owing to sickness and cold weather he has failed to attend regularly, as he has a great distance to travel, as also the church at Georgetown.

Yours, I hope, in Christ,

O. H. P. WORNALL.

DEARLY BELOVED IN THE LORD:—Under the divine providence of our God, our monthly communications have been suspended, until in our impatience, some of the dear lambs of the fold have perhaps said in their hearts: "Has the Lord forgotten to be gracious? Are his tender mercies clean gone forever? Shall we no more realize the smilings of his face?" We have his unfailing promise that, "As thy days, so shall thy strength be." When we can realize this promise as ours, then indeed does our mountain stand strong; then can we adopt the language of the Psalmist, "Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident. One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple; for in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me; he shall set me up upon a rock." Are we quite sure that the desire of the Psalmist, expressed in the foregoing quotation, is ours? If so, then remember we are not destined to starve for the bread of life, nor to die of thirst. "Bread shall be given them, and their waters shall be sure; and unto him that is thirsty will I

give to drink of the water of life freely." Ours seems indeed to be a thorny road. We meet with conflicts and sore opposition at almost every step we take, until we are tempted to despair, and to cry with the poet,

"Lord, why is this, I trembling cried,
Wilt thou pursue thy worm to death?
'Tis in this way the Lord replied,
I answer prayer for grace and faith.

These inward trials I employ,
From sin and self to set thee free;
To break thy schemes of earthly joy,
That thou mayest seek thy all in me."

Adversity is a hard school to learn in, but the lessons imbibed there are not likely to be soon forgotten. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." And yet, when our sonship, which we are so desirous to realize, is to be tested according to the appointment of him who, "Though he were a son, yet learned he obedience by the things which he suffered," we become restless and disquieted, and are too apt to murmur and repine, forgetting that "All things work together for good to them that love God—to them who are the called according to his purpose." The cause of our so frequent disappointments, and consequent despondency is, that we are prone to look for *fitness for the kingdom* in ourselves, while all the teaching of the Word of God on that topic, points to the *Mediator*, "In whom I have righteousness and strength," as said the prophet. God has no where in his sacred word, required of men to regenerate themselves; to give themselves divine life; an understanding and an appreciation of the work of a Savior; or of our indispensable need of his atoning blood to cleanse, and spotless righteousness to clothe and present us faultless before the throne. "As thou has given him power over all flesh that he should give eternal life to as many as thou has given him, and this is life eternal, that they may know thee the only true God and Jesus Christ whom thou hast sent." The poet understood the matter when he said:

"The law commands, and makes us know
What duties to our God we owe;
But 'tis the gospel must reveal
Where lies our strength to do his will.

The law discovers guilt and sin,
And shows how vile our hearts have been;
Only the gospel can express
Forgiving love and cleansing grace.

My soul, no more attempt to draw
Thy life and comfort from the law,
Fly to the hope the gospel gives;
The man that trusts the promise lives."

The use of the law is to show the righteous claims the law-giver holds on the subjects of law. It never was designed to give life, or to justify its subjects. "If there had been a law given which could have given life, then, verily, righteousness should have been by the law. It is the ministration of death written and engraven in stones—the ministration of condemnation. The law was not made for a righteous man, but for the lawless and disobedient—for the ungodly, and for sinners." Thus the apostle's conclusion is made manifest, "By the deeds of the law shall no flesh be justified, for by the law is the knowledge of sin." Disguise it as we may, the looking for justification, for pardon or acceptance, either in whole or in part, to our own works, is in effect to *neutralize* God's rich, distinguishing

grace. While I repudiate the works of creatures as having any part in securing their eternal deliverance or salvation, I hold them as profitable and good for men. In the sense of the apostle, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God be careful to maintain good works. These things are good and profitable unto men." God is not profited by our good works, but we are for as much as we thereby let brotherly love continue, and give evidence of our discipleship. Much distress, pain and anxiety as sin causes us on our pilgrimage, we hear an apostle say, "But God be thanked that *ye were* the servants of sin; but ye have from the heart, obeyed that form of doctrine which was delivered unto you." We cannot, rationally, suppose the apostle was more tolerant of sin than we are, or that he loathed it less than we do, and yet he thanks God that his brethren *were the servants of sin*. This portion of scripture has given rise to much speculation with regard to the apostle's meaning. But whether he thanked God that they *were* the servants of sin, in view of the fact that if they were not sinners, they had no interest in the atoning blood of the Lamb of God; that it was for sinners Jesus died; that none but sinners felt or appreciated the work of a Savior, and that their being the servants of sin was demonstrative proof of their higher destiny; that they belonged to the redeemed family whom Jesus loved and washed from their sins in his own blood, and made them kings and priests unto God. The appointment to a higher destiny than Adam possessed in innocency, is certainly cause of thanksgiving—the making our state more secure than it was before we fell. Whether this be the apostle's meaning, or whether he alluded to their obeying that form of doctrine which was delivered them, as an effect of conviction of sin. Only as we realize our deep poverty and helplessness are we prepared to appreciate the power of Jesus to save. It is then he appears "The chiefest among ten thousand and altogether lovely." Were we not brought into straits from which we found it impossible to deliver ourselves, we certainly should not look to our deliverer with the same delight. He, being tempted, knows how to succor them that are tempted. It should console the Lord's children to remember, "He will not suffer them to be tempted above that they are able, but with the temptation he will make a way for our escape."

It is difficult for the mariner to realize in the midst of a furious storm, that he is as safe as when the calm prevails. "Fear not," said his father who is at the helm, and guiding the ship or the soldier amid the roar of battle that he is surrounded with such armor as to effectually preserve him from harm. But this is undoubtedly true. Hear your captain say, "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn; this is the heritage of the servants of the Lord, and their righteousness is of me," saith the Lord. To suppose that one of the heirs of promise can miscarry, and come short of reaching this world of bliss, is to suppose the "Lord's

arm is shortened, that it cannot save, and his ear heavy, that it cannot hear." Let the truth sink deep into our hearts, that:

"All the fitness he requires
Is to feel our need of him."

"The bruised reed he will not break, nor the smoking flax will he not quench." How often do we feel that we are bruised, mangled and torn, and yet when we did not look for him, but to rebuke and chastise, have we heard and felt the force of that still, small voice saying: "I, even I, am he that blotted out thy transgressions for mine own sake, and will not remember thy sins." Remember, dear brethren and sisters, 'tis "Not the righteous, not the righteous, sinners Jesus came to call"—that he has said, "The whole need not the physician, but they that are sick; I am not come to call the righteous, but sinners to repentance." But O, do we feel indeed, that we are sinners? Do we "Abhor ourselves and repent in dust and ashes?" Are we under a consciousness of the hidden evils of our own hearts, constrained to cry, "God be merciful to me a sinner! Save Lord, I perish! Lord if thou wilt, thou canst make me clean?"

Were I to search for a christian, and find an individual claiming that high vocation, who was satisfied with his daily deportment, and ready to "Thank God that I am not as other men, extortioners, idolaters, &c., nor even as this publican," I should pass by such, not recognizing one of the characteristics of the disciple. The Savior said: "Learn of me, for I am meek and lowly of heart, and ye shall find rest for your souls." Much sooner would my attention be arrested by one writing bitter things against himself, lamenting and mourning that,

"I cannot do the good I would,
Nor keep my conscience clear."

These have "No confidence in the flesh," and thus manifest that they "Are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Beloved, marvel not should you meet those claiming to be ministers of Christ, who know nothing of the plague of their own heart, as that knowledge is peculiar to the heaven born and heaven bound. They may tell you there was no union between Christ and his church antecedently to regeneration. Ask such, Does the birth of a child give it union with its mother? The development of the apple give it union with the tree? The Psalmist tells us, "He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty;" and if we desire to know how long God's people have dwelt there, the Psalmist will again help our infirmities. "Lord thou hast been our dwelling place in all generations; before the mountains were brought forth, or even thou hadst formed the earth and the world; even from everlasting to everlasting thou art God." How fully such declarations harmonize with New Testament teaching—"According to his own purpose and grace, which was given us in Christ Jesus before the world began." Again, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."

God has pledged his faithfulness for the security, up-building, and final conquest of his chosen. "I have made a covenant

with my chosen; I have sworn unto David, my servant, Thy seed will I establish forever, and build up thy throne to all generations." Again, "Once have I sworn by my holiness that I will not lie unto David. *His seed shall endure forever*, and his throne as the sun before me." Looking at the oath and promise of our God to spiritual David, how can we doubt the final conquest of his seed? A seed shall serve him; it shall be accounted unto the Lord for a generation. They shall come and shall declare his righteousness, that he hath done it. All the living in Jerusalem, the spiritual family, acknowledge, if I am a christian "by the grace of God I am what I am." If I am an heir of promise—the subject of salvation—and inheritor of immortal bliss, "he hath done it." His pity ne'er withdraws, "For thou Lord hast made me glad through thy works: I will triumph in the works of thy hands." And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her.

Beloved, let us not forget how high and holy the destiny unto which the Lord's people are appointed. "Unto him that overcometh will I grant to sit down with me on my throne, even as I overcame and am sit down with my Father on his throne." "If we suffer we shall reign with him:" if we deny him, "yet he abideth faithful, he cannot deny himself." "I will never leave thee nor forsake thee."

"Though hell may rage and vent its spite,
Yet Christ will save his heart's delight."

What a blessing that he never disowns or disinherits his tempest-tossed children; each of whom will say, Were he to deal with me as I deserve he would spurn me from his presence. O what riches of divine grace is displayed in that saying, "I have not beheld iniquity in Jacob; neither have I seen perverseness in Israel." "Thou art all fair, my love, there is no spot in thee." "Thou art beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." But while the bridegroom thus addresses the bride, you hear her lamentation, "By night on my bed I sought him whom my soul loveth; I sought him but I found him not." O how distressing to face the enemy pressing upon us, and yet no realize no way of escape? But does this stop her cry? O no, "Now will I arise and go into the city." It is remarkable that, though she fears she knows nothing aright, yet when distress overtakes her she does not go to the world for comfort—she goes into the city, the church; and why does she go there?

"There my best friends, my kindred dwell,
There God my Savior reigns."

How often do we go to meeting under a cloud, hoping when we meet the saints the cloud will be withdrawn: instead of this, it seems to thicken, to become more dense, until the babe cries, "O that I knew where I might find him, then would I come even to his seat, and order my cause before him. I would fill my mouth with arguments." She inquires of the watchmen (the ministers) for her beloved, but they are powerless to relieve her sin-burdened heart; she goes on with her head bowed down as a bulrush, concluding the Lord has forgotten to be gracious. "There's no balm in Gilead, and no physician there." She has to look beyond the watchmen. It was but a little I had passed them. When I found him whom

my soul loveth, I held him (by faith) and would not let him go, until I brought him into my mother's house, the church.

The dear babe has realized that "In his presence is fulness of joy, and at his right hand there are pleasures forever more." His presence is so sweet, so soothing, so consoling; that the saint cries out "I had rather be a door-keeper in the house of my God than dwell in the tents of wickedness." Your defence is "The munitions of rocks. Underneath are the everlasting arms, and the eternal God your refuge." What more can you want? O, I want to be like Jesus. Well, wait but a short time and you shall realize your wants. "When we see him, we shall be like him, for we shall see him as he is." Then may you sing,

"Farewell vain world, I'm going home,
My Saviour smiles and bids me come."

Just then she gets a view of her garments with their defilement, and trembles at the thought of meeting the Savior in such rags. But thank God, "He clothes his bride with the garments of salvation; he covers her with the robe of righteousness." Then may you sing,

"O to grace how great a debtor,
Daily I'm constrained to be;
Let that grace Lord like a fetter
Bind my wandering heart to thee."

Thanks be unto God, who giveth us the victory through our Lord Jesus Christ. Peace be unto you, with heaven's choicest blessings.

Affectionately your Brother,
THOS. P. DUDLEY.

MARGARETTSVILLE, N. Y., Jan. 27, 1864.

DEAR BROTHER BEEBE:—Having a few leisure moments, and something of a desire to write a few thoughts for publication in the "Signs of the Times," if you should think proper to give them a place in your columns among the epistles of love. The Apostle Peter uses the expressions to the strangers scattered abroad throughout Pontus, Galatia, Capadocia, Asia and Bithynia, grace, mercy and peace from God the Father, and our Lord Jesus Christ; elect according to the foreknowledge of God through sanctification of the spirit; who, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead; to an inheritance incorruptible, undefiled, and that fadeth not away, which is reserved in heaven for them that are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

While we reflect for a few moments upon the language of scripture and the greatness of that being who spake a world into existence, who commanded the light to shine out of darkness, and it obeyed him, and who holds the seven stars in his own right hand. We are lost in wonder and are led to inquire why we should know anything of the character of Jehovah. And with one of old we exclaim, "what is man, that thou art mindful of him, or the son of man that thou shouldst visit him?"

We understand from the Word of God that no man knoweth the Father save the Son, and he to whomsoever he will reveal him. And it is very evident to the understanding mind that as Jesus is the Husband, and head over all things to the Church, and that in him all fulness dwells, that he is the revelator or the one that

reveals the hidden mysteries to the children of God; and the Saviour rejoiced to know that the wise and prudent man could not find out the ways of God, but it pleased him to reveal them unto babes. And the language of the Savior to his disciples was, "Blessed art thou, for flesh and blood has not revealed this unto you, but my Father which is in heaven." As the apostle wrote this epistle, which does not seem to be confined particularly to one place or locality of the Zion of God, but is termed a general epistle, which would seem to imply that there was no partiality in his letter of love, which no doubt was calculated to edify and comfort the scattered family of God.

As the apostle had been taught that the Lord was no respecter of persons, but in every nation he that feared the Lord and worked righteousness was accepted with him. We might use the term "strangers scattered abroad," as spoken of by the apostle, as bringing to view the every nation, kindred, tongue, and people out of which the Lord has redeemed his people. That wherever the quickening spirit of grace in the work of regeneration has opened the eyes of the understanding in bringing a sinner out of nature's darkness into God's marvelous light, and to the knowledge of the truth as it is in Jesus; there the Word of God will have its desired effect.

We are often at a loss to know the meaning of different passages of scripture that come into the mind, and were it not that scripture is the interpreter of scripture, (as it is said in the Word of God that all scripture is given by inspiration, and is profitable to reprove and correct the children of God in things of righteousness as they are journeying through this wilderness world, to bring to view the government and solemnities of Zion and her sure foundation, which is on the rock of ages,) they would still be in doubt as to the reality of which, especially the religion of Jesus Christ. As he is the only name given under heaven among men whereby we must be saved, it is a source of great consolation to realize that Jesus has said, "Because I live ye shall live," also, while a day of darkness seems to be lowering upon the minds of the children of God, O may we realize that the Lord alone is our refuge and the only safe hiding place—a covert from the storm and tempest of anti-Christ: he is as the shadow of a great rock in a weary land, and as rivers of water in a dry place.

Abundant testimony is given the children of God that no weapon formed against Zion shall prosper, and every tongue that rises in judgment the Lord will condemn. Then may we cast all our cares on him, as he is the author and finisher of the faith of all his elect. May we, who have witnessed a good profession before many witnesses, adorn the doctrine of God our Savior by well ordered lives and godly conversation, endeavoring to keep the unity of the spirit in the bonds of peace, and try to edify and comfort each other in this day of darkness. As there has been many able communications in the "Signs of the Times" the year that has passed away, some of the old soldiers of the cross have written interestingly on the subject of the two witnesses being slain, and the revealing of the man of sin

with the effectual downfall of Babylon, whose sway seems to be broad at present, sweeping as it were over the entire land, reeking her vengeance upon the true church of God.

It is evidently plain from the Word of God that Gog and Magog are gathering their strength together to battle against the great day of God Almighty. But amidst all the heavy burdens that they bind on men's shoulders, (which the scriptures inform us are grievous to be borne, which they will not touch with their finger,) the Lord will own and bless his people, and his language will be, "Come thou blessed of the Lord: inherit the place prepared for you from before the foundation of the world." While to the opposite, "Depart from me, I never knew you:" the storm of impending wrath of the Almighty will sweep them away at a breath. All their works, their willing and runnings that they have seemed to enjoy in their religion of the flesh, (as it might be properly called,) will prove their own destruction.

But the blessed company of the saints of the most high around his dazzling throne in that world of glory, "Not unto us, not unto us," will be their song, but to thy name be the glory. Then how needful it is that the watchmen should give the trumpet the certain sound that the inhabitants of Zion may have on the whole armor to withstand the enemy with all his fiery darts, and to fight manfully for the faith once delivered to the saints, who are built upon the foundation of the apostle and prophets, Jesus Christ being the chief corner-stone; and may you, Brother Beebe, be spared to comfort the children of God in this dark day, is the prayer of your unworthy brother, if one at all. JOHN D. HUBBELL.

OLIVE, N. Y. Dec. 11, 1863.

BROTHER BEEBE:—While weeping over the loss of a near and dear friend and companion, I have also to mourn over my own imperfections. I have so many doubts that I fear that it is not my right to call those who believe in the Lord Jesus Christ, my brethren and sisters. If I have indeed any right to claim that relationship, I certainly am the least of them all. I am so prone to wander in by and forbidden paths, and am so forgetful of the goodness of God to me, that I am ready to say, Wo is me: those joys are past—those blissful days are over. I feel, so much of my time, so unworthy that I fear that I have been deceived.

When I would do good evil is present with me. I know that in my flesh dwells no good thing. Yet, as unworthy as I am, if I know my own heart, I still entertain a glimmering hope through the righteousness of Him who "His own self bare our sins in His own body on the tree." This hope is as an anchor to the soul both sure and steadfast, notwithstanding my many doubts. If I am included in the covenant, I may rejoice, because it is the Spirit that quickeneth, the flesh profiteth nothing. When I feel to rejoice in Christ Jesus and have no confidence in the flesh, I can then say,

"My willing soul would stay
In such a frame as this."

But before I am aware I am again grieving because I am so unlike my Saviour. I desire to be stripped of all self-righteousness, and to put on the whole armor of

God, that I may withstand the temptations of the adversary, who goeth about seeking whom he may devour. But God, who is rich in mercy, has said, "I will never leave thee, nor forsake thee." Oh! what a precious Savior he is to my soul: "He is the chiefest among ten thousand, and altogether lovely."

I have no other real enjoyment on earth but with those who are the followers of the meek and lowly Savior. His people are my chief delight. I love their company and exclaim with Ruth, "Entreat me not to leave, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God. Where thou diest I will die, and there will I be buried."

But oh! that it were with me as in days that are past—when we could sit together in heavenly places, and feast on the crumbs which fell from the Master's table, and feel our hearts flowing together like two drops of water, when there was not a jarring note to be heard—it was a heaven below. But now, "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

Dear Brethren: If Christ be for us, who or what can be against us? He says, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." Again, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Then let us put our trust in Him, knowing that he careth for us: for "As a father pitieth his children, so the Lord pitieth those who love him." O, how close the relationship, and how strong the tie that binds us to Christ. I often think the day is not far distant when our Lord will come and take his ransomed people home to dwell with him forever. May our lamps be trimmed and burning, and may we hear his voice saying to us, "Come ye blessed of my Father, Children, come home!"

Brethren, pray for me, that I may be kept lowly and humble. I will stop. The theme is glorious. Perhaps at some future time I will try to write what I think have been the dealings of the Lord with me. I fear this poor scribble will weary your patience, but do with it as you think best.

In darkness and tribulation I remain your unworthy sister, if a sister at all,

MARY O. BELL.

WILTON, Franklin Co., Me., Dec. 12, 1863.

DEAR BROTHER BEEBE:—Permit me to say that I esteem the "Signs of the Times" highly, because of the truth they contain. When reading some of the rich communications, I feel an impression to cast in my mite. Then my inability comes up before me, my shortcomings stare me in the face: how can I speak or write to profit? I am made to understand that God is my creator, preserver, and bountiful benefactor. Naturally I am a hard-hearted wretch, ruined by the fall of our first parents; of the earth earthly, sensual, devilish. We are Adam's posterity, our name is Adam. Being in Adam's loins, we are involved in his transgression.

We are guilty creatures—the guilty soul is conscious of guilt. The Psalmist forever settles the theory that infants are born into the world pure and holy. David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive."

me." The wicked are estranged from the womb; they go astray—as soon as they are born speaking lies. Who knows these truths? Quickened characters; who are they? the elect of grace. Those who are blessed with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in Him before the foundation of the world, &c. Is it possible that I am one of that number? Was salvation provided for me, so vile? Has the righteousness of Christ been imputed to me? Am I acquitted of all my sins? Do I stand justified before God? Do I hope in the mercy of God though the atoning blood of a crucified and now risen Savior? I hope, yes, Brother Beebe, I hope in the mercy of our covenant keeping God. I cannot help hoping—I try frequently try not to hope—but I hope on still; for we are saved by hope. My pen is leading me into deep water.

The church in Jay (of which I am a member), at this time seems to be in a more prosperous condition than it has for some time previous. God has been pleased to revive us in some measure. Oh! that he would pour out his spirit upon us and revive his work in our hearts. For the want of room I must close.

Yours in love, R. TOWNSEND.

DANVILLE, N. Y., Jan. 17, 1864.

BROTHER BEEBE:—I can only say, as heretofore, the "Signs of the Times" contain about all the preaching I have, and I cannot persuade myself to do without it while it is published, and I can obtain the means to pay for it.

I have in former years been in the habit of attending the meetings of New School denominations for want of better opportunities to hear Old School Baptist preaching, but it has always been attended with so little satisfaction, that I have of late altogether abandoned the idea of deriving any comfort or consolation from the teaching of those I know hate the truth and despise the counsels of God. Sometimes, it is true, upon abstract doctrines or particular portions of divine record, these uncircumcised Philistines show a pretty correct view, and tolerable ingenuity in presenting it to the public. But alas! they are so apt to go beyond what is written, and wander without restraint in the labyrinths of human inventions, that the humble child of God, whose soul languishes for the word of life, finds but little to satisfy his craving for truth, and the very little that is preached is so covered up with the rubbish of human science, that it is either entirely lost to him or else only appears to him like a faint glimmer of light in the surrounding impenetrable fog of worldly wisdom.

A plain "thus saith the Lord," uttered from the heart and tongue of the unlearned, and applied by the Spirit to the heart and soul of the hungry child of God, imparts more joy, consolation, strength and encouragement than a thousand flowery sermons sparkling with germs of literature, and read from the pulpit by a practiced reader, in his most faultless style. The hungry child of God cannot live on literature, however refined, nor science however profound. That which constitutes him a child of God is a Principle just as distinct from the principles of worldly science, as the Holy Spirit is distinct in His essence from matter; and in order to

grow in grace and in the knowledge of the truth, he must be taught in the school of Christ where, and where only, spiritual instruction is imparted. Do any suppose that this school is dependent upon a public "school fund," or private contributions by "rate bills" or "tax upon property?" Is its support to be found in "collections" taken up at Sabbath school celebrations and missionary conventions? Does the Allwise Being who presides over this school confer with the "Board of Education" and receive his salary therefrom? Oh! no; this Teacher is self-supporting, having all power in heaven and earth, and feeds, clothes and protects the under teachers of his school who, "having food and raiment learn therewith to be content." The pupils of this school are those he has picked up here and there, just as he chose, when he chose, and to whom he would. Then he also feeds, clothes and protects, and it is necessary that he should, for they seem to be the weakest, most hungry and destitute set of creatures on the face of the earth, they were covered with filth, but he washed them in his blood—yes, and they were dead too, but he made them alive by his spirit, and told them to ask and they should receive, knock and it should be opened unto them.

May He, whose cattle are upon a thousand hills, not only supply all your temporal wants, but grant you an abundance of his spirit. As ever, yours,

P. WEST.

MAGNOLIA, Ill., Dec. 9, 1863.

DEAR BROTHER BEEBE:—I will take occasion through the "Signs of the Times" to say to the brethren scattered abroad, and those who labor in word and doctrine, particularly who may be travelling through Central Illinois, that the Sandy Association is a small body composed of seven churches, located in as many counties, and although but few in number there are some precious living brethren among them.

Coming from the east by the Chicago and Rock Island Road, first is the Ebenezer Church, 10 miles south-west of Morris, in Grundy County. This is where Elder Wm. J. Fellingham labors. His three brothers, George, John, and Alfred also belong to this body.

Then second is Buck Creek Church, six miles north of Ottawa, La Salle County. Elder Levi Hess labors here.

Third, the Bureau Church, four miles south of the Junction of Bureau Valley and Rock Island Roads, in Bureau Co. Enquire for Noah Long. Elder J. B. Chenoweth labors here. He resides three miles south of Tiskilwa Station.

Fourth, the Spoor River Church, in Stark County, ten miles east of the county seat. Elder C. labors with the church, T. R. Atherton at the county seat, and Brother Van Dykes near the Meeting House.

The Sandy Creek, six miles from the city of Henry, on the Illinois River, with a good house of worship. Enquire for N. Harris, H. Hailey, G. Hiltabrand. This is where I labor a portion of my time, and Salem, where my membership is, is six miles southwest of Wenona Station, on the Illinois Central. Enquire for Wm. Palmer; and Pleasant Grove, six miles south of Peoria, in Tazewell County.

Your unworthy Brother, if one at all,

ROBERT F. HAYNES.

HARRISONVILLE, Pa., Dec. 22, 1863.

ELDER G. BEEBE:—Dear brother and fellow-laborer in the Gospel of Christ, I am just home from a visit to Black Rock, Baltimore, Washington and Alexandria, and am much pleased with my trip. I was happy to see all the churches which I visited enjoying a good degree of peace and harmony, and all confiding in Christ as their only hope: they being built upon the foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone. I was much pleased to meet our brother Purington and family whose hospitality, love and affection, I shall never forget; as was also the case with all the brethren. I had also the pleasure to meet with father Trott, and the privilege was very satisfactory, and afforded me much pleasure. I also met with the few at Pleasant Valley, and was delighted with their warmth and zeal for the old landmarks and doctrine of Christ. I returned home on the 22d instant, after an absence of sixteen days and found my family in reasonable health. Our prayer is that our Lord, who is the good Shepherd of his sheep, may preside over them and supply them with all needed good in this life, and give them an earnest by His Spirit, and pledge of the joys of that life which is to come: so that if we never meet again an earth, we may by grace meet in Heaven where parting shall be no more.

J. CORRELL.

Mt. View, Mo., Jan. 30, 1864.

BREVITY OF LIFE.

Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down: he fleeth also as a shadow, and continueth not. Here the follower of Christ may consider his short duration on this earth, and how important it is to keep himself unspotted from the world; for he cometh forth like a flower and is cut down. He is not destined to inhabit this globe forever, but only for a short time. His destiny is in eternity. His days on earth are numbered—he has only to run his race, and then he must fall into the gaping tomb. His joys are few and transitory; his life is as evanescent in view of eternity, as the shadow of a cloud in a stormy day. Soon he must enter into another state of existence, either in Heaven—there to sing praise to his Redeemer forevermore—or sink beneath God's angry frown into an awful punishment, forever banished from the peaceful presence of Jehovah. He cometh forth like a flower, and is cut down.

First an infant, then a gay and spirited lad, fond of sport and vain allurements; then to manhood in all his strength and vigor, But alas! poor finite being, his strength soon beginneth to fail. Mark the contrast; instead of a smooth and even visage his face is wrinkled, his hands tremble with the toil of many years. The grinders have ceased because they are few; those that look out at the windows are darkened; the door is shut in the streets; the sound of the grindings is low; he riseth up at the voice of the bird; the daughters of music are brought low; he is afraid of that which is high; fear is in the way; the almond tree flourisheth; the grasshopper is a burden; desire faileth, and he goeth to his long home, and the mourners go about the streets,

or ever the silver cord is loosed and the golden bowl is broken, or the pitcher is broken at the fountain, and the wheel is broken at the cistern. Then shall the dust return to the earth as it was, and the spirit unto the God who gave it.

Elder Beebe, do with this as you think best, and all will be right with me.

Your's in hope of eternal life,

M. L. DANIEL.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1864.

HOWARD CO., Ia., Jan. 25, 1864.

BROTHER BEEBE:—I have been a subscriber for your paper four years, and I now feel unwilling to deny myself the luxury it affords, especially in these trying times, for it contains all the preaching I have, except that which is devoted to the do and live system. May you be continued long to publish the "Signs of the Times," and fear not to declare the whole counsel of God. Please give your views on Isaiah xiv, 23, and oblige, Yours, &c.,

BENJAMIN LUELLEN.

REPLY—The text proposed for consideration and comment reads thus, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear."

How amazing the thought that the great and terrible God, who created all beings and all worlds, and who holds the destiny of all things in his sovereign hand, whose every word demands our most profound attention and implicit belief should condescend to confirm any of his declarations by a solemn oath. To even doubt his veracity in anything he has ever said involves the sin of blasphemy. He commands and it stands fast: He speaks and it is done. He is the God who cannot lie, for it is incompatible with his very nature. He is the God of truth. "Let the potsherd strive with the potsherd of the earth;" but "Wo unto him that striveth with his Maker." If to discredit what God has spoken be a crime of such fearful magnitude, how terrible must be the doom of those who will virtually charge him with perjury, by contradicting what he has confirmed by his oath. Men verily swear by the greater, and to them an oath for confirmation is an end of all strife. But our God, because he could swear by no greater has sworn by himself. There cannot possibly be anything so high, so sacred, or so holy as himself, and his holiness is pledged by his oath.

"The words his sacred lips declare,
Of his own mind the image bear;
What should him tempt, from frailty free,
Blest in his self sufficiency?"

He will not his great self deny,
A God all truth can never lie:
As well might he his being quit
As break his oath, or word forget.

Let frightened rivers change their course,
Or backward hasten to their source;
Swift through the air let rocks be hurled,
And mountains like the chaff be whirled.

Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away,
Eternal Truth shall ne'er decay."

"The word has gone out of my mouth in righteousness and shall not return." What the immutable God has said cannot be recalled, unsaid or countermanded; nor is there any need to recall what he has said, for it has gone forth from his mouth in righteousness. If right that it should be spoken, it would be wrong to recall it. Princes and potentates of the earth may send forth decrees which they would gladly recall, as when Darius made a decree

that any man that should for thirty days ask a petition of any God, or man, save of him, he should be cast into the den of lions, when he saw that his decree had not gone forth in righteousness—that he had been imposed upon by his nobility—how gladly would he have recalled the decree, if he had possessed power to cause it to return, come back, or be unmade. What has gone forth from the mouth of God can be liable to no unforeseen consequences—it must prosper in the thing whereunto He has sent it; therefore there can be no necessity for revoking, calling back, or causing His word to return to Him. “For as the rain cometh down, and the snow from Heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it.”—Isa. lv. 11, 12. Was ever a shower of rain intercepted in its course, when descending from the heavens, and sent back by any human, or creature, agency? When God unstops the bottles of heaven can earth forbid, or prevent, the rain, or snow, from falling to the earth? Who, then, can resist the execution of the strong decrees of the Almighty God. The power, the omnipotence, of his word has been tested. His word went forth in the creation of the universe.

“He call'd the world from emptiness;
The world obeyed, and came.”

God said “Let there be light, and there was light.” He said, “Let us make man,” and man was made. “For this they are willingly ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”—2 Peter iii, 5—7.

Having briefly considered the awful and sacred import of the oath of the immutable God, and the omnipotence of his word, as securing beyond the possibility of any failure, the accomplishment of its mission, we will now call the attention of the readers to the declaration of God thus solemnly attested in our text:—

“That unto me every knee shall bow, and every tongue shall swear.” The irrevocable word and oath of God has gone forth from his mouth in righteousness, pledging the truth and holiness of Jehovah in solemn confirmation of the declarations immediately connected with and embraced in the text.

1. That none but God can save a sinner: that he is God, and beside him there is no Savior. That he, the Lord, is God, and there is none else; a just God and a Savior, there is none beside him. All other beings, works or things relied on for salvation are idols; and all who depend on anything but God alone for justification and salvation are makers of idols, and, as God is true, they shall all go to confusion together.

2. This only true, almighty and unchangeable God who is the just God and

Savior, and there is none else, has called all the seed of Jacob to seek his face: saying to that seed, in all the omnipotence of his word which created the word and sustains all things, Look unto me and be ye saved, all the ends of the earth, for I am God, and there is none else.” And this order from his eternal throne has not been given in vain. His word has gone out of his mouth in righteousness and shall not be recalled or suffered to return void of the work whereunto he has sent it. He said not to the seed of Jacob, Seek ye my face in vain. Though his omniscient eye could see that seed intermingled with all the tribes of mankind like sheep going astray, and wandering to the utmost extremities of the earth, yet—Isaiah lii, 10—“The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.” The words, “All ye ends of the earth,” and “All the ends of the earth,” are applied to the scattered seed of Israel whom our Lord has redeemed out of every kindred, language and tribe under heaven, and to none else, for if those declarations embraced all the inhabitants of the world, they would secure the salvation of all the human family, whereas God has sworn that some of them shall go to confusion together; but Israel shall be saved in the Lord with an everlasting salvation; ye shall not be ashamed nor confounded, world without end.” See verses 16 and 17 of this same chapter. The words *all ye ends of the earth*, no more necessarily include others of the human family beside the Israel saved in the Lord, than they do all the beasts, fowls and fishes, contained in the world. The whole provision of mercy and salvation proclaimed in this chapter is clearly applied exclusively to the seed of Jacob, for God has said, “This people have I formed for myself; they shall show forth my praise. Israel shall be saved in the Lord: but they shall all be confounded and all go to confusion together who depend for salvation on anything short of God himself; whether it be on their own works, or the works of others, for it is the essence of idolatry to depend for salvation on anything but on God alone, or to attribute to any other being or thing that which belongs alone to God; for he will not give his glory to another, nor his praise unto graven images.

3. The irresistible power of that word which has gone forth in righteousness from the mouth of God commanding efficaciously all the seed of Jacob to seek his face for salvation, and to look to him as the only just God and Savior, shall, according to the oath of God, secure the submission and allegiance of every one of them. Every knee shall bow in humble submission to God, their Savior. God will himself secure this: for he will make his people willing in the day of his power, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in his holy mount at Jerusalem. Unto him then according to the word of his oath shall every knee, of all the seed of Jacob, bow; for he will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is

called by my name—for I have created him for my glory: I have formed him, yea I have made him.” The arrows of the Lord are sharp in the hearts of the king's enemies, whereby the people fall under him. However distant, they shall be brought nigh; however stubborn, they shall be humbled; however rebellious they shall bow the knee to him, when he shall call them by his grace, every one that is called by his name, shall hear his voice, and they that hear shall live. He will take away their stoney heart and give them a heart of flesh. He will fill them with contrition, and give them that repentance which is unto life, which needeth not to be repeated of. The failure of one single knee of all who are now embraced in the word of his oath, would involve his truth. But why should we argue this point: has not the mouth of God spoken it? Has not the sacred oath of the immutable Jehovah confirmed the irrevocable decree? What then if infidels dispute, they cannot change the thing that has gone out of his mouth in righteousness.

While every bending knee of all the seed of God's spiritual or anti-typical Israel shall signify their hearts subdued by sovereign grace and their unreserved submission to God as the only Savior, their oath shall signify their full allegiance to him as their rightful sovereign.

This perfect subjugation of all the redeemed family to their God and Savior is referred to by Paul, Rom. xiv, 11, and Phil. ii, 10, 11. In both of which the inspired apostle establishes the final, perfect and everlasting subjugation and submission of all the seed of Jacob, and the fulfillment of the word of the oath and promise of God that, All Israel shall be saved with an everlasting salvation, that he shall not be ashamed nor confounded in a world without end, while all who are the makers of idols shall with equal certainty go to confusion together. “In the Lord shall all the seed of Israel be justified and shall glory.” Thus abundantly demonstrating that in the holy calling of his chosen people, He said not to the seed of Jacob, “Seek ye my face, in vain.” It cannot be that Jehovah shall speak in vain. The word of his power shakes the heavens and the earth, and makes the mountains leap from their beds of ages, and skip like rams, and the hills like lambs.

“He said, Let the wide heavens be spread,
And heaven was stretched abroad:
Abraham, I'll be thy God, he said,
And he was Abraham's God.”

Instead of sinners bringing God to their terms, in the matter of salvation according to the delusions of the Armenians, God's word shall prevail, its power and glory shall be felt, known and confessed by all who are the called according to his purpose and grace, and on his own head shall the crown of Immanuel flourish.

With what supreme delight may all the humbled saints contemplate the awful power and majesty of the word of God. We felt its omnipotence when we were by it called to repentance—when we were by it called to stand in judgment at his august bar! When clouds and darkness were round about him, and he kept back the face his throne! And when sinking down to the deeps below under the sense of our guilt, we witnessed the omnipotence of the word which from his sacred lips

said unto us “Live.” So shall the power of his word be witnessed when he shall bid the nations of the dead arise, and meet the destiny already spoken by his mouth and made unavoidable by the power and immutability of his irrevocable word.

But now, how stands the case with us? Are we setting to our seal that God is true in all these declarations? Have our stiff knees been made to bend in reverential submission to our God? Have we sworn allegiance to the King of Saints? Or are we disputing and still blaspheming? Awful thought! are we trying to make God a liar, or charging him with perjury. We either believe what God has said and sworn, or we are infidels.

Instructions to Subscribers, Agents, and CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.

2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received them, and see that their subscription is all paid up.

3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.

4. Those who send payments for their subscription, should, in all cases, give their Post Office address.

5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.

6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States “Greenbacks,” or Canada notes, if they can not send gold.

A strict compliance with the above rules, will greatly oblige us, and enable us, with the greater accuracy, to enter the proper credits to each name.

POSTAGE.—Those who desire to take the advantage offered by weight, instead of the number of papers in a package, will greatly oblige us by having the whole package for their Post Office addressed to one person—then for every four ounces, or fractional part of four ounces, the postage will be one cent. A package may contain 4, 8, 12, 16, or 20 ounces, and the rate will be no higher for every four ounces than if they were divided into four ounce packages.

It would impose on us a very great amount of labor and expense to divide all the packages into four ounce bundles, and save nothing to our subscribers. We will, if desired, stamp the names on each paper, and envelope all that go to each office, and address the bundle to the care of any one, then the package may be taken from the Post Office and distributed to the subscribers, or they may be left at any store in the vicinity to be called for, as may be arranged by those who subscribe.

Besides the saving of labor and expense to us, we shall avoid much confusion and liability to mistakes, by sending the whole

package for each Post Office to some one address.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawing to a close, we deem it important to advise our agents and subscribers of the operation of the *New or Amended* laws regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following:

"POST OFFICE DEPARTMENT, Appointment Office, Washington, Aug. 17, 1863. Sir: The rate of postage on the *Signs of the Times*, a semi-monthly paper, published by you, when sent to regular subscribers, would be six cents a quarter, payable in advance. Instruction No. 36, of *New Postal Law*, provides that, 'Small newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages, to one address, at the rate of one cent for a package, not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.' A copy of *New Law* is sent you. See Instruction 36, and Table of Postages, page 14. Respectfully your obedient servant, ALEXANDER W. RANDALL, First Asst. P. M. General."

Ed. Gilbert Beebe, Middletown, Orange Co., N. Y.

From these instructions it will be seen that a single copy of the *Signs of the Times*, to one address, will be six cents per quarter, or twenty-four cents a year, paid quarterly, in advance. And that four papers, directed to one address, weighing but four ounces, will be subject to the same postage, and no more than one copy to one address. Our paper weighs a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, or one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months. It will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies, and in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to pre-pay their postage at the respective Post Offices, quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies addressed to one Post Office, let the subscribers designate some one person to whose care they shall be addressed, and thereby they will save three-fourths of the postage which they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new arrangement, as we pre-pay the United States postage on theirs to the lines, and their Canada rates will be as formerly.

Donations and Subscription Receipts.

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Total receipts, since January 28, 1864, including contributions and sale of books, collection on old accounts, &c., \$424 90

Will brother J. F. Johnson, of Kentucky, give, through the "Signs of the Times," his views on First John, Third Chapter and Third Verse, and oblige a brother, if a brother at all, in bonds, JOSIAH BENNETT.

Marriages.

Feb. 3.—At the residence of the bride, at Howell's Depot, by Elder G. Beebe, Mr. ELISHA R. KING, of Fair Oaks, and Mrs. MARY J. LEON, of the former place.

Feb. 4.—At the Hotel of the bride's father, in Otisville N. Y., by Eld. G. Beebe, Mr. GEORGE SMITH, (Merchant of that place,) and Miss CYNTHIA GREEN, daughter of Ambrose W. Green, Esq., all of Otisville N. Y.

Feb. 4.—By the same, at his house on Orchard St. Middletown, Mr. JOSEPH DOLAND, and Miss FANNY E. EDWARDS, all of Middletown N. Y.

Feb. 3.—At the house of the bride's father, near Lambertsville N. J., by Eld. P. Hartwell, Capt. AUGUSTUS T. EGE, of Hopewell, and Miss HELEN HOLCOMBE, daughter of George M. Holcombe, of West Amwell N. J.

July 4.—At Olive N. Y., by Eld. J. Winchel, Mr. CYRUS ELMENDORF, to Miss EMILY WINCHEL, all of Olive, Ulster Co. N. Y.

Jan. 21.—At the residence of the bride's father, by Eld. Isaac Hewitt, Mr. GILBERT KINCH, of Roxbury, and Miss GRACE M. HENDERSON, of New Kingston N. Y.

Feb. 4.—At Hardiston, Sussex Co. N. J., by Eld. L. Cox, Jr., Mr. ABRAHAM L. SIMPSON, to Miss MARY L. BALL, all of Hardiston.

At the same time and place, by the same, Mr. EDWIN F. DODD, of Montclair, Essex Co. N. J., to Miss SARAH SIMPSON, of Hardiston.

Obituary Notices.

DIED.—In Baltimore County, Maryland, the 31st ult., Mrs. PHEBE GILL, aged eighty-nine years, seven months and twelve days. The subject of this notice was sick but a short time—only about one day, and it was pronounced by the physician to be disease of the heart. Mrs. Gill was not a member of the church, but manifested a strong love for the truth, having no confidence in any other way of salvation but by grace. Her funeral took place at Black Rock, the 3d inst., and a discourse was preached from the following words: "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes."—Hosea, xiii, 14. WM. J. PURINGTON. WASHINGTON, D. C., Feb. 6, 1864.

BROTHER BEEBE:—Please publish the Obituary of ELIZABETH SCUDDER, daughter of the late Dea. Jotham Scudder. She died Sept. 21st 1863, aged 61 years, 4 months and 18 days. She was a member of the Second Baptist church of Roxbury, N. Y. She united with the church some thirty-six years ago, and continued a worthy member until she died. She lived with and took care of her father as long as he lived. Some few years before he died they moved out of the bounds of the church, but after his death she moved back, as she had not removed her membership. Her dis-

ease was Typhoid Fever, of which she died very suddenly. I was called to preach on her funeral occasion. ISAAC HEWITT. HALCOTTVILLE, N. Y., Jan. 6, 1864.

MY DEAR FRIEND BEEBE:—It has become my painful duty to request you to record the death of my beloved wife, IRENA DELAMETER. She departed this life Nov. 24th 1863, aged 40 years and 29 days. She was born in Illinois, and a daughter of James and Mary Bland. She united with the Clear Creek Old School Baptist church in February, 1843, by baptism on profession of her faith in Christ, by the lamented Elder Cyrus Wright, who was then pastor of that church. She had been very much afflicted for some years, and her death was occasioned by an abscess, which broke internally. She endured extreme pain but bore it patiently. She died in the full triumphs of faith, believing that the blood of Christ was a full and sufficient atonement for all his people, and that not one drop of it can be lost—that all for whom he died he will certainly raise up at the last day. She has left the writer of this notice, with a large circle of relatives and friends to mourn our loss, but we mourn not as they who have no hope, for we believe that our loss is her gain.

May the Lord sustain you, my friend, in publishing the gospel of peace, and when it is well with you, remember me, a poor afflicted sinner, ABRAHAM DELAMETER. LEE COUNTY, IOWA, Dec. 27, 1863.

ELDER BEEBE:—By the request of sister Chamberlain, I send you for publication the Obituary of brother ALBERT CHAMBERLAIN, who died in Lexington, Nov. 8, 1863, aged 53 years. He had been out of health two or three years, and for the last year confined to his house the most of the time with consumption. He suffered much, but bore it with much patience and Christian fortitude, waiting for his change to come, to lay aside his sinful body and go and dwell with Jesus. As his bodily strength failed his mind grew stronger in the faith of Christ, which was given him in great measure. He united with the church in Lexington in 1827, and from that time has been a worthy member and stood firmly in the doctrine of the gospel, always advocating the sentiment that salvation is of the Lord, and that the sovereign grace of God would in time be manifested to all for whom Christ died, and that Christ would bring them all home to his kingdom of eternal glory. He stood firm with the church in all the trials she has been called to pass through, and in his last days regretted much the unhappy difficulties which have been in the church for some time past. His funeral was on the 10th, when I attempted to preach to a large congregation from Phil. i. 21.—"For to me to live is Christ, and to die is gain." He has left a wife and four children, with other relatives and many friends to mourn their loss, but their loss is his gain. May all feel to say, "It is the Lord, let him do what seemeth him good."

HARVEY ALLING. HUNTER, GREENE Co. N. Y., Dec. 28, 1863.

BROTHER BEEBE:—Please insert in the "Signs of the Times," the death of NATHAN L. RICHARDS, son of Elder J. and S. J. Richards. He died April 4th, 1863, in the tenth year of his age. He was taken ill about the time his father was, and survived him seven days. They both died of the same disease—Erysipelas Fever. He suffered eleven days most intensely, but without a murmuring word, death came to his relief, and his spirit was borne away to the God that gave it. He was a very interesting little boy, of a mild disposition and temper, loved by all who knew him, and the pet of the family.

"Sleep on sweet child and take thy rest, God called thee home—he saw it best."

Eld. McCormick preached on the occasion from Mat. xix, 14,—"Suffer little children," &c. His remains were then deposited by the side of those of his father to repose until the trump of God shall sound and the dead be raised incorruptible, and we shall be changed.

JACOB RICHARDS.

BROTHER BEEBE:—Please publish the obituary of my daughter, MARY C. CANINE, who departed this life August 27th 1863, aged 16 years, 4 months and 14 days. She was confined to her bed with Scrofula on the first Monday in May 1861, and never walked a step afterwards without help. Her sufferings were truly very great, but she bore them with surprising fortitude. She was always pleasant, and would greet her friends with a smile, even when suffering excruciating pain. She was in great trouble of mind, and searched the scriptures, looking to them as her guide, and reading the "Signs of the Times," in which she took great delight, especially in reading the experimental part and the Obituaries. On the Tuesday night before her spirit took its flight, she

told me she was going to die—that every time she shut her eyes she could hear meeting folks singing: "In heaven above where all is love, there could be no sorrowing there;" and they sung another song; I knew the notes, but did not know the words; I thought it was the children singing up stairs; I raised my head from my pillow to listen, but it was not the children Pa, it was not them." Her countenance showed that she had a view of the heavenly host. I said, You cannot live long, and asked if she was willing to go to her blessed Savior, who could do more for her than her Pa could do. O yes, Pa, everything seems so very bright, there is not a cloud in my way. I hate to leave my many friends, they are so precious to me, and have waited on me so kindly during my affliction. She said, Pa, I wanted to live to wait on you when you are old; you and Ma have done so much for me that I cannot repay. I told her that she had been a good girl, and we were paid for all we had done, and we had anticipated much pleasure we expected to have with her, but she was too good to stay here; that she was going to heaven, where all is love. Ye, she said, and she was going soon, and she wanted to talk to all her friends, and she must hurry, for she had but little time. She called for her brother and sister and told them she was going to leave them, and go where she could not come back, and told them not to grieve for her, but she desired that they might be prepared to come to her, where sorrowing would be no more. She said to her brother: I give you my testament; read it and take it for your counsel, and may you meet me in heaven, where I shall be freed from pain, and where parting with friends will be no more; and my sister, read grand-ma's testament through and live as it directs, and may you also meet me in heaven. My Pa, I bid you good bye till I meet you in heaven, where parting will be no more. My dear Ma, I bid you good bye, I love you so dearly, but we must part. Ma, I want you to divide my things with my brothers and sisters and friends. She then bade her friends all farewell, and said: Don't grieve for me; I am going where sorrowing will be no more. She was in her right mind till the last, and would often say: O, that I could fall asleep in Jesus, and never awake until I awake in heaven. And so she did fall asleep without a struggle, and with a smiling countenance. Thus:

She died in beauty like a rose
Blown from its parent stem;
She died in beauty like a pearl
Dropped from some diadem.

We mourn not as they who have no hope, for our loss is her unspeakable gain.

Mary C. has gone to rest,
To reign with God forever blest;
Her little tongue will always praise
Her Savior for redeeming grace.

Could we but hear her happy tongue
So sweetly sing the heavenly song,—
Could we but see her smiling face,
Delighted with the happy place.

We could not wish her back again,
But say, dear child with God remain,
We'll hope to gain that peaceful shore,
Where those who meet shall part no more.

MY MOTHER IS NO MORE!

And it becomes my painful duty also to prepare her Obituary notice for publication in the "Signs of the Times." MRS. MARGARET CANINE, consort of Deacon Ralph Canine, died of Cancer in her breast, at her residence, in Montgomery Co. Ia., Nov. 6th 1863. She was born in Nelson County Ky., Nov. 18, 1789, and lacked twelve days of being 74 years of age when she died. Her parents died when she was young, and she was raised by Old School Presbyterians, until she was married to Ralph Canine, Feb. 26, 1819. Resided in Shelby county Ky., until 1825, and both joined the Old School Baptist church, called Dover, in 1815, in which church they lived in good standing and fellowship until they moved to Montgomery county Ia., where the church called Union was constituted in their house, Oct. 14, 1826, with 14 members, of which they were two. The church continued to grow until it numbered about ninety members, and then a part of two other churches was constituted from it. Then came the troubles of Missionism among them and divided the church, and many moved to the new countries, and many have gone to their long homes; still the church remains firm in the faith on which it was constituted. It has now 26 members. My mother was always in her seat if not providentially hindered on her meeting days. She went far and near to the Associations, for it was her delight to visit and hold communion with the saints. My father's house has always been a resting place for the Baptists, and she delighted in making them welcome, and always seemed to have a word of comfort for the way-worn and the mourners in Zion. She was an attentive and constant reader of the "Signs

of the Times" and of the scriptures, and enjoyed in solitude their precious instructions and promises, and like Job waiting all the days of her appointed time till her change came, and when she should join the heavenly band, the church triumphant. During her last sickness her sufferings were great, but she did not complain or murmur, but bore with christian fortitude the full measure of her afflictions. On Monday night before the Friday on which her spirit took its flight, she sung two of her favorite hymns very distinctly and plain. One was:

"Jesus! and shall it ever be,
A mortal man ashamed of thee!"

From that time until her departure she was quoting Scripture and repeating parts of hymns. She often said to her friends, Weep not for me; O that you may all be prepared to meet me in glory; for "The Lord is my Shepherd; I shall not want. He leadeth me by the still waters; he restoreth my soul. Though I walk through the valley and shadow of death, I will fear no evil." I was standing by her bedside the day before she died, and she said to me: My son, these precious words are just as sweet to me as they were when I received my hope: "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart," &c. I said, Mother, you are going to rest. She said there was not a cloud in her way; though she should walk through the valley and shadow of death she would fear no evil, for her Savior would be with her; and she knew she should not want. She said she had had many dark hours in her pilgrimage, but now everything was bright to her. She remained in her right mind until the breath left her. A few minutes before she died she said, Praise the Lord, praise the Lord, which were her last words. O how sweet to die when Jesus is near. We had the evidence of her perfect reconciliation, when with a smile she passed away, appearing like one who had sweetly fallen asleep in Jesus. She was the mother of eleven children—seven sons and four daughters. She had lived to see two sons and four daughters consigned to their graves, while the father and five sons, with numerous friends, are left to mourn their loss, which is her eternal gain. Thus we have parted with our dearest earthly friend, who, while the warm current of life coursed through her veins was a devoted wife, a kind and affectionate mother, and a consistent christian, to whom with a sorrowing heart we pay this tribute of respect and love.

AND STILL ANOTHER!

Also, please insert the notice of the death of brother PETER CANINE, who died at his residence in Montgomery Co. Ia., Nov. 9th 1863, aged 52 years, 10 months and 18 days. His disease was Typhoid Fever. He was a very kind hearted man, and always wanted to do unto others as he would have them do to him. He professed a hope in our blessed Savior for many years before he joined the Old School Baptist church, called Union, which was in April 1841. He was baptized by Elder —. He was an orderly, upright member. As a man, he was of a cheerful and composed disposition. As an Old School Baptist, he was sound in the faith, and greatly beloved of his brethren; highly esteemed as a neighbor and citizen, and as a husband and parent he was kind and affectionate. If he had any enemies it was on account of the doctrine and religious sentiments which he maintained as a professed follower of the meek and lowly Lamb of God. In his death, his widow has lost a kind and loving husband, his children a dear father.

While sorrow fills the widow's heart
With anguish, grief and pain;
May God sufficient grace impart
To comfort and sustain.

C. L. CANINE.

NEAR WAYLAND, IA., Dec. 18, 1863.

BROTHER BEEBE:—It has become my melancholy duty to inform you of my deep affliction in the death of my dear husband, JACOB BELL, who died August 24th 1863, aged 47 years. He was taken with vomiting and diarrhea, which was soon followed by inflammation of the bowels, which baffled the skill of physicians and virtue of medicines, as it was the pleasure of God to call him hence, breaking the tender cords which bound us together. We mourn deeply our loss, but not as those who have no hope. Although he was not a member of the visible church, I trust he is of the triumphant, whose builder is God. He suffered severely during his illness, but was not heard to murmur or complain. He endured his sufferings with christian fortitude and resignation, and has left an evidence that he was born again of that incorruptible seed which liveth and abideth forever. When first taken ill he said he should never recover, but I could not bear the thought of part-

ing with the dearest friend I had on earth. A few days before he died, he called his family around his bed and talked with them, and said he was going home. I asked him if he was willing to go? Yes, said he, I long to go, for I feel that my sins are forgiven. O, what a blessed Jesus to bleed and die for such a wretch as I. O, how happy I feel to think that I will sing the song that shall never end, where pain and sickness never comes. Don't weep for me; only think, said he:

"When we've been there ten thousand years,
Bright shining as the sun;
We've no less days to sing God's praise
Than when we first began."

How glorious the theme! A sinner saved by grace! His time for four days before his death was spent in talking of the goodness of God, and often said, "Come Lord, and take me home to rest." I asked him if he was hungry. No, he said, I am full, and trust I shall soon be where I shall hunger and thirst no more. He repeated these words:

"His track I see and I'll pursue,
The narrow way till him I view."

My sister stood by his bedside; he looked at her and said, Saly, I am almost gone, but I see nothing to frighten me. Oh, how sweet your faces all look. Then after a few moments, with such a smiling countenance as I can never forget called us all by name, and said good morning to each one, and then he was no more. He has left a wife and five children, with numerous bereaved friends and relatives to mourn our loss. May we be reconciled, and say with one of old: "The Lord gave; the Lord hath taken away; blessed be the name of the Lord."

MARY O. BELL.

OLIVE, N. Y., Dec. 11, 1863.

Miscellaneous Notices.

THE RISE OF THE TWO HORNED APOCALYPTIC BEAST, AND HIS OPERATIONS IN THE WORLD.—A pamphlet on the above subject was published by Elder Wilson Thompson, in 1847. It has recently been republished, with a few small alterations to render it appropriate to the present times. Single copies, 10 cents; 12 copies \$1.00; 25 copies \$2.00; 100 copies \$7.00. Sent by mail, post-paid, on receipt of price. Address,

I. C. SIDEBOTTOM,
New Lexington, Perry Co., Ohio.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushton's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., FEBRUARY 15, 1864.

NO. 4.

Correspondence of the Signs of the Times.

BROTHER BEEBE:—The following lines were composed some thirty years since. I esteem them very highly, and have no doubt you will think them worthy of a place in the "Signs of the Times." The author of them, I believe, is still living.

Yours, truly, C. WEST.

THE LOVE OF GOD.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1st John, iii. 1.

How fathomless deep is the ocean above
Of covenant mercy and covenant love;
The spring is eternal from whence it doth
flow—
Through Jesus, the channel, to sinners
below.

This love is the purpose of sovereign grace,
Which freely elected a lost, ruin'd race;
Design'd their salvation eternally free,
In God's everlasting and ancient decree.

This love, then, appointed Christ Jesus to
bleed—
To die, and to suffer, that they might be
freed—
From pain everlasting and sin's bondage
brought—
They trust the salvation that Jesus hath
wrought.

This love is bestowed most freely on
those
Whom God, in Christ Jesus, eternally
chose;
The name of that sinner who's written
above,
By grace must be call'd, and his sonship
prove.

We are sons, by election and sovereign
choice,
And sons by adoption, in which we re-
joice;
We cry "Abba Father!" rejoicing in
this;
Our portion is treasured in mansions of
bliss.

And now we can worship our God with
delight—
With sweet, holy, freedom bow down in
his sight—
Adorn'd in the raiment of Jesus, we
claim
The kingdom of glory through his precious
name.

We toil not, like servants, salvation to
buy;
But, now, on the free grace of God we
rely;
Find peace in believing, and hating all sin,
Exalting the Savior—rejoicing in Him.

O Father of mercies indulge us, we pray,
With blessed love-tokens of favor each day,
And draw our affections to Jesus above,
And then we shall triumph in covenant
love.

T. WHITTLE.

NEWARK, New Jersey.

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1st John, iii. 1, first clause.

Love is the most pure, the most binding, the most intense, the most enduring, and the most valuable position of our nature. So valuable is it that he who experiences it would rather part with the world than with the object of his love, whether it be child or parent, brother, sister, friend, husband or wife. It fuses together the hearts of the family, it makes of twain one, it knits together two souls as the souls of Jonathan and David.

Such is human love. But what manner of love is that which the Father has bestowed upon us, even that we should be called the sons of God. If the human love bore such length and breadth, such depth and height, and yet be finite, what manner of love is that which is divine and infinite. If the love of man be so great, how about the love of God? While in general the child of God walks in the flesh remembering the love of God and his sonship to God, rather than seeing it, his moments of light succeeded by years of dimness and shadow through which he walks by faith and not by sight, yet there do come transient moments of realization of what he is in his relationship to God, such as seeing within the range of his experience the far more exceeding and eternal weight of glory. Let us first enquire who he is that hath bestowed upon us this love, that we should be called the sons of God. Who is God? The most prevalent notion is that God is a vastly extended man. This is what the serpent told Eve: "Ye shall be as Gods," and all Eve's descendants have appeared ever to believe and assert the same. Modern religion is after all but a different form of the ancient heathen mythology, which represented Jupiter, the chief of the gods, as a man. It is thus that men interpret the passage: "God created man in his own image; in the image of God created he him." And the Scriptures themselves assert that this notion is held by man. "Thou thoughtest I was altogether as thyself."—Ps. l. 21. That this is man's notion of God, is confirmed by the existence of and belief in the doctrine of "human ability." If man can do God's work, man is like God. The conclusion is logical, and man can understand God's word, can will as God wills; by yielding to warnings and persuasions can of his own free will accept salvation; men can be taught in schools by men, of God; they can be God's fellow-laborers, and can

form themselves into societies for the conversion of the world. But is God as man? That he is not is already implied in the words which have been quoted, namely: "Thou thoughtest I was altogether as thyself."—Ps. l. 21. That is, "In this thou thoughtest wrongly. I am not as thyself." Who then is God? Jesus tells us: "God is a Spirit."—John, iv. 24. But is not man also a spirit? Yes, but not in essence as God is. As oil and water differ in nature, so in essence do the spirit of man and the spirit of God. How do you know? Scripture says so. It says: "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1st Cor. ii. 14. We have here contrasted the natural man—that is the complete man as he is born into the world of natural parents; we have contrasted here the natural man and the spirit of God, and it is asserted that the reason why the natural man cannot know the things of God's spirit, is because they are not discerned naturally, but spiritually. If these things were natural like man, man being natural could discern them; but since they are spiritual like God, man not being spiritual, cannot discern them. That is, man is natural and not spiritual; God is spiritual and not natural. In other words, God is not in essence like man. And so sings the believer's heart. He sees within himself nothing that is like God; nothing but that is earthly and sensual and devilish. He sees that his own highest moral goodness is unlike God's holiness; that the principle of virtue innate within him is unlike God's righteousness; and when he reads the words: "The way of God have they not known," he applies them to himself. At the same time he sees that within him which is distinct from himself, and which he finds alluded to in the words: "He that is spiritual judgeth all things, yet he himself is judged of no man."—1st Cor. ii. 15. It is Christ within him the hope of glory. The believer is the only one who is enabled to see that God is not as man; he is the only one on earth who does not believe that he is like God. Is it a wonder that he should be pointed at as "peculiar?" How it separates him from all sects! How it destroys his sympathy with those societies whose object it is to convert the world! How it loosens his tongue to assert of God what the whole world contradict! He is the babe unto whom these things are revealed, while they are hid from the wise and prudent.

Now while God is a spirit, he is also the Creator of all things.—Rev. iv. 11; and he omnipotently directs and controls all things and all events. This is he of whom the apostle writes where he asserts that "we are the sons of God," that is,

God is our Father. He is not then related to his child as he is related to his creations. With respect to the creations he is the Creator, while with respect to his children he is the Father. He created the creations, he begat his sons. Let us then enquire, What is a son of God? Evidently he is one who is "born" (John iii.) or "begotten" (James i. 18) of God. Now the prevalent notion concerning the words "born again," "born of water and the spirit," is that they imply a process and result which are best expressed by these words; that indeed these words are to a considerable extent figurative, while they by no means are to be taken as signifying what is actual. Thus the notion is that the "new birth," or "regeneration," as it is so commonly but not scripturally called, consists of a change wrought in the natural soul of man, whereby the natural soul is rendered spiritual and like unto God; a transformation effected in the natural man whereby he is made to know God, to sympathize with God and to love God. We do not think that the scriptures sanction the notion. As we understand their teachings they set forth a doctrine which is utterly opposed thereto; that indeed they teach that the words "born again," "begotten," &c., are to be taken in their literal signification. How is this? In endeavoring to answer, let us remember that we are dealing with a "great mystery," and that since it is a mystery, the carnal mind, which is with the believer still, is ever wishing to reject it. Do you not, believer, find within you this disposition to cast aside the mystery of godliness, even while your spiritual experience is ever presenting facts which confirm it? But let us turn to scripture for confirmation of the hope that is within us. How then is this? We are not literally the sons of God as we are in ourselves. Leaving out the contradiction to the proposition that we are, which is involved in the statement that natural man is in essence unlike God—any being begetting only what is like himself.—we have a direct refutation of the proposition in the words concerning Christ, that he is "the only begotten of the Father."—John i. 14; "the only begotten Son."—John i. 18; iii. 16, 18; 1st John iv. 9. Christ then is the only Son of God. How then are we sons? As question after question arises we are led to exclaim, How shall the mystery of the gospel be made known? and to feel like shrinking from all attempts to publish it, and to sit as a listener while the mouth of the God-sent preacher is opened of God to make it known.

We are sons because of unity of life between us and Christ. This position is an interpretation of passages of scripture. In John xvii. 23, we find recorded as uttered from the lips of Jesus, these words:

"I in them and thou in me." Now as the Adamic life of an earthly father is in his son, so the life of God the Father is in his Son; that is, in Christ. Hence the words: "Thou in me." This life is the eternal life spoken of in scripture. It is the life of God himself, and God is eternal. Now unto all whom the Father hath given to the Son, to them hath the Son given this eternal life, according to the words: "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. How does he give them this eternal life? By being "in them." "I in them." Through Paul is the same thing said: "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."—Col. i. 27; and again: "When Christ, our life, shall appear."—Col. iii. 4. John takes up the story: "Whosoever is born of God doth not commit sin, for his seed—that is, God's seed—that is Christ the only begotten Son—remaineth in him"—1st John, ii. 9. James sings the same new song: "Of his own will begat he us with the word—that is Christ. John i. 1, 14—of truth." And Peter's voice intermingles with the strain, singing: "That we are partakers of the divine nature."—2d Pet. i. 4—a child alone being partaker of a being's nature. This passage implies the same thing. We are sons then because of the unity of life which exists between us and Christ, the only begotten Son of God. No change is wrought in our nature, but Christ is developed within us.

Let us for a little space look at some of the indications of this development in connection with the result, namely: a "coming unto the Father." Jesus said to the enquiring disciples: "No man cometh unto the Father but by me."—John xiv. 6. Most of the saints can perhaps look back to a period in which, in common with the great world around them, they took it for granted that God was their Father, and felt doubtless that they were keeping God's commandments, and were good in his sight, and that he was looking upon them complaisantly, and was rewarding them for their goodness. With Paul, it may be, they called themselves "of the stock of Israel, of pious or good parents, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness, which is in the law, blameless."—Phil. iii. 5, 6. In those days there was felt no need of Christ in coming to the Father. One thinking himself altogether as God is, could come in his own self, and at any time, saying: "Our Father who art in heaven." He "was alive without the law."—Rom. vii. 9. But experience came which changed the aspect of God towards him from a Father to a Judge. He would awake perhaps in the night, or it would come upon him in the broad light of day, in the midst of friends, and have a sense of sinfulness, a realization that he had transgressed the law of God; a feeling that he was under just condemnation; a disposition to cry to God for mercy, rather than to approach him as a good son would approach a loving parent. The experience goes away but comes again. It is deeper and stronger and more

abiding now. "If I should die, I should go to hell," is his language. "What shall I do?" He attempts to do something. He strives to be good, but the more he strives the worse he seems to himself to be. He strives to call up from within himself something that will be good in the sight of his Judge, but discovers that every imagination of the thought of his heart is only evil continually; the poison of asps is under his lips; that a proud, rebellious hostility to God, his Judge, is working there; his mouth is full of cursing and bitterness; there is not yet discovered there anything that can be subject to the law of God, and all his strivings to produce from himself anything which is good in God's sight, leads only to the thunder and wrath of Sinai.—Where now is that self-complaisant approach to God as his Father? Displaced by a terror-stricken position before God as his Judge. He cannot come to God as his Father; he finds that it is impossible. No longer does he pray with himself: "God I thank thee that I am not as other men are," and array before God his self-righteousness of honesty and benevolence, thinking himself so much better than the publican, but he is the very publican himself, standing afar off, and not lifting up so much as his eyes unto heaven, smiting upon his breast and saying, "God be merciful to me a sinner." The law has come now, and sin has revived, and he is dead. There is an end of seeking sonship to God in self. Self stands before God, the tried, convicted and condemned criminal. The punishment to be inflicted is not fatherly, having for its object the welfare of the one punished, but it is judicial, having for its end the satisfying of justice. He "cannot come unto the Father."

But this position as a criminal is not, after all, his *real* position; it is so *seemingly* only. None but a child of God is thus brought to see himself; and God was never anything but his Father. What God is now he was and will be. God is the eternal Father. The reason why he cannot come unto the Father—the loving, forgiving Father—is because he has not yet seen the Son; and no human power, no power short of the power of God, can ever enable him to see the Son, and his sorship in the Son. "No man can come to me, except the Father which hath sent me draw him."—John vi. 44. And God does in his own set time draw him. "Because ye are sons God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father."—Gal. iv. 6. Through the Son only is there access to the Father. 1st. Because by him only is there atonement for sin. 2d. Because without him is there an utter ignorance of God as the Father; and 3d. Because in him only is there spiritual communion with the spiritual Father. And the child of God is in turn or at once convinced of all this.

He was "born again," but was an unconscious babe. Consciousness, however, at length dawns. He begins to see that he "delights in the law of God after the inward man, while he sees another law in his members warring against the law of his mind and bringing him into captivity to the law of sin, which is his members." What is this "inward man?" he enquires. What is this "law of my mind?" It is

something new to me. And how is it that I begin to feel myself forgiven, even while I am thus brought into captivity to sin within me? At length there come to him the words: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." He begins to see that the "inward man" is Christ, in him the hope of glory. An assurance of faith comes by which he realizes that he is the one spoken of as being under no condemnation because he is in Christ Jesus. He sees within himself a disposition to walk after the flesh, and a disposition to walk after the Spirit, and that to walk after the Spirit consist in that "desire" (Rom. vii. 15, 16, 21,) to "do good;" that is, to seek God, which operates within him even when brought into captivity to the law of sin which is in him. He then is the one for whom there is no condemnation. What, such a sinner, by nature and deed, as he? Yes, just such as he. Old things pass away, and behold, all things have become new. Perhaps a flood of glory pours in upon him. God! I never knew him before. But how glorious! Too glorious for mortal tongue to tell. And I! I am the son of God! God is my Father. The cry of "Abba, Father," is breathing within him now. Christ is developing within him, by whom he comes to the Father.

But how is it that there is for me no condemnation? is his inquiry. And the work of chastisement becomes his study, and continues to be his study all his days; how Christ was wounded for his transgressions, and bruised for his iniquities; how with his stripes he is healed; how the Lord lay on him the iniquity of us all; and how he bore our sins in his own body on the tree; how thus he is not under the law—that husband being dead—but under grace, being married unto another, even Christ. The demands of justice are satisfied. Before justice he is as though he had not sinned. Christ has presented him unto himself without spot or wrinkle, or any such thing, but holy and without blemish, (Eph. v. 27,) and says unto him: "Thou art all fair, my love, there is no spot in thee."—Sol. Songs, iv. 7.

But while there is no condemnation, there is fatherly love; while there is no judicial penalty, there is paternal chastisement. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—Heb. xii. 5-11. The old nature remains with the believer in all its unchanged enmity and high handed rebellion against God. Its struggles to dethrone the "new man," its blasphemous questions and defiance of God's authority, its potent drawings after the things of the flesh, its insidious endeavors to give to truth the appearance of error, and to make seem hideous the church of God, its perpetual, even though unexpressed transgression, all, all remain. Yea, sometimes carry the child far from the path of duty to his Father and keep him away; yes, and sometimes join him unto idols, even as with Ephraim and with Solomon. Into what outer darkness then must the Father sometimes put his child; to what weeping

and wailing and gnashing of teeth! God give us grace to appreciate the sweet privilege of duty unto him, and to come out and be separate, and thus to enjoy a realizing sense of what is meant by the words: "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2d Cor. vi. 17, 18.

Does this realizing sense abide in clearness? Or is not the experience of the disciples who accompanied the Lord while in the flesh, after all, in very large measure, the experience of the child of God, even at the present day? Jesus was with them, and yet one saith unto him that he knew not the way to the Father; nay, that he knew not even where Jesus was going when he said he was going to his Father's house. And Philip, another of the disciples, saith unto him: "Lord, show us the Father and it sufficeth us"—(John xiii.) just as though he had never seen the Father.

Losing sight of the Son, as he is, losing sight of the Father, and the consciousness of deep, black, hell-deserving sin remaining, are there not seasons in the experience of God's child when thoughts of condemnation and wrath flit through his mind, or bind him down with sorrow? This may be a part of the "tribulation" which Jesus tells his disciples they will bare in the world. God sends it, nor can the child of God deliver himself from it. It must be for his good, for "all things work together for good to them who love God, to them who are the called according to his purpose."

But whatever may be the believer's state of mind, his position before God remains the same. It is that of a son. Loved of God, freed from all condemnation, the spirit of God resteth upon him. He it is who is included in the saying: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

WILLIAM W. TUFTS.

LAWRENCEBURG, KY., Dec. 24, 1863.

Will brother J. F. Johnson of Ky., give, through the "Signs of the Times," his views on Mark, xiii. 13, 14, 19 and 20, more especially on the words: "But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,)" and oblige your brother in bonds, if a brother all,

HENRY RICHARDS.

BROTHER BEEBE:—I find in the last received No. of the "Signs of the Times" (Vol. 31, No. 23) the above request, and as I have a little leisure will try to accommodate my brother, if you think what I write worth publishing. The whole connection reads: "And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand) then let them that be in Judea flee to the mountains; for in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days."

It will appear by referring to the preceding part of the chapter in which this

language is recorded, that one of the disciples called the attention of the Savior to the magnificent buildings that composed the temple at Jerusalem; and the reply was, "There shall not be left one stone upon another that shall not be thrown down." And as he sat upon the Mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" The Lord then warned them to beware of deceivers that would come in his name, and told them of fearful signs that should precede the dreadful catastrophe, among which were wars, earthquakes, famines and other troubles, but these were only the beginning of sorrows. He further informed them that they should be delivered up to councils, beaten in the synagogues, brought before rulers and kings for his sake for a testimony against their persecutors, upon whom the indignation of his wrath was soon to be poured out to the uttermost, informing them however, that the gospel must first be preached among all nations. Let me remark here, that it is evident from the preceding part of this chapter, that Jesus was telling of signs that should be developed—circumstances should transpire *before* the destruction of the temple of Jerusalem. The commandments in Mat. xxviii, 19, 20, Mark xvi, 15, and Luke xxiv, 46, 47, correspond precisely with the text just quoted, all of which were literally complied with by the apostles to whom the command was given, *antecedently* to that destruction, as is clearly shown in Col. i, 23, wherein Paul assures us that this gospel was preached to every creature under heaven, and also in Mark xvi, 20, where it is said, "And they (the apostles) went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Those commandments were given to the apostles and to none others, therefore, all the carping and caviling of Arminians about preaching the gospel to every creature, is but the result of an ignorance of the scriptures. Not one, nor the whole of them combined, ever have or ever will contribute one mite in compliance with the requisitions contained in those texts, nor has it been required of any, save the apostles, and of course not of work-mongers, who have neither part nor lot in the matter. After informing the disciples that when they were led and delivered up the Holy Ghost should dictate what they should say, Jesus told them of the fratricidal course that some would pursue, and then says: "And ye shall be hated of all men for my name's sake; but he that shall endure to the end, the same shall be saved."

From this language we may judge of the turpitude, malignity and depravity of sinful man, and his native opposition to all that is good. It is a sad reflection that nothing will incite and stir up his hatred to a higher pitch than native goodness. It is a fact too palpable and undeniable that nothing increases the intensity of that hatred more than a spurious religion—one built upon the theory of works—the works of depraved man for the salvation of sinners. The prince of the power of the air, the spirit that works in the children of disobedience, possesses an

aptitude in training the minds of graceless professors to hate the truth that is truly astonishing. Almost all the persecutions, perhaps ninety-nine percentage of them that have raged against the saints in all ages, have been set on foot and propelled onward by professors of religion who, having a form of godliness, deny the power thereof. One making no pretensions to religion, and uninfluenced by false professors, can generally award to the christian, in a good degree, the justice that his character deserves. But no sooner are graceless men initiated into the school of Anti-Christ, than the heart is prepared, and the seed of hatred to the true disciple of Christ sown, which seldom fails to produce a copious crop. Against no one is the hatred of work-mongers more implacable than the spotless Lamb of God. Mark, it is not the *persons* of his followers that are the object of their hate; nay, it is for HIS NAME'S SAKE. Ah, says one, I like the *man* well enough, but that abominable doctrine that he preaches and holds. Yes, that's the trouble. If they only would know something else besides Christ and him crucified, all would be well enough. He spake an immutable truth—one that his followers in all ages have verified, when he said: "If the world hate you, ye know that it hated me before you." Christ crucified was the great stumbling-block to the Jews, and foolishness to the Greeks, and why? The Jews concluded that circumcision and the keeping of the law were the great means of salvation, and by getting the masses to believe that their salvation depended upon the efficiency of those means, the false prophets and priests as the *instruments* were enabled to wield a great power over both their persons and purses; hence, it was said in old time, "The prophets prophecy falsely, and the priests bear rule by their means," &c.—Jer. v. 31.

The Greeks relied upon their wisdom and ingenuity, acquired by learning or scientific knowledge, by the aid of which they had built a magnificent temple, in which they placed a famous goddess. The clergy, by administering in the temple, and other ingenious ones by making silver shrines, or cases in which models of the temple and goddess were contained, acquired much wealth. When Christ crucified was preached by the apostles as the way of salvation, their craft was in danger, their ire incited, and they cried out, being full of wrath, "Great is Diana of the Ephesians." More recently, Arminians have blended the two theories in order to bear rule and acquire wealth. They have fully endorsed the means doctrine, by which, (as the false prophets and priests did,) they exercise much power over such as they get to regard them as "instrumental saviors," and then, instead of a magnificent temple at Ephesus, they have various ones built in different localities; and instead of the famous goddess Diana, they have an imaginary one that wants to save everybody, but can't for want of more efficiency in the means; and instead of silver shrines, (as they prefer using the precious metal otherwise,) they have substituted paper ones, (tracts,) in which to encase the models of their temples and idol; and when the servants of God preach Christ crucified as being amply competent to save his people, they

both stumble, and (seeing their craft in danger) cry out, Great are our "benevolent institutions." This endangering of their craft, and consequently their gain, soon engenders their hatred toward Christ and his humble followers, (although they use his name for the sake of deceiving,) therefore, in all ages, the saints have felt the effects of their hatred just in proportion as they have exhibited the image of Christ in the doctrine, ordinances and practice that he has instituted. But the faithful followers of the Lamb who patiently endure the hatred and opprobrium that is exercised toward them, have a solacing reflection to sustain them, for it is affirmed by their Savior that, "The same shall be saved." How submissively should the despised pilgrims await the consummation of the will of their heavenly Father, with a faith relying upon the assurances that the Captain of their salvation has given them of their final deliverance from the hatred, the persecution, and all other evils that sin or a sinful world can afflict them with. "A faith so much divine may trials well endure." But patience and resignation to the divine will is all-important to the christian.

"What cannot resignation do?
It wonders can perform;
That powerful charm, *Thy will be done,*
Can lay the loudest storm."

"But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains;" and he further adds, "Let him that is on the housetop not come down," &c. This abomination of desolation is spoken of by the prophet Daniel in the ninth chapter of his prophecy, wherein he says: "Seventy weeks are determined upon thy people and upon thy holy city to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." In the same connection we are informed by the prophet that Jerusalem should be built to Messiah the Prince, who was to be cut off, but not for himself. The Lord says: "For the transgression of my people was he smitten." The great work of redemption thus accomplished by him, was as the funeral knell of the old covenant, which was to be folded up as a useless garment and laid aside as a threadbare vesture, when the former heavens were to be rolled together as a scroll—their powers shaken to their final overthrow. The great anti-type of all the former types and shadows had appeared—the great sacrifice to which all others pointed being made, the temple worship was soon to cease forever—the magnificent superstructure to be razed to its foundation, so that not one stone was to be left upon another. It was to cease forever to be a rallying point for the carnal crowd to meet with their significant oblations; no longer were the bellowing herds and bleating flocks to throng the streets of the "holy city" made with hands; all, all were to give place to the one great offering for sin, and instead of carnal ordinances imposed on carnal Jews until the time of reformation, the sacrifices of thanksgiving and solemn praises were to ascend to heaven from hearts smitten with the love of God. To close up the temple service the abomi-

nation of desolation was to be seen standing where it ought not. This abomination is spoken by Daniel in the ninth and eleventh chapters of his prophecy, and evidently had reference to the Roman army which was to desolate the city and people of the Jews. It is said, therefore, in Daniel ix, 26, "And the people and the Prince (the Roman soldiery, with Titus at their head) shall come and shall destroy the city and the sanctuary." That sanctuary that was held sacred from the tread of a Gentile was to be desecrated by the Roman legions. It was a great abomination in the estimation of the Jews for a Gentile to enter the "holy sanctuary." One of the grave charges made against Paul, when at Jerusalem, was that he had taken Greeks into the temple and polluted the holy place. According, therefore, to their laws and customs, this abomination was seen standing where it ought not. "Let him that readeth understand," seems to have been a caution to the disciples to hasten their flight when those things were seen, and hence it is said: "Let them that be in Judea flee to the mountains, for they could no longer find protection within the walls of the sacred and desolated city; and let him that is on the house-top not go down to take anything out of his house," as the house-tops were so constructed as to afford the most speedy exit from the city. As another precautionary sign to the disciples, the Savior said: Mat. xxiv, 28, "For whosoever the carcass is, there will the eagles be gathered together;" and it has been said that when the disciples saw the likenesses of the eagles on the Roman standards they immediately fled, thereby escaping the destruction.

It is said in the 19th and 20th verses, (the last ones on which my brother has requested my views,) "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be; and except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days." It is appalling in the extreme to read the history of Josephus and others, who have depicted the terrible calamity that befell the Jews in that dreadful visitation. Famine, pestilence and the sword raged in their most terrific forms. Famine to that degree, that mothers ate their own children; pestilence so alarmingly, that thousands of victims lay prostrated in its pallid wake; the sword so fearfully, that the streets and avenues of the city were literally flooded with human gore. But why was it, that it should exceed in severity anything that had been from the beginning of the creation, or should be? Because the Lord had not before, nor has he since the Jews, favored any nation with so many peculiar blessings as he did them; and likewise no nation has ever proved so recalcitrant—none have more deeply revolted than they. He had raised them from a very small to a very great nation—watched over them with the vigilance of the kindest father—spread his protecting wings over them as a hen would over her brood to protect them—opened his bountiful hand and profusely scattered down blessings from the heavens, and caused the earth to teem with abundant plentitude

to supply their wants—shed down the light of revelation like a pillar of fire to brighten their pathway to true greatness. And yet, often did they sink into the grossest idolatry, were guilty of the basest lewdness and violent treachery; stiff-necked, and uncircumcised in heart and ears, they forsook their God—would none of his counsels; they killed his prophets and stoned such as he sent to them, and to crown the climax of their ignominy, when the Savior of sinners was sent into the world they betrayed and murdered him. Said he, "They would none of my counsel; they despised all my reproof; therefore, shall they eat of the fruit of their own way, and be filled with their own devices; for the casting away of the simple shall slay them, and the prosperity of fools shall destroy them." The dreadful judgments that destroyed the Jewish nation should be a fearful warning to nations that have had the light of revelation and abused it. May our own profit by the example.

"But for the elect's sake, whom he hath chosen, he hath shortened the days." Is it not astounding to see how soon the hatred and wrath of graceless men are evinced at the bare mention of the name of the elect. when we have recorded in the scriptures so many instances of signal blessings having been conferred upon the ungodly for their sake? Not only were the scenes of death and carnage stayed in the devoted city of Jerusalem on their account, but throughout the world, in all ages, they have proved to have been a blessing to the very enemies that have been their most cruel persecutors. Why, "for tens' sake," (only ten of the elect,) the great cities of Sodom and Gomorrah would have been saved from the terrible storm of fire and brimstone that destroyed them. Abraham, and the children of faithful Abraham (or the elect) were made a blessing to all the nations of the earth. Solomon said, in Prov. xi, 11, "By the blessing of the upright (or elect) the city is exalted;" and the Lord said, in Ezek. xxxiv, 26, "I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings." Time would fail us to tell of the various instances wherein the elect have been a blessing to their most inveterate persecutors, but let it suffice us to say that, while suffering all this, they ever have been the very *salt of the earth*, to which it owes its preservation; but still, they are regarded and treated by graceless professors of religion, as the filth of the world and the offscouring of all things.

"But let not all this terrify,
Pursue the narrow path;
Look to the Lord with steadfast eye,
And fight the fight of faith."

Why should not the elect be a blessing to all around them? The spirit that their blessed Lord breathes in them teaches them to love their enemies, bless those who curse, do good to such as hate them, and pray for them who spitefully use and persecute them.

Dear brethren and sisters, though the scowl and hatred of our enemies be upon us day by day, though the hand of persecution and the tongue of calumny may be used against us incessantly, let us endeavor to imitate the example of our blessed Lord, who when he was reviled, reviled

not again; when he suffered he threatened not, but committed himself to him who judgeth righteously. Then, "Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb.—Ps. xxxvii, 1, 2. Read the whole Psalm, and then let patience have her perfect work but a little while, and we shall be delivered forever from all the fiery trials that afflict us here. Soon too, will God avenge his own elect that cry unto him day and night. As sure as God reigns, retributive justice will be meted out in due time to all his and his elects' enemies; yea, as certainly as it was at the destruction of Jerusalem. The Lord has said Touch not mine anointed, and do my prophets no harm, and woe to those who disregard the mandate. His elect, who were chosen in him before the foundation of the world—loved with an everlasting love—blessed with all spiritual blessings in him, and kept by his almighty power, must and will be preserved, "Though the earth be removed, and the mountains be carried into the midst of the sea."

Then, O, my Father's children, trust in him—wait upon him; the tocsin of war will be heard no more forever. And,

"Soon the joyful news will come,
Child, your Father calls, come home."

"The saints should never be dismayed,
Nor yield to hopeless fear;
For when they least expect His aid,
The Savior will appear."

Most truly,

J. F. JOHNSON.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1864.

HANCOCK CO., ILL., Jan. 29, 1864.

BROTHER BEEBE:—Please give your views on Gen. iii. 15: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

PLEASANT COX.

REPLY.—Freely confessing our utter inability to comprehend, and much less to elucidate the subject proposed, in all its ramifications, we will only attempt to give such views as we have, and in as intelligible a manner as we may be enabled to do, and leave our brother Cox, and all others who may feel interested to examine and compare our views with the scriptures, which we regard as our only safe and infallible directory and guide. And we feel, most sensibly, that even the scriptures can afford no clear light to our dark understanding any farther than it shall please God to open them to us by his Holy Spirit.

The scriptures present two grand, sublime and, to finite minds, incomprehensible mysteries. The one is called "The mystery of Godliness; and, without controversy, it is very great. The other is of an opposite character, and is called "The mystery of iniquity;" which, although it now worketh, long has worked, and shall continue to work, until the mystery of God shall be finished, in the days of the voice of the seventh angel, as God hath declared to his servants, the prophets—Rev., x. 7. These are both called mysteries, because they are too profound for the limited understanding of the sons of men—they baffle the wisdom of the wise, and confound

the understanding of the great, the learned, and the prudent. These two mysteries were launched upon the world in the beginning—in the morning of the creation—and destined to run their parallel, yet opposite courses, both under the direct supreme power and government of Him who reigns, "God over all, and blessed forevermore." To ask of us to solve these mysteries—to lift the impenetrable veil which God has thrown over them—and so simplify and explain them as to make them clear and plain to the understanding of men, would be to ask of a finite being that which none but God himself has power to do; but this our brother has not asked—he calls only for our views, and, feeble though they are, we attempt to give them.

"And I will put enmity between thee and the woman." These words are preceded by a dreadful, but irrevocable, curse, pronounced upon the serpent, and may be regarded, so far as the serpent is involved, as a part of the curse. "Because thou hast done this thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat, all the days of thy life; and I will put enmity between thee and the woman," &c. The two characters named—the serpent and the woman—were, literally, present before the Lord, to hear from his mouth their respective judgments. Whatever may be said of the serpent, as a beast of the field, and included among the cattle which God had made; or whatever questions may arise as to his form, motive power, food, &c., we must leave to the speculative mind of the curious, as we have no opinion to offer beyond what is written. It is, however, plainly stated that he was a serpent, having, among the creatures of God, a corporeal body, of material substance, which, being made of the dust of the ground, could be sustained and fed upon the same—even of the dust in its crude, or unvegetated state. The sustenance of all earthly creatures by vegetation, and animal life from the dust—every green herb, and every tree yielding fruit to be his meat, or food; but the serpent is doomed to eat dust itself; all of which, to our mind, has an important significance of which we may speak hereafter. The serpent is repeatedly mentioned in the scriptures, and among the creatures of God; and from this serpent in the garden, we presume, all that species of reptiles which still infest the earth have emanated. But it is not, in our understanding of the subject, as a mere animal that the serpent is here presented; but as possessing more subtilty than any of the beasts of the field which the Lord God had made—that subtle, unholy, delusive and beguiling spirit which the serpent possessed to a greater extent than any other of the beasts of the field, is what characterizes him as the father of lies, and king over all the children of pride. In his mystical character and career, then, we may consider him as the spirit that works in the children of disobedience, as beguiling unstable souls, as going about, like a roaring lion, seeking whom he may devour. In this character he is called the devil, and Satan that deceiveth—Rev., xii. 9. This, certainly, is the serpent which deceived Eve, and, through her, the whole world of mankind. And, again, he is still more fully identified

as "the dragon, that old serpent, which is the Devil and Satan."—Rev., xx. 2. We have no account of any older serpent than that serpent which deceived Eve, and, through her, the whole world, and who still is deceiving the whole world. Many names are applied to him in the scriptures, as, the dragon, leviathan, Apollyon, murderer, father of lies, adversary, &c. Having, thus far, identified the serpent on whom the curse was pronounced, we will offer a few thoughts in regard to the woman with whom he is brought into collision by the curse, and, afterward, of their respective seed.

The woman is easily identified as the only woman then brought into existence, or manifestation—the wife of Adam—bone of his bone, and flesh of his flesh, and called *woman* because she was taken out of the man. And Adam called her name Eve, because she was the mother of all living. The apostle Paul informs us that the man was not deceived; but the woman, being deceived, was in the transgression. And, in Eph., v. 22–33, he transfers the figure to Christ and the church. "This is a great mystery; but I speak concerning Christ and the church." The woman, literally considered, is a part of Adam, and the mother of all his posterity. Beguiled by the serpent, she is in the transgression, betrayed, ensnared, guilty of disobedience to God, naked, ruined and condemned to die, without the least particle of power, or ability, to avert the ruin in which she was involved, and all her posterity included in her guilt and shame. But, as the emblematic bride of the Lamb of God, we find in her person, her names, her circumstances, and, in all particulars, a typical personification of the bride and wife of the Second Adam, which is the Lord from heaven. We are expressly told (Rom., v. 14) that Adam is the figure of him that was to come. A figure is a type—an emblem, an image, a representation. We are not told that Adam *was* the figure; but he *is*—still continues to be the image of him that *was* (not *is*) to come. And, in 1st Cor., xv. 45–49, the same apostle says, "And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

It is interesting and comforting, as well as instructing to the children of God, to trace the numerous points of analogy between the woman as the type, or figure, and the church of God, to whom those resemblances point. But, in this article, we must restrict our remarks to a few, only, of them. The woman was created in the earthy Adam. The church of God is created in the second, on anti-typical Adam. The woman was preserved in Adam; and so the election of grace are sanctified by God the Father, preserved in Christ Jesus and called. Adam said of his wife, "This is now bone of my bones, and flesh of my flesh." Christ, by the mouth and pen of his inspired apostle,

says to the church, "For we are members of his body, of his flesh and of his bones." Eph., v. 30. The life of Adam was the life of Eve, before, as well as after, she was formed and brought into manifestation, and she never had any vitality independently of him. Even so the church of God existed in Christ, a participant of his immortality before the world began. Her life was with the Father, and was given to her in the Son, and is hid with Christ in God, and she has not one particle, or pulsation, of spiritual, immortal and eternal life independently of him. One striking point of analogy appears in the response of Adam to the summons of his Creator, which, to our mind, is full of thrilling interest. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."—Gen., iii. 12. This was not, as we conceive, to throw the blame on the woman; nor on God; nor to exculpate himself; but the words were inspired and prophetic. She was identified with him. If God had not given her to him, he had no power to possess her; and if she had not been given to be with him, the world could not have been peopled; nor could the designs of God to develop his purpose of grace in the salvation of millions of mankind been accomplished. But mark the figurative import of his words, as coming from the lips of Christ. "Thine they were, and thou gavest them me." "This is the will of my Father, that of all he hath given me I should loose nothing, but should raise them up at the last day. She gave me of the tree, and I did eat." Adam was not deceived; but the woman, being deceived, was in the transgression. How stood the case? The woman was in the transgression, and must surely die. She could not come back to Adam. Was it the design that they should be forever separated—that Eve should die and Adam live? How could that be when their life was identical? What, then, was the alternative? Ah! there was a purpose of God involved that could not be annulled. She was given to be with him; and, although she had no power to return to him, he had power, and love, and inclination, to go to her—to follow her into the transgression—and so she gave to him of the tree, and he did eat. So the church given to Christ, in irrevocable covenant, was designed to be with him, and she shall, ultimately, reign with him in unfading glory and immortality. But, in order to secure this glorious ultimatum, when she, beguiled, betrayed and ensnared by the subtilty of the devil, was in the transgression, condemned by the holy law of God—condemned and under wrath, without the power to return, utterly without strength even then, the Second Adam—the Lord from heaven—did not forget the object and immutable purpose of the gift; and, although he was not, could not be deceived, he received of her the tree (which was a figure of the law), and he did eat. For, in being made of a woman, he was made under the law, and subject to its demands. Thus, at her hand he received of the tree and did eat. He was legally numbered with the transgressors, and bear the sins of many. Though he knew no sin, yet he was made sin, that we might be made the righteousness of God in him. The earthly Adam had no power to take up his life again; for, lest he should put forth his hand and

eat and live forever, he was sent forth and driven out, and cherubims and a flaming sword, which turned every way, met him at every point, and kept the way of the tree of life. These cherubims, and this flaming sword Jesus, our Second Adam, encountered, and received the dreadful stroke. It smote the Man that was God's fellow, and was bathed in his atoning blood. But, having laid down his life, he was able to take it up again; and, diffusing that resurrection life through all the members of his body—his bride—he bore her, with him, to the heavenly places—to live and reign with him in immortal glory.

Having devoted as much space as we can afford to the consideration of the serpent, we will offer a few remarks on their respective seed. And, first, the seed of the serpent. We can not endorse the views of Elder Parker, that any portion of mankind are indebted to the devil for their existence among the human family; or that the multiplying of the conception and sorrow of the woman implied an addition to the progeny of Adam, to be introduced, or begotten, by the devil. Nor do we believe that there is any distinction in the simple generation of mankind by which some are better than others. The scriptures assure us that "God hath made of one blood all nations of men for to dwell on all the face of the earth"—Acts, xvii. 26; and, also, that his chosen, redeemed and justified people, are no better, by nature, than others. Their natural course is to walk according to the course of this world—according to the prince of the power of the air—the spirit that now worketh in the children of disobedience; among whom, also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature children of wrath, even as others.—Eph., ii. 2, 3. And yet we are free to admit that the scriptures not only teach that the serpent has a seed; but, also, that his seed embraces a portion of mankind. The serpent, as a mere animal of corporeal form and animal life, is the progenitor of all the reptiles on the earth, or in the sea, known as serpents, vipers, dragons, leviathans, &c. But, in this sense, the serpent's seed is as distinct from the human family as any other classification of the beasts of the field, fowls of the air, or monsters of the deep waters. When men are spoken of as serpents, vipers, and children of their father, the devil, it is not that they are so by natural generation, or corporeal substance; but in their being in possession of the spirit, subtilty, guile and wickedness of Satan. For example, we are told of Cain, that he was of that wicked one, and slew his brother.—1st John, iii. 12. There is a sense in which Cain, and many others of the human family, are of that wicked one; but it is not as creatures, for the devil has no creative power; and we have already proved that God is the sole creator of all mankind. Neither is it by natural generation; for God has made all men of one blood. Now Cain, although he was of that wicked one, yet he was begotten of the same father, and conceived and born of the same mother, that Abel and Seth were. We are expressly told that Cain was begotten by Adam, and born of Eve; and, hence, was a brother of Abel, whom he slew. But, religiously, Cain was of that wicked one, and had no affini-

ty, or fellowship, with the spirit and faith of Abel. As a religionist, Cain was a type of all false and ungodly religionists, of whom an inspired apostle says, "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsayings of Core."—Jude 11. Those scribes and Pharisees whom John refused to baptize were called a generation of vipers, although they had Abraham to their father, according to the flesh. Others were denounced, by our Savior, as serpents, vipers, and even children of the devil. "They answered him, We be Abraham's seed, and were never in bondage to any man," &c. Jesus said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye can not hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."—John, viii. 33-44.

Here we have what we regard as a clear illustration of what is meant by their being children of the devil. Not in their human organization, or natural generation; but the spirit which was in them was of the devil. As men, he knew they were the seed of Abraham; but, in their spirit, or religion, they were not Abraham's children—they had not the faith of Abraham, and were not born of the spirit which distinguished Abraham, or they would do the works of Abraham. The truth is, the children of the devil are those who have, and are governed by, the spirit of the devil. The devil, himself, is a wicked spirit, and can not beget matter, or material substance; nor can that spirit beget any quality that it does not, itself, possess. Such are the laws of generation. Adam begat a son in his own likeness. That which is born of the flesh is flesh—it is not spirit; and that which is born of the spirit is spirit—it is not flesh. As Satan is a wicked spirit, so he is the father of all wicked spirits. As many as are led by the spirit of God, they are the sons of God; and, so, as many as are led by the spirit of the devil, are children of the devil. Neither their being born of God, nor of Satan, changes their relation to the earthly Adam; for all are alike in that relation. The evidence of sonship, on the one hand, is, "As many as are led by the spirit of God, they are the sons of God;" that spirit of which they are born again bears witness with their spirit, that they are the sons, or children, of God: they bear his

image—not in the flesh, but in the spirit of their mind, wherewith they serve the law of God. While, on the other hand, the evidence of being children of the devil is, that his children have his spirit. He was a murderer from the beginning, and their feet are swift to shed blood. Misery and destruction are in all their ways, and there is no fear of God before their eyes, and their murderous, destructive, heaven-daring, God-defying, truth-hating, and grace-despising, propensities clearly show who is the father of the spirit and religion they possess. "I know," said Jesus, "that ye are Abraham's seed; but ye seek to kill me." Enemies to Jesus, enemies to his cause, to his truth, to his word, to his people; yea, enemies to God, by wicked works. That Satan does beget his spirit in his children, and that his spirit conforms them to his image, and makes them like him, and subjects them to his final and everlasting doom, we think will not be disputed by any who are governed by the spirit of truth, whom the world can not receive; because it seeth him not, neither knoweth him. All the righteous blood of the prophets and saints shall be required of that generation of vipers, who are of their father, the devil, and who do the works of their father. It was this spirit, in Cain, which instigated him to kill Abel. And this same spirit, in the same family, is, at this day, drenching the earth in human gore, and filling our land with widows and orphans, with lamentation, mourning and woe. It is this spirit of devils, through which the smoke and venom of hell is belched forth like the flaming vomitings of Vesuvius, in opposing the people of God, and the principles of holiness, which devils hate, and in which saints delight. O, may we try the spirits, whether they be of God, and beware what manner of spirit we are of.

But we pass to consider the seed of the woman. Here seems to be a mystery involved. If the words had been—the offspring, or children, of the woman—there would be no difficulty in showing that Jerusalem, which is above and free, is the mother of all New Testament saints; and if we say that Christ is, himself, the seed of the woman, how shall we account for the many declarations which testify that the church is his seed? We are certain that the scriptures are in harmony with themselves: there can be no discord, or contradiction in what they assert on this, or any other subject. But we may fail to understand, and, therefore, fail to see their harmony. Beyond all controversy, Christ is the seminal head and everlasting Father of his people, his church: as it is written, "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psa., xxiii. 30. And Peter asserts that the "Elect according to the foreknowledge of God the Father," &c., are "A chosen generation," "Born again, not of corruptible seed, but of incorruptible by the word of God, which liveth and abideth forever." Nevertheless, while it is so clearly established that Christ is the second Adam; the spiritual progenitor of his people, and all that is spiritual, holy and immortal in them is born of God, having been given to the saints in Christ Jesus before the foundation of the world, still he is the offspring, as well as the root, of David, and the bright and morning Star. "For unto us a child is born; an only son

Son is given. And his name shall be called, Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa., ix. 6. According to this testimony, he is the child born, and son given, and, at the same time, the everlasting Father to his church. While, on the one hand, we are made partakers of the divine nature by virtue of vital union with him; he, on the other hand, is, by his incarnation, made partaker of our flesh and blood, according to Heb., ii. 14. As our spiritual and eternal life was hidden with him, in God, from the ancients of eternity, so his *human nature* (if so we may call it), was hidden in the people of his election from the creation of the world, and from the earthly Adam traced through the loins of Abraham, David and others, until his advent. So that the desire of the Old Testament saints was that the Deliverer should come out of Zion, to turn away ungodliness from Jacob. Setting forth this relationship, it was predicted that "A virgin should conceive and bring forth a son, and his name should be called Immanuel," or, God with us. The Word was made flesh, and dwelt among us. God was manifested in the flesh. Was made of a woman—and so made under the law that he might redeem them that were under the law. The carnal Jews were ignorant of the mystery. They knew not how, he being David's son, David could, by the spirit, call him Lord, saying, "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool." But it is sufficient to know that he is recognized in the scriptures both as the root and offspring, the everlasting Father, and the child born unto his church. Admitting, then, that he is the seed of the woman, spoken of in our text, we should bear in mind that all his people are embraced in him as that seed, to be developed in the fulness of time.

Having dwelt, perhaps, too lengthily on the parties concerned in the curse pronounced upon the serpent and his seed, the nature of the curse itself, and its effects, remain to be considered.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

The justice of God, as a sin-avenger, appears in the reason assigned: "Because thou hast done this, thou art cursed," &c. The execution of the sentence is not committed to another; for "Vengeance is mine, saith the Lord; I will repay." "I will put enmity between thee and the woman." Enmity, malice and hatred, are opposite to the attributes and perfections of God; yet they are all under his control. Even the venom of serpents, the malice and rage of devils, as well as the wickedness of men, are restricted, or allowed to take their course, as God, in the infinity of his wisdom, permits, or restrains. The terms of intimacy which had, thus far, been permitted between the serpent and the woman had produced pernicious results; the woman was beguiled, and, by the lying tempter, induced to transgress the command of God, and, thus, brought sin, with all its consequences, into the human family. We do not believe that this result was unforeseen, or unprovided for on the part of God; for, long ere this, a Savior had been provided to redeem, wash,

cleanse, purify, and make holy and spiritual, a people chosen in him before the foundation of the world. We do believe that God always has a purpose worthy of himself in all he does; but his ways are too deep to fathom with human lines, and past finding out by finite minds. Friendly relations, social, amicable, associations were, by the righteous curse of God, abolished. Henceforth, they should meet only as implacable enemies;

"Let everlasting hatred be,
Betwixt the woman's seed and thee."

As it is said, What God hath joined, let none put asunder; so we may rest assured that what God has sundered, no man can put together. As we see settled irreconcilable enmity between the human race and the sly venomous reptiles of the earth, so those who are born and taught of God do see a settled and implacable enmity between the church of God and Satan, and between the children of the devil, (those who have the spirit and do the works of their father, the devil, as Cain, and those Jews whom our Lord said were of their father, the devil,) and the seed of the woman. And in the conflict, the seed of the woman (Christ) shall bruise the serpent's head, and the serpent shall bruise his heel. The heel is not the seat of vitality; it may be bruised and crushed without fatal effects, but the bruising or crushing of the serpent's head implies destruction; so we are told that Christ was revealed that he might destroy the works of the devil, and not only his works, but he shall destroy death and him that had the power of death, that is the devil; and the apostle assures the woman, the church of God, that Christ, who is "The God of peace, shall bruise Satan under your feet shortly." Rom. xvi. 20. Christ has already triumphed gloriously over the devil. He has in the conflict, in bearing the sins of his people in his own body on the tree, in his own sacred person, as the seed of the woman felt the rankling venom of the monster at his heel; and even now, in his members, suffers the bruising of his heel. But as the conflict when grappling with the powers of darkness personally, was short, and the victory certain, so the consummation of the victory is equally certain to all his members. The conflict of the saints will soon be ended, and they shall be more than conquerors, through him that has loved them. While we continue in the flesh, we must expect to encounter the wiles of the devil, and we are not now ignorant of his devices. We find him busy in our own flesh, in our earthly nature tempting us in every possible way, and he laughs at our vain attempts to draw him out with a hook, or his tongue with a cord, which we let down. We cannot put a hook into his nose, nor bore his jaw through with a thorne. He esteemeth iron as straw, and brass as rotten wood; the arrows can not make him afraid, sling-stones are turned with him into stubble. See Job xli. But impotent as are all the saints to encounter him by their own strength, they know that the God of peace shall shortly bruise him under their feet. Until then let us have on the whole armor of God, that we may withstand his wiles, fight the good fight, finish our course and keep the faith.

Lengthy as we have span out this arti-

cle, we have omitted much that has been suggested in the bearings of the subject, and what we have written we submit to the consideration of our enquiring brother, and to our readers generally.

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house 5 50, W. W. Meredith 1, .	6 50
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20, Z. Poteet 2, J. G. Dance 3, .	25 00
VIRGINIA—Samuel R. Powell	
1, Philip Conkle 2,	3 00
CALIFORNIA—Samuel Lewis. . .	5 00
KENTUCKY—Mrs. Polly With-	
ers 1, A. L. Woodson 5, Eld. T.	
P. Dudley 2, E. H. Parrish 2, J.	
B. Sallee 12,	22 00
OHIO—Eld. Eli Ashbrook 1,	
S. G. Dowdell 1, E. W. Moore 7,	
Wm. Lewis 3, G. H. Ward 2,	
Fanny Claypool 1, Jer. Stephens	
1, Jas. Varley 1, Mary A. Hoo-	
ver 1, N. Kuran 4, John Mc-	
Donald 3, Eld. L. B. Hanover 1,	26 00
INDIANA—J. S. Donham 1, H.	
W. Smith 1, Eld. Wm. Baker 2,	
David Fawley 1, Elijah Staggs 1,	
A. Martin 1, S. D. Riggs 2,	
Henry Moore 2, Sarah Moore 1,	
H. Burge 1, B. Richardson 2, T.	
J. Garrison 50cts.	15 50
ILLINOIS—H. Creel 75cts. N.	
Wren 1, Rachel Huddle 1, D. L.	
DeGolyer 2, Lucinda Campbell	
1, Jas. Cheatham 3, Brown Over-	
een 1, Wm. L. Trenton 1, A. F.	
Parviance 2, Jas. Barrow 1,	
Mary Heckman 2, Eld. S. Dick-	
ens 1, Eld. Jas. B. Chenoweth 5,	
John Darnall 1, Mrs. E. C. Wag-	
goner 1, Hiram Bowman 1, Saml.	
Owings 3, Eld. Wm. J. Felling-	
ham 3, Hannah Rogers 1,	31 75
MISSOURI—John Peal 2, Eld.	
P. J. Burruss 3, J. S. Newton 1,	
Henry Bayne 2, B. R. Warren 3,	11 00
IOWA—John Ashpaugh 1, J.	
H. Funk 2, P. Leach 1,	4 00
KANSAS—D. Fowley.	3 00
MICHIGAN—U. Every 1, Lewis	
Brooks 1,	2 00
WISCONSIN—Jas. McFarland	
1, S. Jewett 1, Dr. Wm. B.	
Slawson 1,	3 00
CANADA WEST—John Lamb 1,	
D. T. McColl 6, A. Campbell 1,	
J. Soady 2, James Gammon (for	
Dr. Horton's Miasma Medicine)	
15,	25 00
N. Ingraham, for Fanny Tur-	
ner, Post Office & State not	
mentioned,	1 00
Total, including donations, sale	
of books, medicines, &c.,	\$248 00

CORRECTION.—In the obituary notice of Eld. John Richards, our compositor, by mistake, gave the place of his late residence and death, in Grant county Iowa. It should have been Grant county Indiana.

We have a great number of obituaries on hand; some of them, necessarily, have to lay over a short time for want of room, but we will insert them as fast as we can, and hope our friends will bear with us.

Obituary Notices.

DIED.—At the residence of her son-in-law, L. M. McGill, near Greenville, N. Y., after a short illness of dropsy on the heart, Mrs. NANCY PARSONS, aged 83 years on the day of her death. She was an esteemed member of the Middletown and Wallkill Baptist church, having been baptized some years ago by the Editor of this paper, and received into fellowship on profession of her faith.

DEAR BROTHER BEEBE:—I had intended forwarding for publication in the "Signs of the Times"

the following obituary some time since, but waited to obtain some information until I was taken sick myself—near four months since—which will account for the delay.

DIED.—Rather suddenly, at his residence in Frankfort, Kentucky, in the month of April last, JEPHTHAH DUDLEY, in the eighty fifth year of his age. He joined the church at Bryans, on profession of faith in the Redeemer, a little more than sixty years since; where he continued his membership for some years, and until the constitution of the church in Frankfort, of which he became a member, and to which he belonged at the time of his death. He was a man of strong mind and warm temperament; would go almost any length, honorably, to serve a friend, but preferred that those he did not like, should stand aloof from him. For some time after he joined society he was a warm and zealous member; but ultimately, took an active part in politics—was elected to the Senate of Kentucky at a time of great political excitement, where he served four years; and from that time up to the time of his death, took an active part in politics, greatly, as I thought and frequently told him, to the prejudice of his peace of mind and religious enjoyment. He was a warm friend, and too bitter in his feelings and expressions towards those he looked upon as enemies. He had many warm and devoted friends, and, no doubt some bitter political enemies; was a friend to the poor, and especially regarded the interests of the widow and the fatherless.

Brother Beebe, I have had much enjoyment in conversation, when I could engage his mind on the subject of religion, and most deeply lamented that religion had not been more his theme and politics less. He was a real Old School Baptist in principle, and few more competent to defend the doctrine than he. By his death the number of his brothers and sisters remaining on earth is reduced to six, who, with his widow, one son and many friends and brethren, mourn his loss, but not as those who have no hope.

Most truly and affectionately your friend and brother,
THOMAS P. DUDLEY.
Near Lexington, K. Y., Jan. 15, 1864.

ELDER BEEBE:—Please publish the following obituary of ELDER CREUS B. FULLER, who died December 20th 1863. He was born March 7th 1804; baptized by Elder David Mead, June 14th 1828, in the fellowship of the Second Baptist church of Roxbury, N. Y.; ordained as a minister of the gospel May 1st 1858. In his relations to the world, as a man, he was amiable; as a husband and father, he was kind and affectionate, and as a member of the church, he lived to God, and adorned his profession with a well ordered life and godly conversation. As a minister of the gospel his theme was "Jesus Christ and him crucified." In short, he lived and died as a Christian. His house was a home for the Baptists during his life, and remains so yet, as his widow is also a member of the same church. He leaves a wife and two daughters, and many other relatives and friends to mourn their loss. In his death the church has lost a brother and able minister of the New Testament; but we trust our loss is his eternal gain. His disease was consumption. His funeral was attended at the Baptist Meeting House in Roxbury, Dec. 23, at which a discourse was preached by the writer of this notice, to a large, attentive congregation, and there were also appropriate remarks made on the occasion by Elder Isaac Hewitt. Text, 1st John iii. 1, 2.

LOREN P. COLE.

DIED.—At her residence, in Marion, Marion Co. Ohio, as the clock was striking twelve at the end of 1863 and ushering in 1864, sister LUCY MOUSER. She was violently attacked with sickness, which lasted eleven days, which though very severe, she bore with christian fortitude and resignation, manifesting a desire to depart and be with Jesus. She departed in the triumphs of faith. She was loved by all the saints, and respected by her neighbors and all her acquaintances. She leaves a husband, four daughters and three sons-in-law, who mourn only as they can who are bereaved of a companion and a mother. May the Lord sustain brother Mouser and the surviving children in their affliction.

She was born in Rumney, Hampshire Co. Va., May 17, 1808. Moved with her parents to Ohio when twelve years old. In the Spring of 1833 she was baptized in the fellowship of the Amanda church, Fairfield Co. Ohio, by Elder Todd, and soon afterward moved into Marion, and, with her husband, united with the Marion church, under the pastoral care of Eld. Joseph Mason. The house of brother and sister Mouser was a home for the Baptists, especially the ministers, many of whom can witness their hospitality. I attended her burial, and tried to preach on the occasion to a large and attentive assembly, from Isa. xl. 1.

L. B. SHERWOOD.

BROTHER BEEBE:—Please notice the death of ELDER IRA JUSTIN in your obituary department. He died at his late residence in Livonia, January 25, 1864, aged about 69 years. Yours,
ERASTUS WEST.
LAKEVILLE, LIV. CO. N. Y., Feb. 7, 1864.

ELDER BEEBE:—Please publish the death of my sister-in-law, Mrs. ESTHER SERRASE. She died Dec. 7, 1863, aged about 25 years and 3 months. Her last illness was short but very severe, but she bore it with christian fortitude and submission to the will of God. She was a member of the Old School Baptist church at Rewastico—baptized, I think, about eight years ago. She was married Sept. 3, 1862. She was a devoted member of the church, and our loss we deeply feel, but we do not mourn as they who have no hope, for we feel confident that our loss is her gain. The bereavement is great to her beloved husband, mother, brothers and sisters, and many other dear relatives and friends, who hope to meet her again far beyond this vale of tears.

Now thy spirit, far from danger,
Safely rests in Jesus' love;
And to grief and pain a stranger,
Ever lives in heaven above.

All thy conflicts here are ended—
Over is the weary strife;
Up to God thou hast ascended,
To the joys of endless life.

There amid unfading pleasures,
Where the mourner weeps no more;
Count with joy thy gained treasures—
Sing on the eternal shore.

MARGARET J. POLLETT.
SOMERSET CO. MD., Feb. 5, 1864.

ELD. BEEBE:—It becomes my painful duty to write for publication in your paper the obituary of my beloved mother, MARY ALLEN, who departed this life Dec. 1 1863, aged 70 years and 5 days. Her disease was palsy, which she suffered eleven years, in which time she never walked a step alone. She bore her suffering with patience and fortitude. She was a firm and unwavering Old School Baptist, and a devoted member of the Salem church twenty-one years. She took great delight in reading the "Signs of the Times," and often said they came laden with precious truth, refreshing to a thirsty soul. She seemed to rely wholly on the Lord for support, confessing that she could do nothing of herself. Her house was a home for the Baptists, and also for the poor, who will greatly miss her as a kind and generous friend. The church has lost a good and useful member. One thing she had often prayed for, which was granted, that she might retain her right mind, and that her children might stand around her dying bed when she should grapple with the monster, Death. Truly, she was clothed and in her right mind till the last, and called on Jesus to receive her spirit. With what feeling the children gazed with tearful eyes and almost bursting hearts on our dying mother, who had lived but to love and care for us! But one reflection with us all, that we had lost the dearest friend we ever had or ever can have on this earth, for there is nothing in this world so dear as our mother. But we are satisfied that she has gone to join with our dear departed father, and some of her children and grand-children, where sin and sorrow shall be known no more. Her funeral was attended by a large assembly, and a discourse was preached by Elder G. Harlan.

With many wishes for the prosperity of yourself and all the children of God, I am yours most truly,
JOHN ALLEN.
WAYNE CO. IA., Jan. 30, 1864.

BROTHER BEEBE:—Please publish the death of my sister, ELIZABETH STEVENS, daughter of Joseph and Abigail Funk. She died June 13 1863, aged 43 years, 4 months and 5 days, of cancer in the breast. She endured her pain with christian fortitude, but often prayed the Lord to take her out of her sufferings. She joined the Little Flock church of Old School Baptists about eight years ago.

ALSO,

JOSEPH C. JENKINS, my nephew, who died Jan. 27 1864, aged 22 years, 9 months and 7 days. His disease was chronic diarrhea and bronchitis, contracted while in the service of the United States. He had never made a public profession of religion, but gave us good reason to believe that he has gone to rest. He talked and prayed until the last, and told his wife to meet him in heaven.

Thus, the mother and only child has left the husband and wife, with numerous connections and friends to mourn their loss, but we do not mourn as they who have no hope, for we believe our loss is their gain. Yours, in hope of immortality,

JAMES H. FUNK.

KNOXVILLE, IOWA, Feb. 10, 1864

DEAR BROTHER BEEBE:—Please publish the following obituary:

DIED.—Dec. 19th, in Northampton Township, at the house of Wm. Hart, his son-in-law, RICHARD ROBB, Sen., in the 73d year of his age. The subject of this notice had been a worthy member of the church at Southampton for many years, and from my first acquaintance with the church until two or three years since, his seat in our meeting was seldom vacant, ever manifesting the strongest attachment to the privileges of the house of God, thus showing that he had been born in Zion, and was satisfied with the goodness of that place. Some two or three years since he had a paralytic stroke; from that time until his death, the functions of both body and mind were more or less impaired, and during the last year or two he became a perfect child in knowledge. At the time of his death he seemed to have no new disease, the wheels of nature giving way to the incidents of old age. He was an affectionate husband, a kind father, a prosperous and good citizen. In his last days, although nothing unusual in his appearance otherwise, he frequently told his children that he was soon going to leave them, and a short time previous to his death he embraced and kissed such of them as were present, thus showing a father's love to the last. He has left two sons and five daughters. Although they feel the stroke of separation from one who has been so kind, yet I trust they can but say: "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." May the Lord have mercy upon them, in preserving them from the many false and delusive systems of religion in the world, and gather them by his mighty arm of grace to fill those places in the house of God made vacant by the death of their beloved parents. His remains were deposited in the cemetery at this place on the 25th ult., and a comforting and instructing discourse preached by Eld. S. Trott, from 1st Cor. xv. 19, to a large and solemn assembly. Your brother in the afflictions of the gospel,
D. L. HARDING.
DAVISVILLE, BUCKS CO. PA., Jan. 18, 1864.

DEAR BROTHER BEEBE:—Will you please publish the death of my beloved sister, PRUDENCE LUCKEY, who died of dropsy, Jan. 17th 1864, aged 61 years and 10 months. I am informed by her husband, living in Grant Co. Wis., that she died in the triumphs of faith, retaining her senses to the last. I would write more, but willingly heed the profitable advice which you and sister Mariana (Murray) have kindly given.

W. B. SLAWSON.

FOUNTAIN PRAIRIE, Wis., Feb. 11, 1864.

BROTHER BEEBE:—Please publish the following:
DIED.—In Broome N. Y., Feb. 9, 1864, Mrs. JENKINS, wife of Albert Jenkins. Her disease was consumption. Mrs. Jenkins had never made a public profession of religion, but indulged a hope in Christ, and died in the triumphs of faith, looking unto Jesus. By her special request I was called to attend her funeral, which took place at Coles Hill, the 12th ult. A large and solemn audience was in attendance. May God in his mercy comfort the bereaved.

ALMIRON ST. JOHN.

HORSE HEADS, N. Y., Feb. 19, 1864.

DIED.—At Warwick, Orange County, N. Y., Mrs. SARAH REED, aged 77 years. Sister Reed has been, for a long time, a great sufferer, having been, for more than a year, confined to her bed by rheumatism. Her husband was taken from her side, by death, but little more than three weeks before her own departure. But she was sustained, under all her afflictions, by a firm faith in the blessed gospel of the Son of God. Her sick room was cheered by the presence of her divine Redeemer, and the time of her departure was anticipated, by her, with confidence and joy. She fell asleep in Jesus Dec. 5th, 1863. Absent from the body, we doubt not, she is present with the Lord.

ALSO,

At Warwick, Jan. 24th, 1863, Mr. JOSEPH ROE, aged 73 years. Mr. Roe was one of our most respected and esteemed citizens. Modest and retiring in manner, he was genial in his feelings, and upright in his deportment. Though not a professor of religion, he has, for many years, cherished a hope in the mercy of God. For some time an invalid, he bore his sufferings with exemplary patience, and quietly fell asleep, without a struggle. May God sustain his widow and family in this hour of their heavy bereavement.

Several of our aged and esteemed citizens have, lately, been removed by death. "Our fathers—where are they?" The places which have known them shall know them no more forever; and we, too, are rapidly hastening to join the great congregation of the dead.

LEONARD COX, Jr.

WARWICK, N. Y., Feb. 8, 1864.

DEAR BROTHER BEEBE:—By request I send you for insertion in the "Signs of the Times" the following obituaries. One or both, if I am not mistaken, were subscribers to your paper.

DIED—At the residence of Carter H. Harrison, Esq., in Chicago, Ill., on Saturday, January 2d 1864, at 1 o'clock A. M., Mrs. BELL BARBER widow of the late Daniel B. Barber, of Paducah Kentucky, in the thirty-seventh year of her age. I baptized sister Barber on profession of her faith in the Redeemer a number of years since, when she became a member of the church at Bryans, where she continued a highly esteemed member, until death removed her from the church below. She was a woman of strong and cultivated mind—a warm advocate for the doctrine of the Old School Baptists. She had been in feeble health for some time before her death, but such was her energy of character that when others would have been in bed, she was devoting her time to the instruction of the scholars in her school. She has left many relations and friends behind to mourn her loss, together with the church at Bryans, who sorrow not as those who have no hope, believing that our loss is her gain.

ANOTHER!

DIED—At the residence of her father, Mr. Samuel Ewatt, in Bourbon County Kentucky, on the 5th day of January 1864, Mrs. ANN, the devoted wife of Mr. John Wornall, of Bourbon County, in the 26th year of her age. I baptized sister Wornall, after a most interesting declaration of her faith in the Redeemer's blood, at Elizabeth, a little less than two years since, where she has got fast hold on the affections of the brethren, as she had on her friends before as well as since, she became a member of the church. She seemed to be a favorite with all who knew her. She has left a devoted and almost heart broken husband, father, brothers, sisters and friends, together with the church at Elizabeth, to mourn her loss. "She rests from her labors and her works do follow her." Sister Wornall seemed to have had a presentiment of her approaching dissolution, which to her friends was very sudden and unexpected, and conversed on the subject of death and her burial as calmly as though she felt, as indeed it seems she did, ready to meet the messenger. A short time before her death she said to one of her sisters: "I can't get well, but the scriptures tell us 'All things work together for good to them that love God—to them who are the called according to his purpose;' and if he calls I am ready and willing to go." May God sustain her deeply afflicted husband and friends by his almighty grace.

AND YET ANOTHER!

DIED—At his residence, in Bourbon County, on Sunday, January 10th 1864, Mr. WILLIAM JONES, about eighty-five years old. Brother Jones became a member of the church at Bryans, some years since. Was a very quiet, orderly, upright man, and commanded the respect and esteem of those who knew him intimately. Brother Jones leaves an aged and afflicted wife, with many relations and friends, with his brethren at Bryans, who appreciate his loss; and now he rests, as we humbly trust, in the bosom of his Redeemer. He seemed to wear out without developing any particular disease. May our dear sister Jones realize the sustaining hand of "A father to the fatherless and a friend to the widow."

Most truly and affectionately your friend and brother,
THOMAS P. DUDLEY.
NEAR LEXINGTON, KY., Jan. 15, 1864.

DIED—On the 7th of December 1863, near Frankfort Hill P. O., Herkimer Co. N. Y., Mrs. ELEANOR BLAKE, in the 72d year of her age. The subject of this notice was a plain, humble christian. She was kind, amiable and affectionate. She loved the gospel, and she loved the ministers of the gospel; she loved the church of God; she was well settled and firm in the doctrine of the Cross, yet entertaining a deep sense of her own unworthiness. In one word, she was an excellent woman; and now she has exchanged this vale of tears for realms of light and peace.
Yours in hope,
THOMAS HILL.

BROTHER BEEBE:—I send you the following obituary for publication, believing such cases are worthy of notoriety, as instances of the power and efficacy of divine grace, though the subject of it was but a child, he was by faith enabled to triumph in and over death. Death had no sting to him, but he passed away exulting in the victory given him through our Lord Jesus Christ.

DIED—At his father's residence, in Morgan Co. Ohio, Oct. 4, 1863, JOHN SEXTUS, son of Charles and Mariam Weston, aged 8 years, 1 month and 24 days. He was beloved of all who knew him, both old and young. He was an obedient child and an affectionate brother. He took great de-

light in reading the scriptures, attending meetings, and in hearing christian conversation. In all these particulars he was an extraordinary child for one of his age. He suffered much in his sickness. To use his own language to his mother: "It was hard work to die;" "It took all his strength to die." He gave evidence of an unshaken faith in the Savior. Through all his sufferings he was the same meek, mild and complacent witness that:

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast he leaned his head,
And breathed his life out sweetly there."

After calling his parents and brother and sister to his bed, and bidding them an affectionate farewell, he took his exit from this world of affliction and sin to that of immortal glory and rest. His disease was Scarlet Dropsy. Yours respectfully,
W. BUTLER.
WEST ZANESVILLE, OHIO, Jan. 12, 1864.

BROTHER BEEBE:—When I last wrote you, it was to ask you to record the death of my dear father, and I am now called on to ask you to publish the death of two daughters of my brother, J. R. Purviance; the eldest aged 7 years. She departed this life Dec. 24, and the youngest, aged 6 years, died Dec. 27. They were taken very suddenly, and continued but a few days. It was a very severe stroke on my dear brother and sister, as they never had any such trial to pass through before. But as the poet says:

"As thy days may demand, shall thy strength
ever be."

Blessed be the name of God; if enabled to trust in him, we shall be supported in all our afflictions. May you be long spared to wield your pen in defence of the truth, is the prayer of your unworthy brother,
A. F. PURVIANCE.
PLEASANT PLAINS, ILL., Jan. 17, 1864.

BROTHER BEEBE:—You are requested by the friends of the deceased to publish the following:

DIED—In Roxbury, Nov. 30th 1863, ASA DAVIS, aged 70 years, 4 months and 19 days. His health had been feeble for a number of years. On the morning of his death, he arose and attempted to dress himself; he put on one stocking and immediately expired. He united with the Old School Baptist church about fifty years ago. His wife, Anna Davis, died Nov. 16, 1860, aged 72 years and 10 months. She united with the church, I think, about the same time her husband did. They were both firmly established in the doctrine of the gospel as held by Old School Baptists, and their house has been a welcome home for the saints for many years before I had any connection with the Baptists. They have left six children to mourn their loss. May the Lord sanctify their bereavement to their good and his glory. I was called on and preached on both occasions, from 2d Cor. v. 4, and Job xix. 21. Yours as ever,
ISAAC HEWITT.
HALCOTTVILLE, N. Y., Jan. 23, 1864.

Miscellaneous Notices.

THE EVERLASTING TASK FOR THE

ARMINIANS—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushon's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

THE RISE OF THE TWO HORNED APO-

CALYPTIC BEAST, AND HIS OPERATIONS IN THE WORLD.—A pamphlet on the above subject was published by Elder Wilson Thompson, in 1847. It has recently been re-published, with a few small alterations to render it appropriate to the present times. Single copies, 10 cents; 12 copies \$1.00; 25 copies \$2.00; 100 copies \$7.00. Sent by mail, post-paid, on receipt of price. Address,
I. C. SIDEBOTTOM,
New Lexington, Perry Co., Ohio.

HYMN BOOKS—We have just re-

ceived, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 23, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. J. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he recommends may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

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THE "SIGNS OF THE TIMES,"

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NO. 5.

Correspondence of the Signs of the Times.

NEAR SALEM, OREGON, NOV. 11, 1863.

DEARLY BELOVED BROTHER BEEBE:—

As brother W. B. Slawson, of Wisconsin, has objected to some of my comments on Revelation in a truly christian like spirit, with your permission, I will try to reply, through the medium of the "Signs of the Times," in the same christian like manner. In the first place I would say, perhaps it would have been better for me not to have written on so mysterious a book as the book of Revelations, as

"Larger vessels may venture more,
But little boats should keep near shore."

In the first place, brother Slawson objects to myself with other brethren, fixing upon a certain period when the Lord Jesus will make his second advent into the world; to which I would say, Dear brother Slawson, you doubtless remember that at the close of my comments I stated that many things which I had written amounted more to opinion than real belief. This I include among those many things. I did not, nor do I now, wish to be understood as conveying an idea that my opinion on that point is reliable. I do not profess to know the times and the seasons which the Father hath put in his own power; but from the dates given in the scriptures, especially Daniel and the Revelation, I drew an idea that it would occur near about the year 1866, and as the Lord Jesus, in days of old, gave his disciples signs by which they might know the near approach of the destruction of Jerusalem, may he not in like manner have given signs whereby his disciples in these days may look with eager expectation for the near approach of that glorious day when "He shall appear the second time without sin unto salvation?" Dear brother, he did not come unexpected to good old Simeon and others when he came to bear his people's sins. Then why should he come unexpectedly now unto salvation? But whether we know the times and seasons or not, one thing is certain, and I fully accord with you, brother Slawson, that he that shall come will come and will not tarry one day, nay, not one moment beyond the appointed time; for the time was permanently fixed in the counsels of eternity. Wherefore Peter saith, "Looking for and hasting unto the coming of the day of God," &c. And Paul saith, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." And again, "But ye brethren are not in darkness, that that day should overtake you as a thief," &c. And my prayer to God is that we may have patience to wait, and may be prepared to meet him with joy at his appearing. This must suffice on this point.

Dear brother Slawson, I will only quote that part of your second objection con-

tained in your question, and answer. You ask: "Is the earth to cease its accustomed order when Babylon shall fall?" I have sometimes thought it would not. It seems that men are still to be left on the earth with evil propensities left in their hearts, and just as complaining against the righteous rule of God as ever, but destitute of the power to harm. The kings of the earth, who have committed fornication with her (the whore of Babylon) and lived deliciously with her, shall bewail and lament for her when they shall see the smoke of her burning. And the merchants of the earth shall weep and mourn over her, for no man buyeth her merchandize any more, &c. Then you ask whether their wailing for the destruction of their merchandize and wares does not comprehend them as still on the earth with longing desires for a continuance of their riches, &c., obtained through their fornication with the whore? In the first place, dear brother, I will cite you to Rev. xix, from verse 19 to the end of the chapter. "And I saw the beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army." Mark, here, the three unclean spirits like frogs, which are the spirits of anti-christ, went unto the kings of the earth and of the world to gather them together unto the battle of that great day of God Almighty. This is the war here described. Here then was a war between Christ and his chosen people on the one hand, and anti-christ united with the kings of the earth and of the whole world on the other. "And the beast was taken;" (this beast comprises the whole of papal and protestantism,) "And with him the false prophet that wrought miracles before him," &c. This false prophet comprises Mohammedanism. The two comprise all who profess to believe in Jesus Christ but have perverted the right way of the Lord. These are denominated mystery, Babylon, the old whore, with all her harlot daughters, being but one family or household; for all who have read the Koran know that Mahomet professed to believe that Jesus was the Christ according to the prophets. These both (i. e. the beast and false prophet) were cast *alive* into a lake of fire burning with brimstone. This is the same fire spoken of in chapter 18, 8th verse: "Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly *burned with fire*, for strong is the Lord God who judgeth her." This is the time when the kings of the earth and the merchants of the earth shall bewail and lament for her, they not being connected with her. Chap. xix. 3: "And again they said, Alleluia. And her smoke rose up for ever and ever." Then it is eternal fire, the lake where death and hell will be finally cast. These

both (the beast and false prophet) were cast alive into this lake of fire. For want of a more appropriate word, I will say: They were cast alive, in an ecclesiastical point of view, into the lake of fire and brimstone from whence they originated. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." This remnant were the kings of the earth and the merchants, who were weeping and wailing when they saw the smoke of her (Babylon's) burning. By referring to the 17th and 18th verses of the same chapter we can see what they were. The writer says: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, (i. e. the kings of the earth who were bewailing and lamenting for Babylon,) and the flesh of captains, and the flesh of mighty men, and the flesh horses, and of them that sit on them, and the flesh of *all men*, both free and bond, both small and great."

Now brother Slawson, does not this comprehend those kings of the earth and merchants who were weeping and wailing when they saw the smoke of her (Babylon's) burning? None can remain alive after the remnant is slain. The fowls being filled with their flesh, I think is figurative, to show their utter destruction. And Paul says: "The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God," &c. This flaming fire will consume all that pertains to Babylon, and the remnant of this great army will be slain with the sword, or Spirit, or word of God's mouth. And the next sentence commences: "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Babylon being now destroyed, or in other words, the beast and the false prophet being cast alive into a lake of fire, and the remnant, including all, both free and bond, both small and great, having been slain by the sword of the Spirit or word of God, and according to Ezek. xxxix. 15, 16, which reads: "And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it till the buriers have buried it in the valley of Hamongog; and also the name of the city shall be Hamonah. Thus shall they cleanse the land."

Brother Slawson and all the brethren would do well to read the whole chapter and compare it with chapters 19 and 20 of Revelations. The land being cleansed of all filth and unrighteousness Gog, which represents the whole world lying in wickedness, being now dead and buried, all earthly kingdoms and governments being now destroyed, there were no nations left remaining on earth for Satan to deceive, consequently he was cast into the bottomless pit or lake of fire where the beast and false prophet were cast—there to remain till the fulfillment of the thousand years. Verse 4th: "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, &c.; and they lived and reigned with Christ a thousand years." One of two things is certain; either Christ will reign with the disembodied souls of saints on earth, or with resurrected saints, for they were beheaded for the witness of Jesus. They were once dead but now live again and reign with Christ on earth. The writer adds: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Does not this imply that those with whom Christ reigns were dead and live again? The writer calls this the first resurrection, and when the rest of the dead live again will it not be the second resurrection, which will take place at the fulfillment of the thousand years? We read of seven angels sounding seven trumpets, and the seventh trumpet is the last trumpet, and during the sounding of the sixth trumpet the angel swore by him who liveth for ever and ever that there should be time no longer, but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, &c. And when the seventh angel sounded, great voices in heaven announced that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And of the sounding of the seventh or last trumpet Paul writes: "Behold, I show you a mystery; we shall not all sleep, but we shall *all* be changed in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality."—1st Cor. xv. 51-53. So then it is these incorruptible, immortal, resurrected and changed saints that shall reign with Christ on earth a thousand years. And can we for a moment believe that there will be wicked men still living, weeping and wailing on this cleansed earth fitted, prepared and elemented for the habitation and enjoyment of spiritual, immortal and incorruptible beings? In order to show you that all these things take place when

the Lord Jesus shall come in his millennial glory to reign with his saints on earth, I will cite you to 1st Thess. iv. 15-17. Paul says: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep; for the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first." The word *prevent*, in this quotation, means anticipate, or go before. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord. This is what John in Rev. xx. 5, calls the first resurrection, which none other than the blessed and holy have part in. The rest of the dead not living again until the termination of the thousand years, cannot participate in it. Verse 6: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea." Here many good brethren with whom I have conversed appear to stumble. They cannot conceive how Gog and Magog after they have been slain and buried can again be gathered together to battle, &c. Forgetting that when the thousand years are expired the rest of the dead shall live again; they shall be resurrected not through the merits of Christ's resurrection, as some say, but by the power of God; not holy but sinful, with all the wrath and serpentine malice unrestrained that they possessed in this life, and just as susceptible of being deceived as they were in this life. Their hatred to Christ and his people will not be lessened but greatly enlarged. And when we reflect with what blind zeal and unmitigated industry they endeavored with Satan at their head to destroy the new Jerusalem in its militant state, and were really deceived, believing that they could destroy it, although Christ had said: The gates of hell shall not prevail against his church. So then the rest of the dead living again, or in other words, Gog and Magog being resurrected at the expiration of the thousand years, and Satan loosed a little season, having great wrath because he knoweth that he hath but a short time, as his last effort gathers Gog and Magog together, which as before stated, represent the whole wicked world, and again deceives them, the number of whom is as the sand of the sea, causing them to believe that they can yet overcome the saints and destroy the holy city. Therefore "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." You remember the beast and false prophet were not slain with the sword which came out

of the mouth of the Son of God, but were cast alive into the lake of fire, from whence they emanated. The writer next gives a description of the earth and the heaven flying away, and of the general judgment.

But I must close. I have extended this article altogether too long. It is, brother Beebe, at your disposal.

JOHN STIPP.

WARWICK, ORANGE CO. N. Y., Feb. 11, 1864.

DEAR BROTHER BEEBE:—In the first No. of the present Vol. of the "Signs of the Times," I find a request from brother Durand for my views on Isa. xviii. 5. I do not know that I have clear light upon the text referred to, but such as I have is at your disposal. In the last verses of the preceding chapter, the besieging of Jerusalem by the army of Sennacherib is alluded to, and the miraculous interposition of God on the behalf of his people. It was at this time that an alliance had been formed with the Egyptians, and a promise had been received, for which God reproves his people, as will be found in the 30th chapter. God had himself a purpose to accomplish, to which he calls attention, and which no power could thwart or hasten, and which was signally accomplished in the destruction of the Assyrian host and the deliverance of Jerusalem. Before the completion of his designs, when as the Assyrian king supposed his plans were well laid, and all ripe for execution, God himself would defeat his purposes and destroy his power.

But the text has, as I understand, a wider and more general application. The people of God are assailed and threatened by strong and powerful enemies. They may be tempted at times to go down to Egypt for help; but worldly and anti-christian alliances profit them nothing; and however many their fears, or great their peril, God has his own time and method of deliverance. No weapon formed against his people shall prosper. All events are under the control of a wisdom and power which cannot fail, and when the appointed time has arrived then the purpose of Jehovah is made manifest in the deliverance of his people and destruction of their enemies. This time is repeatedly brought to view in the scriptures. It is not only the final and complete accomplishment of all the purposes of God concerning his people, when the mystery of God shall be finished, when the measure of iniquity shall be full, the period to which every event in the providence of God directly tends, but also the particular purpose concerning each individual, event or period in human history. The history of Pharaoh and Cyrus, of Babylon and Rome, of the Jewish nation and Mosaic dispensation, all go to illustrate this particular point. God governs in the affairs of men; he directs and determines their action; all hearts are in his hand, and when his design concerning them is accomplished they come to an end. That all events have a direct bearing upon the interests of his church and people, none who believe the word of God can doubt. See the history of Joseph as a case directly in point. With what exactness every event was connected from the time that he was sold in Egypt till Israel was brought into the promised land. So in the experience of every believer; and so will

it be seen, when the history of this world shall all be written, and the saints of God shall triumph in the destruction of all their enemies. I need not dwell upon the fact that wickedness possesses only delegated power. In the parable of the tares and wheat, it is said: "Let both grow together until the harvest." Jesus said to Pilate: "Thou couldst have no power over me at all, except it were given thee of my Father." Power is said to be given to the second beast "to continue forty and two months." Indeed, on every page of the prophetic record we find indubitable evidence that God controls the forces of evil, that the measure of iniquity must be filled up, and this accomplished anti-christ shall be destroyed. To the eye of carnal reason it would appear as if evil and sin were triumphant. To Israel trembling at the Red sea, destruction seemed inevitable. The sorrowing disciples, after the crucifixion, could only say: "We hoped it had been he who should have redeemed Israel." And the trembling believer, as he beholds his enemies, or mourns the apparent desolations of Zion, is often led to conclude God has forgotten to be gracious and his hopes are vain. But there is another side to the picture. The sea swallows the Egyptians; the expiring groan of Calvary shook Satan's empire to its centre and set his captives free; the suffering saints can say in the midst of the heaviest trials: "We are more than conquerors through him who loved us."

We are informed by our Savior that every branch in him "that beareth fruit, he purgeth it that it may bring forth more fruit." God has peculiar care for his children, and he knows how to discipline them so that they shall reflect his mightiest glory. Sometimes for this purpose the fires of persecution may be necessary, the furnace of Nebuchadnezzar, or the lion's den; but his supporting presence is there, and

"Death and hell can do no more
Than what our Father please."

Would it not seem that God has a fatal care even of his enemies? That in some sense he cultivates and hastens the terrible harvest of death? Speaking of times of trial which should come upon his disciples, our Savior says: "Except those days should be shortened no flesh could be saved; but for the elects' sake those days shall be shortened." The army of Gog and Magog is to be gathered together and go up to compass the camp of the saints about. This we see in the anti-christian forces of the present day. But at the very moment "when the bud is perfect and the same grape is ripening in the flower," when the triumph of sin and Satan seems almost certain, swift destruction from God shall fall upon them.

I have alluded to the fact that God disciplines his people. He strips them of all their self-righteousness before he reveals to them his glory. Of the tenacity with which they cling to creature hopes I need not speak. It is a lesson which his people must learn, that "cursed is man that trusteth in man and maketh flesh his arm." The history of the church in these modern times illustrates this point. Human inventions, religious appliances, the schemes and devices upon which carnal reason relies, add nothing to the church of God. However fair the promise may be of great results, and however

confident those who use them may be that God blesses their efforts, before the accomplishment of their designs, "He who sitteth in the heavens shall laugh, and the Lord shall have them in derision." Their language is confounded, and all their designs are brought to naught. Before the final consummation of all that God has spoken concerning his elect, we are led to believe there will be a time of great trial; on earth distress of nations, and men's hearts failing them for fear. The people of God are to be subjected to a sifting process. We are told that time shall not come, "Except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God." Such a defection from the truth, and the ways of the visible Zion, we have witnessed, and how much farther this is to proceed it may be difficult for us to determine; but we know that it is a precursor of the harvest, at the time when "Michael shall stand up, the great prince," and when the children of God may "lift up their head and rejoice for their redemption draweth nigh."

And the result of all will be that God will get to himself glory, in the mighty displays of his own truth and power, in the destruction of his enemies, and the deliverance of his people. There is encouragement to the saints of God in the midst of all their afflictions and trials, that "all things work together for good," that he is hastening on the accomplishment of all his purposes, that the more violent and terrible the efforts of anti-christ, the more certain his rapidly approaching doom. The prophetic word declares that the two witnesses shall be slain, the life of truth and godliness will seem to forsake the streets of that city which is spiritually called Sodom and Egypt. But there is to be a reviewing. They shall stand upon their feet. Truth will shine with peculiar lustre. The people of God will walk in the ordinances of Christ; the lambs of the fold will be gathered in, and God shall reign in Mount Zion, and before his ancients gloriously. But who shall abide the day of his coming, and who shall stand when he appeareth? "Yea, afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down their branches."

May God grant we may be of that people, who, being purified and made white, shall be prepared to serve him day and night in his temple forever.

LEONARD COX, JR.

SOUTH GILBOA, N. Y., Feb. 6, 1864.

A few thoughts on the good things contained in Isa., ix. 6. Principally in what is signified by the five terms in the name of the Savior: viz., "Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace."

Introductory to this weighty subject, the prophet speaks of the cruel bondage of the children of Israel, when distressed by their enemies, and of their deliverance by the divine interposition of the mighty power of God, as in the day of Midian, when God miraculously delivered them by the hand of Gideon. He speaks, also, of the warfare as carried on by men, as being with confused noise, and garments rolled

in blood. But this which is to be conducted by the Prince of Peace, as being of a very different character. "But this shall be with burning and fuel of fire." "For he is as refiner's fire, and like fuller's soap."—Mal., iii. 2.

"For unto us a child is born," &c. And these five official characteristics are embraced in this child born, and Son given, which is, beyond all doubt or controversy, the Holy Child Jesus. These titles, though several in one sense, yet are inseparably connected in another. I propose, first, to notice these five terms, or titles, in the Savior's name in their separate signification; and, secondly, in their relative connection. As a name is an identification of a person, distinguishing him from all other persons, I think these official titles embodied in his name include the properties, offices and relations in which Jesus stands connected with, and officiating for, his people.

As his people had all fallen into an horrible pit and miry clay—which horrible condition consists in their being in a state of aversion to the purity of God's holy law, and in love with principles and practices which are self-destroying—and, as God is holy, and with him there is no shadow of turning, it was, therefore, needful, for at least two reasons, that a Mediator should officiate between the contending parties, who is a near friend to both. The first is, that God's law might be honored; and, second, that lost men might be everlastingly saved. To accomplish this grand object a wonderful character was brought to view, as saith the prophet: "For unto us a child is born; unto us a son is given, and his name shall be called Wonderful. This child, and son, is, truly, a wonderful being, for he is both God and man; as said the angel to Mary: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing that shall be born of thee shall be called the Son of God."—Luke, i. 35. Here two natures were joined in one man. In natural generation the son partakes of every attribute of his parents, and so in this case: "For it hath pleased the Father that in him should all fulness dwell."—Col., i. 19. So, "In him dwells all the fulness of the Godhead bodily." He is, also, called the Son of Man: "Hereafter, shall ye see the Son of Man, sitting on the right hand of power," &c.—Math., xxvi. 64. These passages, with many others of the same import, plainly show that he is both God and Man; and this is truly wonderful. As Man, he could hunger; as God, he could feed five thousand hungry men on five loaves and two fishes. As Man, he could sleep in the hinder part of the ship; but, as God, he could rebuke the wind, and calm the raging waves. As Man, he expired upon the cross; as God, he triumphed over death and the grave. He, through the Eternal Spirit, offered himself, without spot, to God. He is the High Priest over the House of God, and made a Priest after the order of Melchisedec, whose priesthood was without descent; without father, or mother, or beginning of days, or end of life; not by the law of a carnal commandment, but after the power of an endless life, in which priesthood he abideth continually. These are wonderful things.

Second. His name is Counselor. He is

capable of giving counsel to, and will teach all his children. It is the province of a counselor to give directions in public affairs; and inasmuch as all things are put under him (Heb., ii. 10), and he is the wisdom and power of God (1st Cor., i. 24), it is his right to give counsel in all the vast concerns of both time and eternity. How wonderful, that this Counselor should be both the offering and the priest.

Third. He is the Mighty God, and thus qualified to fill all the relations and offices in which he stands to his people. It was needful that he should possess all that is comprised in all these terms, or titles. His might is wonderfully displayed in his works of creation, providence and grace.

Fourth. He is, also, the Everlasting Father. This is a relationship of high importance to the heavenly family; for, after all his sufferings, and having obtained eternal redemption for us (Heb., ix. 12), yet until they are born of God they are his enemies, as was Saul of Tarsus, and he said that Jesus loved him and gave himself for him.—Gal., ii. 20. This must have been before he was born of God; hence the great importance that Christ should fill the office of a father, to bring his family into possession of the inheritance which is laid up for them. The only way in which lost men are brought into possession of the heavenly inheritance, is by being begotten and born of God, in which they are passive; for they can perform no active part in the work.—James, i. 18. "Of his own will begat he us," &c. Here we may contemplate Jesus, as the Second Adam, or progenitor, in the relation of father, and his seed, or children, are bone of his bones, and flesh of his flesh.—Eph., v. 30. As, in natural generation, the son must die because his father was a dying, or mortal man, and subject to all the miseries of human life because his father was; so, by parity of reasoning, in regeneration, the child of grace, when made perfect, will possess, in his measure, all the communicative perfections of his divine father.—Eph., iii. 19. "That ye might be filled with all the fulness of God." And, as saith the Savior, "Because I live, ye shall live also." So the life of the child of God runs parallel with the immortality of the Father. And as the natural father often provides house and great inheritance for his family before they are born, so Jesus, being the Everlasting Father, and having his family in his eternal purpose (Eph., iii. 11), provided for them a house not made with hands, eternal in the heavens.—2d Cor., v. 1. He has, also, provided a house—the church here on earth—and it is their duty to occupy it. And it is the right of the Father to make all the rules of his house; and for the children to alter the house, or the rules, would be sin instead of worship. Only the food provided by the Father should be eaten by the family. The Savior saith, "My Father giveth you the true bread from heaven"—John, vi. 32; also, "I am the bread of life;" and, again, "I am the way, and the truth, and the life."—John, xiv. 6. These are the provisions furnished by the Everlasting Father for his household; and it is criminal for any of the family to provide, or eat, any other. As Christ is the way and the truth, there is no other way to, or in, the house of God. And, as he is the life, there is no change can be made in, or about, the

house that would be acceptable to God. It is, also, the business of a father to provide clothing for his family; and our Father gives his people "Beauty for ashes, the oil of joy for mourning, and garments of praise for the spirit of heaviness."—Isa., lxi. 3. He is, himself, "The Lord our Righteousness." His bride shall be presented to the King in raiment of fine needlework, and in clothing of wrought gold. I think it would be a dishonor to the father of the family to reject his clothing, and obtain it from another. The righteousness of the saints that shall adorn them before God is compared to fine linen, clean and white.—Rev., xix. 8. The Jews were forbidden to wear a mixed garment of linen and wool, for they were a figurative people; thus showing that their own righteousness will not mingle with Christ's in saving the soul. As linen was never produced by sheep, so the righteousness that is needful for them is given, or imputed, to them.

Fifth. He is the Prince of Peace. A prince is one that is exalted in power and majesty; hence he saith, "Peace I give unto you." Again, "Let the peace of God rule in your hearts."—Col., iii. 15. If the Savior had not sovereign power he could not vindicate his cause against the opposition of his foes, nor establish his peace in the hearts of his children. All the peace enjoyed by the saints in their own souls, or in the church of God, is on account of the sovereign government of this Prince of Peace. And the prophet says, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice forever. The zeal of the Lord of hosts will perform this." This language is full of important meaning.

The properties and offices embraced in these five titles of our Lord are embraced in his name, as in the 6th verse, and interwoven and inseparably connected with the 7th, concerning the increase of his government and peace. An increase of government implies an increase of subjects. There are earthly princes whose government is increased to the detriment and pain of his subjects; but not so with our Prince; for his government and peace are to increase together; and, hence, he is called the Prince of Peace. All his loyal subject are unspeakably happy—and they, only, are. This name is wonderful in the wonders of the manner of his existence, and the astonishing wonders of his goings forth which have been of old, from everlasting.—Micah, v. 2. And his title, Counselor, because the spirit of wisdom and counsel rests upon him.—Isa., xi. 2. And because his spirit is wonderfully displayed in the salvation of fallen sinners. His name shall be called the Mighty God, because all power in heaven and earth is given to him.—Math., xxviii. 18. And his power is wonderfully displayed in giving eternal life to as many as the Father hath given to him.—John, xvii. 2. He is the Everlasting Father, because his mercy is from everlasting to everlasting on them that fear him.—Psa., ciii. 17. And he will forever perform the office of a father by supplying their needs from living fountains that can not fail. I think his wonderful counsel, might and Godhead, his parental

affections, and fatherly protection and providence, are all wonderfully displayed in him who reigns, and will forever reign, as Prince of Peace over all the house of Jacob. Reflect on the important declaration that the increase of his government and peace shall have no end! O my soul! am I a happy subject of his peaceful government and peace? Am I a joint heir with Christ to all that heaven is, or shall be? The church of God is the bride, the Lamb's wife, the object of his everlasting love, to whom, and in whom, he will everlastingly delight to display his infinite fulness in the never-ceasing increase of his government and peace. And, O, the all-important signature to this subject! "The zeal of the Lord of hosts will perform this." The conclusion is, that in proportion as we confide in the zeal of the Lord of hosts to perform his word, we may rest assured that all his chosen family, through the wonderful counsel, mighty power, fatherly care and sovereign government of the Prince of Peace, shall, at last, sit down at the right hand of God, and go no more out forever. May God grant that this may be the firm belief and happy portion of all his people, for Jesus's sake.

Brother Beebe, you see my faculties are failing; I am in my eightieth year; I can not hope to speak again to my brethren abroad. If this scribble will not injure your paper, you will confer a favor on me by publishing it in the "Signs of the Times." WILLIAM CHOATE.

OSHKOSH, WIS., 1864.

DEAR BRETHREN AND SISTERS, FAR AND NEAR:—Through the kindness and mercy of God I have been spared as a living monument of his goodness, and brought through many trials and afflictions, and it has been impressed on my mind to write my experience and the Lord's dealings with my soul; but I feel myself incompetent, and the most unworthy of God's children, if indeed I am one of them.— I was born in Dutchess county, N. Y., in 1800. At the age of three years, my parents moved into Ulster county, N. Y., which was then a wilderness with but few inhabitants. My father and mother were truly pious; they were Baptists, and my father was a preacher. I lived with my parents until I was sixteen years of age. Although they were christians, I was blind, and dead in trespasses and sins.— When I was seventeen years old, the Lord, I trust, called me by his grace, and awakened me to see my lost and ruined condition, without a hope in Christ. I frequently went to meeting, to see, and be seen.

"But on my soul I took no thought, Though Jesus had me dearly bought."

The first sermon that ever touched my heart was preached by Elder Wm. Warren; I shall never forget the day. The Lord quickened me in spirit and in truth, to hear and understand. The text was, "Remember now thy Creator in the days of thy youth," &c. Eccl. xii. 1. I then saw myself one of the greatest of sinners, and felt as though I could never get home. My earnest prayer was, Lord, be merciful to me, a sinner. I thought if spared to get home, I would endeavor to live a different life, and try to seek the Lord, and beg for mercy. As soon as I got home, I took the bible and went out alone; for I did not want any one to know of my

distress; and hoped that I might find some consolation in reading; but I found no forgiveness; all the precious promises were for the children of God. But I was such a guilty sinner, that all I read seemed to condemn me. I laid down the bible and retired into a dark cellar where none but God could see me, and knelt down and tried to pray to God for help; but it seemed to me, that his ear was deaf to my prayers, I was so great a sinner in his sight. I continued for sometime in this state of mind; sometimes trying to seek the Lord; but all my efforts seemed to be in vain. It appeared that the more I struggled the worse I was. Nearly a year passed, in which, my trouble would sometimes appear to be gone; but towards the last of the year, these words came to my mind, "Set thine house in order, for thou shalt die, and not live." Isa. xxxviii. 1. My time seemed to be short, and to die in my situation, I verily thought I must sink down in hopeless ruin. The last night before the Lord spake peace to my soul, I shall never forget. I thought I could not live till morning; my distress of mind I cannot express. I knew God would be just if he sent me to eternal ruin; yet I continued to beg; for I saw no way that God could save such a wretch as I was, and be just. But, Glory be to his name; I trust he spake peace to my soul, in these words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Mat. xi. 28. I was made to rejoice; my burden was gone, and, O, how happy; I was immersed in the Savior's love. But the next morning came and my mind was beclouded with doubts, and feared that I was not freed from sin: for I thought, if I were a christian, I would have no burden of sin; still I could not feel the same burden as before. These words came to me,—

"Tis a point I long to know,
Of it causes anxious thoughts;
Do I love the Lord or know?
Am I his, or am I not?"

That hymn applied so to my case, that I went to my mother, and asked her to sing it; for I thought if I could hear her sing, I would feel better. She sang it; and my father asked me if these words applied to my case? I told him I could witness the whole hymn. He said if that was my case I was a happy person. I replied, No, father, I want to be pure from sin. I had never heard a christian experience related at that time. Soon after this a pious lady came to visit us, she desired to know how I got along in the cause of religion. I told her of the goodness of the Lord, and of my own unworthiness. She appeared to greatly rejoice, and said I had passed from death unto life. After that, the enemy got me into more of an unbelieving state of mind than ever. I thought if I had not spoken to any one on the subject of religion, it would have been far better; for I really thought I was deceived and had deceived others. But my earnest desire was that I might know my sins were forgiven.—

But, glory be to God above,
He did not quite withdraw his love:
He did stretch forth his powerful hand
And brought me to his fold again.

He bid my gloomy sorrows cease,
And filled my soul with sacred peace;
'Twas then with pleasure I could sing
The joyful praises of my King.

These words came with such power to

my mind that I fully believed it was the Lord's doing. I could not recollect that I had heard them before,—

"There was peace now in heaven, and peace upon earth,

The angels rejoice'd at the poor sinner's birth;—
Your sins are forgiven, my Savior did say;
O, witness kind heaven, this is my birth day."

The Lord then gave me strength and confidence, so that I could speak of his goodness to such a poor unworthy being as myself. It appeared to me that all the works of creation showed the power and goodness of God, the sun, moon and stars praised him. I could speak of his goodness without doubting, and could claim the precious promises, and I felt a desire to follow my Savior in the ordinance of baptism. I related my exercises of mind to the Olive church, was received, and baptized by Eld. J. VanVelsu, who was then pastor of that church. But I have been ever since struggling with doubts and fears, and, if I indeed belong to the people of God, I am the least of all saints. But I trust I can say with Paul, When I am weak, then am I strong. When I contemplate the sovereignty of Jehovah, and the way he controls all things according to the counsel of his own will, I feel thankful, and my hope in him is like an anchor to my soul, both sure and steadfast. I desire to trust in him, and look alone to him as the Author and Finisher of my faith. I have been called to pass through many trials and afflictions, almost as it was with the Hebrews in the fiery furnace, but the angel of his presence has been with me; and I have always found the Lord to be my Strength and Shield; a very present help in trouble. I often feel to say, with David, "It is good for me to be afflicted." I have been down almost to the borders of death, by sickness. My husband, children and neighbors have stood by and took the parting hand, expecting every moment would be my last. But I am spared. It is surely the Lord's doings, and it is a wonder to me; while many more useful persons have been called away that I should be spared. At the time I speak of, my husband was in perfect health. In my trying hours, I desired if it could be consistent with the will of God, to be spared to see my children able to do for themselves, and that they may have the blessing of health, prosperity and piety, bestowed on them. How changeable are the scenes of life: I was raised to a measure of health, and my husband was called hence. He departed this life, Feb. 8, 1864, in the 64th year of his age. He left an evidence that he by an eye of faith had a view of a better world where sickness, sorrow, pain and death are felt and feared no more. The bereavement falls heavily on me. My earthly stay and comfort are gone. Yet—

God's promise is forever sure,
Rich in mercy to the poor;
He ever is the widow's God,
And comfort in their lonely road.

Then, be my trials great or small,
There 's sure a needs-be for them all;
Then, whilst I walk the lonely road,
Be still, my soul, say, He is God.

And may we all prepared be,
By grace to live contentedly,
And when we're call'd from time away,
May we be raised to endless day.

It is about thirty-nine years since I thought I had an interest in the Savior's love; during that time I have always found his promises precious to my soul; especially in days of adversity and affliction.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all." I feel to say with Job, "All my appointed time will I wait until my change come."

Dear friends, these lines may be the last, you will ever read from your unworthy sister, if I may call myself a sister.

ELIZABETH LANE.

HORSE HEADS, N. Y., Dec. 28, 1863.

As the present year is about to close to be numbered with the past, I am led to look back on past reminiscences, and call to mind the many christian friends whose society and friendship I have hitherto enjoyed; I feel a desire to hear of their welfare, and to tell them also how I get along in this pilgrim journey, but I find it beyond my ability to hold private correspondence with all, and consequently resort to the more favorable medium, to write a few lines for the "Signs of the Times," yet it is with much timidity that I attempt to address you, brother Beebe, and other christian friends, as I realize myself to be a poor sinner, yet I trust saved by grace. I have to complain of obscure knowledge, languid affections, imperfect fruitions. But I do sometimes rejoice in this hope, that I shall eventually see Jesus as he is, that I shall love him, not with a cold and contracted spirit, but with the most lively and enlarged emotions of gratitude, and enjoy the light of his countenance, being inseparately united to him and the people of his choice; but I have oft to mourn in consequence of my proneness to unbelief, for before I am aware of it, I am led to distrust the goodness of providence, and forget the many blessings I receive from the bountiful storehouse of his mercy, and to lose sight of the precious promises; yet the good Lord is still mindful of me; shows me my wonderings, and brings me in humility to the foot of the cross of my blessed Redeemer, and there bestows a fresh supply of grace, which I daily need, as much as the children of Israel did the manna in the wilderness. Jesus said, "Ask and it shall be given you," "Him that cometh to me I will in no wise cast out." I do earnestly covet the inestimable treasures that are comprised in the great Immanuel's mediation; I desire an assurance of being interested in these unspeakable mercies; the wonderful redemption accomplished in a dying Savior. The Son of God taking our nature, obeys the law, and undergoes death in our stead. How signally does divine power exert itself in the cross of Christ, and in the conquest of grace; yes our Lord in his lowest state of humiliation, even his death on the cross, gained a most glorious victory. When his hands were riveted with irons, to the bloody tree, he disarmed death of its sting, and plucked the sinner from the jaws of hell. While he was crucified in weakness, he vanquished and subdued our most formidable enemies, he spoiled principalities, triumphed over the powers of darkness, and led captivity captive—Now being exalted to his heavenly throne; with what a prevailing efficacy does his grace go forth conquering and to conquer. The slaves of sin are rescued from their bondage, and restored to liberty; realizing Christ to be their righteousness in heaven.

My brethren and sisters, let us all of

one accord raise an anthem of thanksgiving to the God and Rock of our salvation, who has hitherto kept us from dangers seen and unseen, and shielded us from the wiles of our enemies. Truly our privileges have been great for the past year, notwithstanding the commotion of our country, we have been allowed to worship God without being molested, and to assemble together at our associations, and greet each other, while our hearts have been made to rejoice while listening to the truth of the glorious gospel of Christ, proclaimed by our ministering brethren from different parts of the country.

Truly God is better to us than our fears in these trying times. I do wish to realize his goodness and count his mercies over; who of his own love has given us a good hope through grace, of immortality, and glory beyond the grave, for truly this world is not my home.

I wish you, brother Beebe, and all my christian friends, a Happy New Year.

HULDAH ST. JOHN.

NORTH BERWICK, MAINE, Feb. 29, 1864.

BROTHER BEEBE:—The following is some of the experience of a nephew of mine, aged about nineteen years.

WM. QUINT.

DEAR UNCLE:—As you have requested me to write you an account of what I hope God has done for me, I will now comply. Although when looking sometimes into the sinfulness and depravity of my heart, I doubt that I ever was born of God; yet, at other times I feel to say that the Lord has taken me up out of the horrible pit and miry clay; and that he has done it in his own way, and I am constrained to exclaim, "Great and marvelous are thy works," to me, a sinful worm of the dust, and feel that I have reason to declare his goodness and love before the congregation of the living.

I was about ten years old when I first thought on these things, which remained no longer than a passing thought. At that time a young man in our neighborhood died, and left witness, which was found after his death, and was published. I heard it read; in it was the expression of such deep thought, such startling views of the sinfulness and depravity of the human heart, as I had never heard before. One evening as I was listening to remarks of my parents, upon those writings, one of them said, it was singular that one so young should have such deep thoughts on divine things; and on the depravity of the human heart. A young man, in company with us, said, Perhaps many had just such thoughts; and, pointing to me, he said that I might be one of them. I was seized with indescribable feelings—such as I had never had before. At that time I think I, in some measure, saw that I was a sinner. But such impressions were not very deep, and, by indulging in my youthful sports, they measurably passed off. During the succeeding year, thoughts of hell and the grave would often frighten me; and, above all, the thought that I might die. But all this seemed to be through fear of future punishment, which I had heard it said, awaited the wicked. I often desired to live a good life, thinking that would secure my salvation. And sometimes I got to be so good in my own esteem as to think I was better than many who professed religion, as I did not lie, swear, steal,

nor commit out-breaking sins as others did. I thought myself in a fair way of gaining heaven. I thought that I believed sometimes that I could not save myself by my good works; yet, in reality I made them my sole dependence for salvation. Thus, you see what a state I was in for about five years, or until two years ago last spring; at which time I trust the Lord caused me to see that I was a sinner indeed; one that loved the vanities of the world, and that was justly condemned by God's righteous law which I had vainly endeavored to keep. I was at that time attending the Academy at North Anson, Maine. While there, I had been in the habit of attending meetings, with no more thoughts than usual about religion, until one evening towards the close of my stay at that place, I was returning from meeting, when God spake to me again with power, and told me that I was justly condemned by his righteous law, and therefore he could not look on me with the least degree of approbation. I cannot describe what were my feelings at that time. All my pharisaical righteousness in a moment became as filthy rags, unfit to wear, insufficient to cover my nakedness. I expressed my feeling only to one, a young man whom I esteemed highly. He told me my only hope was in the merits of Christ whose blood was able to wash me from sin, and that I must look alone to him, for there was no other name given whereby we could be saved. I tried to look; but Oh! what a poor faithless mortal I was! It seemed to be of no avail to my poor troubled soul; for my distress and burden of sin and condemnation grew worse and worse. I continued in this state of mind for some time, with a seeming increase of my burden until, one day, which was the most gloomy of all, my distress being greater than I could bear, I retired to my room and sank down on my knees to implore the mercy of God; but, like a sheep before his shearers, I was dumb. All that I could say was, "God, be merciful to me, a sinner." Although I did not at that time receive any special relief, yet at no time afterwards did my distress seem so severe.

I soon returned home and went to work on the farm. During the ensuing summer my thoughts were dark and gloomy. As my distress was gone, it seemed to me, I was left without hope, given over to a hard heart; and what seemed more strange, I could not mourn over it as I desired to. All my feelings seemed to be dead, and the Spirit had done working in me forever. I mourned because I could not mourn; neither could I weep or pray. These were some of my exercises during the summer. I did not want any one to know my feelings, and I said nothing to any one; but I could not wholly conceal my feelings.

One evening after all except my mother and I had retired, she asked me some questions concerning my state of mind. I could not answer them fully; for I could not analyze my feelings; but I told her some of my thoughts that I had had, and some of my then present feelings. But this caused me trouble afterwards, for fear she would have wrong ideas of my feelings, and think me a child of God. I continued thus until October, gloomy and depressed, viewing God as holy and just,

and I so sinful that it would be sin for me to even think on his name, or read the bible which seemed so precious to me.

One day, as I was at work in the shed, I heard my mother tell Elder Allen, an aged minister who was at our house, some of my exercises, as I had related them to her. I can not describe the feelings that came over me. I thought I had deceived her, and she was deceiving him. O, that I could have recalled what was past. It seemed to me that the judgments of God were already pronounced on me, and I was doomed to everlasting woe. But this darkness was, by some means, soon dispelled; and it seemed to me, during that fall, that I could see Christ, by an eye of faith, as having bled and died to redeem poor, guilty sinners like me. I felt calm; but not such ecstasy as some express; and that has, sometimes, caused me to doubt; but still a hope has clung to me, inasmuch that, from time to time, I was refreshed and strengthened by reading the Bible, and the communications in the "Signs of the Times"—especially those on experience. I trust I feel, in some measure, thankful for such privileges; but never sufficiently grateful for the mercies of God to me, which have not been according to my works. Since that time it has been my delight to be with the children of God, and to listen to, and converse with them on divine things. But I am debarred from many of these privileges; although I can converse with my father and mother, who are Old School Baptists, and able to teach me in divine things. I have thought much on the subject of baptism: a sense of my unworthiness is what keeps me back, if the children of God could gain an evidence that I am a proper subject. I can truly say, if I am ever permitted to follow the meek and lowly Jesus into the water, it will not be because I am worthy. I believe it is the duty of every child of God to follow Christ in this ordinance; not to justify them; but to answer a good conscience, and to keep the Savior more clearly in remembrance.

In regard to my views on the Bible, I have not been permitted to listen to many sermons from Old School Baptists. Some seven, or eight, years ago I, occasionally, heard a sermon from my uncles, William J. Purington, and William Quint; but, being then so young, I do not remember much of what I heard. Last fall, however, I attended the Old School Baptist Association, at Whitefield, Maine, and heard two excellent discourses, much to my satisfaction: it was, indeed, a feast of fat things to my hungry soul. There was not an idea advanced that I could not agree with—especially the total depravity of man, and that salvation is by grace alone. These, and other points of doctrine, were clearly set forth; and, it seemed to me, that none could dispute that they were sustained by the Bible. I was edified and instructed. All other kinds of preaching, to me, is like dry husks. The doctrine that man can do something to secure his own salvation, I can not believe; nor can I believe that a child of God can, finally, be lost.

FORRIS A. CHICK.

STARKS, MAINE, July 19, 1863.

Brother Beebe, you will remember, this young brother, with two others, was baptized, at North Berwick, last September,

while you and brother L. Cox were with us at our yearly meeting. W. Q.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1864.

VANDALIA, IOWA, Jan. 12, 1864.

BROTHER BEEBE:—I wish to call your attention to an idea which I find near the bottom of the last column of page 187, No. 24, Vol. 31, which reads thus,—"By the offence of one man sin has entered into the world, and death by sin." &c. I cannot see, by the light I have, how that can be. I read that "By one man sin entered into the world, and death by sin." I know it is a generally received idea; but there seems to be something in it that is not altogether clear to me; and, I therefore wish you to take up the subject as soon as may be convenient, if in your judgment the request is worth noticing; otherwise lay it aside and all will be right with me.

Yours in the best of bonds,

ABRAHAM FOUTCH.

REPLY:—Any scriptural subject on which our brethren desire to be enlightened, we deem worthy of notice; and when in our power, to afford any light, it is a pleasure to do so. In this case however, we are unable to comprehend the difficulty in the mind of our brother. The words which he refers to were used by us in our article on the end of Volume thirty first; and were used as an argument to sustain the position assumed that, as the creatures of God, we, (the human family) have all sinned. We did not mark the argument as a literal quotation; but used it as a generally conceded deduction from the scriptures, especially from several declarations of Paul, in Rom. v. 12, 17, 18, 19. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." This text brother Foutch refers to as being clear; but our deduction from it, that by the offence of one man sin has entered into the world, and death by sin, is obscure to his mind. We may be wrong, let us examine.

It is then understood and admitted that, "By one man sin entered into the world, and death by sin—and so death passed upon all men," &c. Now how did sin enter by one man? Was it not by that one man's offence? The words, sin, offence, and disobedience, are used as interchangeable, and in their bearing on this subject, of synonymous signification. In verse 12. He says that death came upon all men by sin, and that sin entered into the world by one man: in verse 16, he says by one that sinned; in verse 15, he says, "For, if through the offence of one many be dead," &c., in verse 17. "For if by one man's offence death reigned by one: and in verse 18. Therefore as by the offence of one judgment came upon all men to condemnation." We have misapprehended the meaning of these scriptures if they do not justify the conclusion, that, By the offence of one man sin entered into the world, and death by sin. That death entered by sin, and by the sin of one man, is positively affirmed by the apostle, and that the sin by which death entered, is called the offence of one man, is equally clearly stated. Sin entered by one man; that is by one man's offence, and brought condemnation and death upon all of his then unborn posterity; for as they were all in him undeveloped at the time of the offence, they were in him partakers of the transgression, and consigned to death as the consequence.

Observe, in this fifth chapter of Romans, Paul was comparing and contrasting the two Adams, the one of the earth earthy; the second is the Lord from heaven. The earthy Adam, Paul says, is the figure of him that was to come. The earthy Adam then embodying all his undeveloped posterity. The whole human family were a unit in him; consequently they all acted in him, sinned in him, and were made sinners by his transgression, and in this way, sin, and judgment to condemnation, and death entered into the world.

The second Adam, the spiritual progenitive head of the spiritual family or posterity, or seed, embodied them all in himself before the world began, and as sin, condemnation and death came by the one earthy Adam, so justification unto life and immortality came by the second, or anti-typical Adam; to all his seed. The seed of the earthy Adam embraced all who are born of the flesh, his whole posterity. The seed of the second Adam, who is the Lord from heaven, embraces a chosen generation, a royal priesthood, a holy nation; a peculiar people, who shall show forth his praise. "A seed shall serve him, it shall be counted to the Lord for a generation." Psal. xxii. 30. "And he shall see his seed." Isa. liii. 10.

WILKESBORO, PA. Feb. 23, 1864.

ELD. G. BEEBE:—I would like to have you write something, if you think it best, on Heb. vii. 25, especially on the last clause. "Seeing he ever liveth to make intercession for them."

Yours Respectfully,

SILAS H. DURAND.

REPLY:—The great theme of the inspired writer of this epistle, was to set forth the Mediatorial glory of the Son of God, in the complete salvation of his people, especially the immortality of his priesthood. Although typified by the Levitical priesthood, he was not a priest of the order or lineage of Aaron, but of the order of Melchisedec. In comparing and contrasting the two orders, he shows that the one was but a dim shadow of the other. And perhaps no point of difference is more prominently presented than that of the mortality of the one and the immortality of the other. Aaron and his sons, without an oath were made priests by the law of a carnal commandment: that is by the Levitical law, which was given to the carnal Hebrews, or fleshly descendants of Abraham, regarding them in the flesh, as mortal; and soon to pass away. The ceremonial law was also limited, and to pass away with the generations of Israel in the flesh; and the priesthood to agree with the carnal, transient and dying sons of Jacob, was by the law of a carnal commandment, involving perpetual changes in the priesthood; none of the priests of that order could continue long in the office by reason of death; for in it men were made priests who had infirmities in common with the rest of mankind,—were like all others, subject to disease and death. But the great High Priest of our profession was not made a priest after the law of a carnal commandment, but after the power of an endless life. For the priests under the law were made without an oath; but this with an oath by him that said unto him, The Lord swears and will not repent, Thou art a priest forever, after the order of Melchisedec. By so much was Jesus made

a surety of a better testament. And they, truly were many priests, because they were not suffered to continue, by reason of death; but this man, (Christ) because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. The perfect and everlasting salvation of all who come unto him, rests upon the efficiency of his priesthood based upon the power of his immortality, or endless life. If he were not the life, the endless or eternal life of his people, there could be no vital relationship to give character and efficiency to his standing as the "High Priest of our profession." If the relation he bore to those for whom he officiated at the altar, were only that which resulted from his being made of a woman, or his assumption of our nature, taking on him the seed of Abraham, and being found in fashion as a man; the law of a carnal or fleshly commandment would have been sufficient; but then his priesthood could do no more than that of Aaron or his sons. This would involve the unscriptural idea that his priestly office did not exist until his incarnation. How then could it be after the order of Melchisedec, which type signifies a priesthood that is without beginning of days or end of life. To qualify him with the power of an endless life;—a life which is without beginning of days, or end of duration, that life must be eternal, self-existent, and self-sustaining. Such a life Christ has as the Son of God: it is the life of God himself, and is therefore from everlasting to everlasting. "Who is the blessed and only Potentate; the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see: to whom be honor and power everlasting, Amen." By this power of immortality he is able to vanquish death and him that had the power of death, and to deliver his people from wrath, raise them up to heavenly places in himself. Through this "Eternal Spirit," or life of God, he offered himself, as our abiding High Priest, without spot unto God," and "By one offering forever perfected them that are sanctified." The body in which he suffered and died on the cross was not permitted to see corruption: it was raised up by the power of his endless life, quickened with his own immortality; death hath no more dominion over it. Thus in that resurrected body he has passed into the heavens, and is made even higher than the heavens; angels and all holy beings are in subjection to him. But the power of the endless life of his Priesthood is most gloriously displayed also in his Intercession for his people. We do not however understand, as many represent; that as our High Priest, his Intercession consists, in his standing literally in the courts of his eternal Father, pleading, and endeavoring to overcome some supposed reluctance on the part of the Father, to procure blessings for us; for as a Priest his work was to do the will of the Father, and to finish the work. There is perfect harmony in the priesthood and the immutable will of God. But by the power of the immortality of his priesthood, he by the eternal spirit of life, is the vitality of all his members, and by the power of

his endless life he dwells in all his quickened children, and in their hearts indites and carries on his intercession. Ever living, not only for them, but living in them, by this spirit and power of immortality, helping their infirmities he maketh intercession for and in them, according to the will of God, and with groanings that they cannot utter.

We find none of this intercession flowing from our hearts, directed by the light or power of our mortal life. We may have been taught from infancy to say our prayers; and like the pharisee pray with ourselves; but we could not draw near unto God, nor find access to the throne of grace until this power of endless life was manifested in us. When by the new and spiritual birth we passed from death into this endless life; when Christ, who is our life was revealed in us, that moment his intercession, by the power and vitality of that life, in us began to be experimentally developed. A hidden secret groaning of the quickened child, was struggling for adequate language, "Lord, be merciful to me, a sinner." "What shall I do, to be saved?" "Save Lord, I perish." This intercession is by the power of an endless life; there is vitality and immortality in it. And the power of endless life which makes the quickened, heaven-born sinner cry to God for mercy and grace, is the same power which has delivered him from death, and formed Christ in him, the hope of glory. This life, which is not only from Christ, but which is Christ, makes intercession for us. Not only when in our first or early experience, we were made to stand in our experience, guilty, wretched, bankrupt and utterly ruined before the bar of our Eternal Judge; when the begotten intercession of our heart struggled for birth; but throughout our whole experience, we find that we can have no access to the throne of grace, nor draw nigh unto God with a true heart and full assurance of faith, only as we are moved by this power of the endless life of our great High Priest. "No man can come unto the Father but by me." When our carnal passions prevail, and in the most solemn forms, we give expression to the fleshly desires of the natural mind, "We ask and we receive not; because we ask amiss." God in great mercy rejects such graceless, heartless, lifeless prayers. But when the spirit of Christ which dwells in all his children, directs us to the throne of grace; we find access through him who is our life, and are made partakers of the power of his endless life; and then we find our nature with all its boasted wisdom and eloquence cannot supply language to adequately utter the heaven inspired intercessions which the endless life of Christ awakens in our hearts.

The holy anointing by which Aaron in the type was made a priest, was poured upon the head, even Aaron's head, and ran down his beard, and descended to the skirts of his garment; so Christ our Priest, is consecrated as our Priest, by the Spirit of the Lord God which is upon him, with all the power of his endless life, and the holy unction through him as our spiritual head, descends to the hem of his garment, which covers his mystical body, for we are told, Rev. i. 13, that his priestly garment clothed his body, down to the foot; and therefore an inspired witness testifies to the saints, "But ye have an unction from

the Holy One," (Christ) "and ye know all things." "But the anointing which ye have received abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii, 20, & 27.

Thus in the unity and identity of Christ, our Great High Priest, and his church as his body, and the fulness of him who filleth all in all, his members are all made kings and priests, unto him, and they shall reign with him in glory.

In this vital and endless union, the prayers and intercessions of the saints, in the spirit emanating from the power of his endless life, identify them with him in the priesthood: not as successors, as the sons of Aaron were to him; but as his members identified and constituting his priestly body; quickened and animated by the power of the same endless life, are in him a royal priesthood, a holy nation, and a peculiar people. In this union and life being made priests unto God, the prayers and intercession of the saints are offered up upon the golden altar which John saw before the throne.—Rev. viii, 3.

In conclusion, He is able to save them unto the uttermost, who come unto God by him. The ability of his priesthood, as we have seen, is in the power of his endless, or immortal, self-existing, independent and eternal life. All who are made partakers of this life, are saved by its power. The speciality of the Priesthood is restricted to the extent of this life. None but our "Blessed Potentate hath it." No man or human power can approach it, or even see it; but it is through him bestowed on all the members of his body. "I give unto them eternal life," John x. 28. "No man cometh unto the Father, but by me," John xiv. 6. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John vi. 37. These scriptures show very clearly who they are that come unto the Father by Christ, and our text declares his ability, by the power of an endless life, to save them unto the uttermost. Not partially, but fully, completely. And he is as willing as he is able. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me; for thou lovedst me before the foundation of the world." John xvii. 24. This is the extent of the Priesthood of Christ; it embraces all whom the Father has given him, and no more; and they are saved unto the uttermost, by the power of his endless life which they are partakers of, and by which they come unto the Father; while all who are laboring to approach the Father by their own works, or relying on any thing else for salvation, are not manifestly of his priesthood. His Priesthood is specially and exclusively for them who come unto God by him. For them, and only for them does he abide a Priest forever, after the order of Melchisedec; for them, and in them, he by the spirit and power of endless, eternal life makes intercession—as the High Priest of their profession. Truly such an High Priest becomes us. Then let us duly consider the apostle and High Priest of our profession, Christ Jesus. Heb. iii. 1.

Instructions to Subscribers, Agents, and CORRESPONDENTS IN GENERAL.

You will save us much time and labor, by a strict observance of the following rules:

1. All new subscribers will please write their names, and the name of their Post Office, County, and State, as plainly as possible.
2. Old subscribers, who wish their subscription discontinued, will state distinctly the Post Office, County, and State, at which they have received them, and see that their subscription is all paid up.
3. Those who wish to have their address changed from one Post Office to another, will be careful to tell us the name of the office from which, as well as that to which, they desire it changed.
4. Those who send payments for their subscription, should, in all cases, give their Post Office address.
5. Agents, and all others, who forward payments for others, should state distinctly the name, and Post Office, of every one that is to be credited.
6. As most of the notes on Pennsylvania, and the Western State Banks, are uncurrent here, our friends will oblige us by sending United States "Greenbacks," or Canada notes, if they can not send gold.

POSTAGE.—Those who desire to take the advantage offered by weight, instead of the number of papers in a package, will greatly oblige us by having the whole package for their Post Office addressed to one person—then for every four ounces, or fractional part of four ounces, the postage will be one cent. A package may contain 4, 8, 12, 16, or 20 ounces, and the rate will be no higher for every four ounces than if they were divided into four-ounce packages.

It would impose on us a very great amount of labor and expense to divide all the packages into four ounce bundles, and save nothing to our subscribers. We will, if desired, stamp the names on each paper, and envelope all that go to each office, and address the bundle to the care of any one, then the package may be taken from the Post Office and distributed to the subscribers, or they may be left at any store in the vicinity to be called for, as may be arranged by those who subscribe.

Besides the saving of labor and expense to us, we shall avoid much confusion and liability to mistakes, by sending the whole package for each Post Office to some one address.

NEW POSTAL LAW.—As our present volume of the *Signs of the Times* is now drawing to a close, we deem it important to advise our agents and subscribers of the operation of the New or Amended laws regulating the rates of postage on this paper. To enable us to give reliable information on this subject, we have applied to the Post Office Department for instruction, and in reply we have received the following:

"POST OFFICE DEPARTMENT, Appointment Office, Washington, Aug. 17, 1863. Sir: The rate of postage on the 'Signs of the Times,' a semi-monthly paper, published by you, when sent to regular subscribers, would be six cents a quarter, payable in advance. Instruction No. 36, of New Postal Law, provides that, 'Small newspapers not issued as often as once a week, devoted to the use of Sunday Schools, to Religion, to Education, &c., may be sent in packages, to one address, at the rate of one cent for a package, not weighing over four ounces, and an additional charge of one cent for each additional four ounces or fraction thereof.' A copy of New Law is sent you. See Instruction 36, and Table of Postages, page 14. Respectfully your obedient servant, ALEXANDER W. RANDALL, First Asst. P. M. General. Edw. Gilbert Beebe, Middletown, Orange Co., N. Y."

From these instructions it will be seen that a single copy of the *Signs of the Times*, to one address, will be six cents per quarter, or twenty-four cents a year, paid quarterly, in advance. And that four papers, directed to one address, weighing but four ounces, will be subject to the same postage, and no more than one copy to one address. Our paper weighs a trifle less than one ounce each, and as four ounces is only subject to one cent, and each four ounces to an additional cent, or one copy for three months is subject to six cents, and four copies to one address is only subject to six cents for three months, it will be well for our agents and subscribers to club together, and have, at least four papers sent together, to the same address. Observe: Four ounces is subject to the same postage as but one, and anything over four, and not exceeding eight ounces, is equal only to two single copies. And in the same proportion for a greater weight. Bundles then to be rated at but one-fourth of a cent each, should be arranged so as to have each package contain four, eight, twelve, sixteen, or twenty copies, and let every addition be of four ounces, or copies, and the subscribers arranging among themselves to pre-pay their postage at the respective Post Offices, quarterly, or yearly, in advance, and they will avail themselves of the lowest rates allowed. Otherwise they will have to pay four times as much. When there are four or more copies addressed to one Post Office, let the subscribers designate some one person to whose care they shall be addressed, and thereby they will save three-fourths of the postage which they would otherwise have to pay. Our subscribers in Canada need pay no attention to this new arrangement, as we pre-pay the United States postage on theirs to the lines, and their Canada rates will be as formerly.

CHANGE OF RESIDENCE.

SHEBOYGAN FALLS, WIS., Feb. 16, 1864.

BROTHER BEEBE:—When I wrote my first letter I wished to have you publish my address through the "Signs of the Times," as I see that there are other subscribers in Wisconsin that if ever they should come to Sheboygan Falls I would be pleased to have them make inquiries, as I live only six miles and a half from Sheboygan, and three from Sheboygan Falls, and I will try and give them as good an entertainment as I can, as there is no old school baptist living near me, as I know of, and the only gospel preaching that I get is through the "Signs of the Times," which comes as a welcome messenger to me. Hoping this will find you well, and all the old veterans of the cross,

Very respectfully yours,

WILLIAM WHIFFEN.

JOHNSON COUNTY, INDIANA, Feb. 23, 1864.

BROTHER BEEBE:—Please publish the following notice in the "Signs of the Times," for the information of brethren, sisters and friends, who may feel interested in it, that I shall have changed my residence and address from Franklin, Johnson County, Ind., to Lebanon, Boone County, Ind., against the 15th of next month—having bought a small farm within two miles of Lebanon, a little South-West from that point, where we expect to be permanently located. Your brother in the gospel of peace,

A. B. NAY.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Ebenezer Church, Baltimore, Md.,	\$14 00
Rebecca Cushman, Hagerstown, "	2 00
Des. Loton Horton, New Vernon, N. Y.,	2 17
J. W. Elston, Ithaca, "	1 00
Mrs. E. Cole, Alexander, "	1 00
Wm. O. Beakes, Wallkill, "	1 00
Eld. B. B. Piper, Springfield, Ill.,	3 00
T. Merryman, Moline, "	1 00
Mrs. W. W. Thompson, Midway, Ky.,	1 00
J. Kemper, Poplar Grove, "	2 00
D. H. Sullivan, New Liberty, "	1 00
John Miford, Maysville, "	1 00
B. D. Kennedy, Louisville, "	1 00
Maria Coulter, Orangeburg, "	1 00
Eld. D. S. Bradley, "	1 00
John Judy, Winchester, "	4 00
A. S. Cook, Jersey City, N. J.,	2 00
Abner Morris, Moredock, Pa.,	3 00
T. M. Turney, Plattsburg, Mo.,	3 00
Mrs. Bell, Weston, "	1 00
Wm. Whiffen, Sheboygan, Wis.,	2 00

Total, to March 7, 1864, \$43 17

SUBSCRIPTION RECEIPTS.

NEW YORK—Mrs. E. C. Reeve 1, Thos. M. Graves 1, J. DeWolf 1, E. Mitchell 1, H. Corwin, Esq., 1, Maria Longyear 1, J. W. Elston 2, S. Reynolds 1, Elizabeth Cole 3, Mrs. Phebe Everett 1, Wm. Shaw 3, Geo. W. Corwin 1, O. L. Newton 1, A. M. Libolt 1, Kate M. VanArsdale 1, Wm. H. Sayer 1, Jas. T. Streeter 2, Wm. O. Beakes 3, \$26 00	
MAINE—Eld. John A. Badger 1, Eld. Wm. Quint 6 50, 7 50	
NEW JERSEY—Cyrus Risher 5, Wm. Kugler 1, A. S. Cook 2, 8 60	
PENNSYLVANIA—Eld. Jas. Correll 4, S. H. Durand 7, Edith Hanna 2, B. Greenland 2, James John 5, Abner Morris 5, Sarah McConnell 1, Eliza Headington 1, Samuel Wicks 3, 30 60	
MARYLAND—J. C. Bell 1, Dr. John Thorne 26, 27 60	
VIRGINIA—Mrs. Caroline Johnson 2, H. Wayman 3, 5 60	
CALIFORNIA—Mrs. E. M. Hollingsworth 1, 1 00	
KENTUCKY—R. D. Compton 2, Eld. J. F. Johnson 5, W. H. West, Esq., 1, J. B. Dueron 1, Eld. J. M. Theobald 6 50, D. H. Sullivan 8, Eld. J. P. Teague 6 50, B. D. Kennedy 5, John Miford 2, Eld. D. S. Bradley 6, F. H. Abbott 2, R. H. Paxton 1, Eld. T. P. Dudley 5, 51 00	
OHIO—L. Taylor 1, Wm. O. Melick 1, E. M. Reeve 1, James Garard 4, Eld. J. Bennett 1, P. McKinnis 1, D. G. Barker 2, J. C. Garrison 1, Ellen Baldwin 1, Eld. Wm. Rogers 1, Eld. John H. Biggs 11, Rachel Jackson 2, Reason Wells 1, 28 00	
INDIANA—Mary J. Wheeler 1, David Gordon 3, Chilion Johnson 5, S. J. Payne 1, Hon. John Hargrove 5, J. Dearinger 2, Levi J. King 2, G. W. Johnson 4, Wm. Hoffman 4, Eld. J. A. Williams 4, Jas. Crouse 5, P. K. Parr 5, Wm. Lankford 4, Jesse Allen 2, James Tyner 1, L. Paddock 1, A. M. Hix 1, Eld. D. Bartley 1, Wm. W. Huston 60 cts., 51 60	
ILLINOIS—Laris Pulman 3, J. K. Beers 1, Mary G. Broadway 8, Mrs. Col. Jameson 1, Mary E. Vickers 1 25, Eld. B. Bradbury 1 10, Timothy Merryman 1, Geo. Sellers 1, Eld. B. B. Piper 3, S. H. White 5, R. M. Simmons 6, Eld. J. Castlebury 2, L. Robertson 2, J. C. Riffin 3, D. A. Hager 50 cts., Eld. P. L. Campbell 3, S. C. Proctor 2, Eld. A. L. Hollis 4, Eld. P. Ausmus 1, W. Conlee 4, Eld. T. Sheppard 1, Thos. Wristen 2, 55 85	
MISSOURI—J. M. Stout 7, F. Dodds 1, Martha Dunham 1, Samuel Brayles 9, E. K. Kin-kade 1, T. M. Turney 5, Eld. P. J. Burruss 4, J. E. Showman 1, 29 00	
KANSAS—Wm. M. Townsend 2, A. M. Townsend 3, 5 00	
IOWA—S. Benson 1 35, J. Boyler 1, Thos. Clark 12 50, 14 85	
MINNESOTA—Moses Barnes, 1 00	
WISCONSIN—Wm. Whiffen 3, A. White 2, 5 00	
MICHIGAN—Jas. Garball 1, J. H. Carpenter, all right, Eld. J. P. Howell 2, A. P. Clark 1, 4 00	
CANADA WEST—D. T. McColl 1, A. McArthur 1, 2 00	

Total, including sales of books, medicines, collection of old accounts, and subscriptions, \$351 90

NEW AGENTS.

Samuel Wicks, Pa. Whitfield Conlee, Ill.

Marriages.

Feb. 13—At his residence, in Horse Heads, N. Y., by Elder A. St. John, Mr. GEORGE W. MONISH, of Horse Heads, and Miss KATE N. BOWERS, of Veteran, N. Y.

Feb. 24—At the house of the bride's father, by Elder G. W. Slater, Mr. JOHN T. SEELY to Miss MARIA L. SLATER, all of Broome, Schoharie County, N. Y.

March 2—At the house of the bride's father, near Mount Rose, N. J., by Elder P. Hartwell, Mr. ALEXANDER VANDEWATER, of Cranberry, and Miss MARIA E. LEIGH, daughter of James E. Leigh, of Hopewell, N. J.

Obituary Notices.

DEAR BROTHER:—Please publish the following: DIED—In Turin, Lewis County, N. Y., sister BETSEY CLARK, wife of brother Newton Clark, aged 68 years. She was a worthy, and highly esteemed member of the Old School Baptist church ever since its organization. She has left a numerous, and highly esteemed family to mourn their loss. Yours, in bonds of love,

A. M. DOUGLASS.

DIED—In Tulara County, Cal., Nov. 10, 1863, SAMUEL P. LEWIS, son of brother Samuel Lewis,

of that place, aged 19 years, 3 months and 8 days. Some weeks before he died he gave evidence that he had an interest in the precious blood of the Redeemer. About two hours before he ceased to breathe, and after it was thought he would never speak again, he looked around and said, "My friends, don't grieve after me—Jesus is with me—I am going straight to Heaven." His breath grew shorter until he breathed his last, and fell asleep without a struggle, or a groan.

ELDER BEEBE:—Will you be so kind as to publish the death of my beloved son, GAUS DENSLOW. He was drowned in the harbor of Montevideo, South America, December 21st, 1863, aged 22 years and 6 months. He was named for the apostle Paul's companion, Gaius; and O that I could be enabled to say, "The Lord giveth, and he taketh away, and blessed be his name!"

JOSEPH DENSLOW.

COURTLAND DEKALE CO., ILL., March 4, 1864.

BROTHER BEEBE:—Will you please give the following a place in your obituary department:

DIED—On Wednesday evening, Jan. 20th, after a distressing illness of four weeks, EMILY, youngest daughter of Eld. E. and Harriet RITTENHOUSE, aged 5 years and 3 months. Yours, in affliction,

R. RITTENHOUSE.

Feb. 4, 1864.

DIED—In this place, on the 18th inst., MARY H. FORD, wife of Mr. James Ford, aged 27 years and 23 days. She was not a professor of religion; but, in her last sickness, was well resigned, and willing to die, if it was the Lord's will. She said she had a hope that she, though a great sinner, was saved by grace. She died of consumption, leaving a husband and two children, a father and mother, and many relatives, to mourn. Wm. QUINT.

NORTH BERWICK, MAINE, Feb. 22, 1864.

DIED—In the faith, Dec. 2d, 1863, in Fulton, N. Y., CLARISSA, wife of B. B. JESSUP, in the 64th year of her age. Throughout a life of varied and peculiar circumstances of suffering, and of enjoyment, she preserved a freshness and warmth of feeling, a ready sympathy, and a generous devotion to the best interests of all with whom she was conversant, that endeared her to many hearts. An ardent friend, a fond and faithful wife and mother, she endured to the end, as a sincere disciple of "Him whose ear is ever open to the cry of the afflicted." During her exceedingly distressing illness, occasioned by disease of the heart, her faith was sorely tried; yet it rose triumphant. The last hours of her life were so intensely agonized that it was a relief to her dearest friends when she approached the shore of the dark and "rolling river."

Death's angel standing at the door,
Sands in the hour-glass running lower,
Hope-light returning nevermore,
Of earthly promise fed;
Sad eyes that painful vigils keep,
But look the woe they dare not weep:
With anguish all for tears too deep,
We watch the sufferer's bed.

Ah! how this mortal agony
Doth lessen every earthly tie!
We long the prisoned soul may fly
Its crumbling house of clay;
With ceaseless yearning now we crave
That Jordan's dark yet cooling wave
The pilgrim's weary feet may lave
And bear her hence away.

Our eyes see not, from yonder shore,
The light that streameth o'er and o'er
The wavy pathway trod before
By all the saints at rest:
We hear not, from the shining band
Who wait upon that far off strand,
To take our loved one by the hand,
The welcome of the blest.

No eye but hers sees, from above,
The firm of light, the eye of love,
The arm that might the heavens move,
Outstretched above the tide:
No ear but hers doth catch the word,
To mortal ears alone unheard,
The "I am with thee" of the Lord,
His promise verified.

Mrs. H. E. BENJAMIN.

FULTON, N. Y., Feb. 15, 1864.

DIED—On Jan. 17th, in Clark Co. Ky., at his residence, in the 66th year of his age, ROBERT S. SCOTT. Just at dawn of day, after a long and severe illness, the immortal spirit of the deceased was wafted to its last, long resting place—yea, to that happy abode of eternal and perfect rest, where sorrow, sin and death are felt and feared no

more. He was a man of great firmness of purpose, of strict integrity, and uprightness of conduct. Such was his kindness of heart, and gentleness of deportment that all who knew him loved him. But the glory of his character was his piety—"he walked with God." About two years since he united with the Old Baptist denomination, and was a zealous and active member. As husband, father, citizen, and christian, his life was one of great beauty and excellence. His genuine worth had endeared him to a large circle of relatives and friends; and the place he occupied in their affections can be filled no more. Only those who were connected with him by ties of blood can fully estimate the tenderness of his affection—the utter unselfishness of his existence. Not only has he left a beloved wife and seven dear children to mourn his loss; but, also, numerous other relatives and friends; but, oh, may they be able to forget their own loss in contemplation of his eternal and infinite gain! The loss of so devoted a husband, and kind father, must seem almost irreparable; yet, sorrowing and bereaved companion, "He doeth all things well;" and, dear children, though the form of thy beloved father lies mouldering in the tomb, yet emulate his virtues, and strive to imitate his worthy life. Methinks that now, in you pure, bright heaven, your loved father is saying unto you, "Come up hither;" and when your spirits are loosed from the dull fetters of mortality, may you meet your dear father in that better world. A FRIEND.

SIDE VIEW, KY., Jan. 28, 1864.

DIED—Feb. 22, 1864, at this place, DEACON SAMUEL STAPLES, aged 65 years, 8 months and 25 days. You brother Beebe, and brethren Hartwell, Whitehouse, Cox, Badger, Furlington, and Campbell, with many others, will remember his hospitality, and the precious seasons spent in his company, and at his house. But his days on earth are numbered, and he has gone to dwell in that house which is not made with hands, eternal, and in the heavens.

The circumstances of his death were as follows. The day on which he died he had been cutting wood in the grove, a short distance from his house, alone. He came to the house at about four o'clock, P. M., and, soon afterward, went to the barn to take care of his stock, while his wife was engaged preparing supper. When he had been gone over an hour, which was longer than usual, she became uneasy about him; and she called one of their sons, who was at work in another part of the house, who went, immediately, to the barn, and found him prostrate on the floor, lying straight on his back, with his hands by his sides, and his cap a few inches from his head, entirely dead and cold. The physician says his disease was of the heart. He had been a regular member of the Old School Baptist Church of this place thirty-four years; and had held the office of deacon twenty-eight years. He was blessed with a very mild and pleasant disposition, naturally; and grace had, also, done much for him. He truly adorned his profession by a well-ordered life and godly conversation. His wife is now bereaved of a very kind, affectionate husband, and his children (six, in number) of one of the best of fathers, and the church of one they all seemed to look up to for counsel and consolation. Truly, a great man has fallen in Israel.

One coincidence seems remarkable. When his mind was first liberated from a sense of guilt, he was in his barn, alone, engaged in taking care of his stock; and it seemed to him that he was then, and there, set free from sin and condemnation; and, when he was set free from the body of this death, he was, also, alone in his barn, doing the same.

May God sustain his companion and children, and direct the church in selecting one to fill his place. Yours, in much sorrow,

WILLIAM QUINT.

NORTH BERWICK, MAINE, Feb. 29, 1864.

A MOTHER IN ISRAEL HAS FALLEN ASLEEP!

DIED—MARGARET FROST, after a short but severe illness, breathed her last on January 21st, 1864. In the morning of life she experienced a work of divine grace in her heart; her conviction was deep, her repentance and godly sorrow for sin was genuine, and her conversion thorough, so that her joy in God was inexpressible and full of glory. Her love to God and his children, like a deep running stream gathered power and grandeur in its onward flow for more than fifty years, during which time she experienced many deep sorrows and afflictions. But none of these things moved her; as she rested on the foundation of the apostles and prophets, Jesus Christ, being the chief corner stone.—Mother Frost was one of the most uniform christians of the age in which she lived; her lamp seemed to be always trimmed and burning, and well supplied with oil. What cannot be said of many, may be said of her. She was a consistent christian. The church at Mt Pleasant, Jes-

emine Co., Ky., have parted with one of her best members; but we trust she is now with the church above, and the light which once shone from the old stone mansion, now shines in the New Jerusalem, the city of our God. She was ready to be offered, for she had fought the good fight, finished her course and kept the faith; and is gone to her crown of righteousness. Her age was 72 years and 2 months. To her children and grand children, I would say, may we love and serve God as she did, and shortly may we be caught up to meet our Lord in the air, and so be forever with the Lord.

J. B. D.

KEENE, JESSAMINE Co., Ky., Feb. 12, 1864.

ELDER BEEBE:—By the request of the friends, I send you the following obituary:

DIED—In Hunter, Greene Co., N. Y., Jan. 27th, sister SARAH M. HAVILAND, wife of brother Charles Haviland, aged 72 years, 4 months, and 9 days. Sister Haviland had a paralytic shock five years ago, by which she lost the use of her limbs on one side, and remained so until her death. She united with the church in Broome, and was baptized by Elder Streeter January 24th, 1830. Some years after, brother Haviland moved into Hunter, and himself and wife united with the church in Lexington, where their membership was at the time of sister Haviland's death. She has ever been a firm believer in, and advocate of, the doctrine held by the Old School Baptists, and died a calm and peaceful death, in the prospect of a glorious immortality beyond the grave. She has left a husband, two sons, and three daughters, to mourn her loss; but their loss is her gain; and may they all say, "It is the Lord, let Him do what seemeth Him good." Her funeral was attended on the 28th, when I tried to preach to a very large and attentive congregation from 1st Corinthians, xv. 55-57.

HARVEY ALLING.

HUNTER, GREENE Co., N. Y., Jan. 29, 1864.

DIED—In Alexandria, Va., October 15, 1863, Mrs. CATHERINE A. PLAIN, widow of the late George Plain, in the 43d year of her age. She has left six children, and numerous relatives, to mourn their loss, which, we hope, is her unspeakable gain.

C. A. JOHNSON.

ALEXANDRIA, VA., March, 1864.

[We were personally acquainted with the deceased. Her husband was killed at a fire in that city some years ago, and she was left in charge of her young family. From conversation we have had with her, we have long entertained a comfortable assurance that she is a subject of saving grace; but of a trembling and retiring temperament, which has kept her back from making a public profession of her faith. May the good providence of God shield her orphans from all evil, and prepare them, by grace, for a happy immortality.] [Editor.]

ELD BEEBE:—Please insert the death of my little grand son, THOMAS, son of Leven and Julia Ann DAVIS, who died of Typhoid fever Jan. 30, 1864, aged 1 year, 3 months, and 11 days. He was a lovely child; but, "The Lord giveth, and the Lord taketh away. Blessed be the name of the Lord." Yours as ever,

THOMAS DAVIS.

ARCANIA, OHIO, Feb. 22, 1864.

BROTHER BEEBE:—By the request of the parents, I send you the following obituary:

DIED—Jan. 10, in Lexington, Greene Co., N. Y., Mrs. SARAH ROBERTSON, aged 22 years, daughter of brother Isaac C. and sister Charlotte Vanhousen. Mrs. Robertson's husband is a soldier in the army. His wife had been living with her parents about eighteen months. During that time her health has been poor, and consumption set in, and, for the last three months, she was mostly confined to the house. She made no public profession of religion; nor did she manifest that she was a subject of grace until Christmas evening, when her tongue, which had, up to that time, remained almost silent on the subject of religion, was loosed to speak of the love of Christ manifested to her as a poor sinner; and then related to her mother the exercise of her mind for the past year—how she had been troubled in her mind—and, sometimes, had such a view of herself, as a lost and wretched sinner, that she would cry unto God to have mercy upon her; but no relief could find until Christmas evening; then she could rejoice in Christ, as her Savior. Two days after, darkness came over her mind; doubts and fears, for a short time, troubled her; she feared she was deceived, and it was all delusion; but soon her Savior appeared again, and she said to her mother, "All is right now;" and, from that time until she died, it seemed to be her delight to talk of Jesus, and that salvation which is in Him, and that could save such a sinner as she was, and left a bright evidence that she has gone to dwell with Christ. She has left a husband in the army and little boy two years old, and a large number relatives, to mourn her loss. Her funeral was at-

tended on the 12th, when I tried to preach to a very large congregation from Eph. ii. 8. May the afflicted family find the grace of God sufficient for them.

HARVEY ALLING.

HUNTER, GREENE Co., N. Y., Jan. 20, 1864.

BROTHER BEEBE:—Please publish the following: DIED—Nov. 8, 1863, JESSE ICE, in the 77th year of his age. Brother Ice was born in Virginia, in the year 1786, married in that state, and, afterward, moved to Indiana, and was among the first settlers of this part of the state. While living in Virginia the war of 1812 broke out, and he was among those patriotic sons that went forth to defend our liberties against the assaults of a foreign foe; and, while engaged in the defense of his country, was subjected to great privations, and much hardship and suffering. He was a plain, unassuming and upright man, and was universally admired, by all who knew him, for his honesty and inoffensive deportment.

He united with the Lebanon Old School Baptist church about twenty years ago, of which he remained a firm, unwavering, consistent and worthy member until his death. His seat was seldom vacant on church meeting days, unless sickness prevented. His companion, sister Sarah Ice, survives him; and she, with a large family of sons and daughters, is left to mourn the loss of an affectionate and devoted husband, and a kind and indulgent father—the church a worthy and consistent member. Besides, he had a very large circle of relatives.

But we sorrow not as those who have no hope; we confidently trust that he is now enjoying the sweet smiles of his blessed Lord, far from the noise and strife that is agitating our country, but which disturbs not his blissful abode. May the good Lord be a husband to the widow, and sanctify the bereavement to the good of his family, and enable us all to bow, with meekness and reverence, to his holy will.

J. A. JOHNSON.

January 25, 1864.

DIED—March 28, 1863, at his residence in Coshoccon County Ohio, in the 87th year of his age, Mr. SOLOMON TIPTON SEN. He was born in Pennsylvania, Jan. 4, 1776, and settled in Ohio in 1812, and remained on the same until his decease. He raised a family of nine children until they were grown and settled. It can be said of him, that during his long life he was esteemed by his acquaintances as an honest man. Although he never made a public profession of religion, he sustained a christian character, and held the views of the Regular Baptist church. After the unhappy war of his country broke out, this world of trouble presented but little inducement to him to remain; just before he expired, being in his right mind, he expressed a desire that the Lord would call him away. Being raised up by his friends, he said, "Lay me down. Oh Lord, that I could lay down for the last time," and he was gone!

He has left an aged widow, a number of children and grand children to weep over their loss which we believe is his eternal gain. "Blessed are the dead that die in the Lord." Your brother in the Lord,

JOHN TIPTON.

Miscellaneous Notices.

THE "EVERLASTING TASK FOR THE ARMINIANS.—We have to inform our friends that our supply of these little pamphlets is now quite exhausted. We have sent away all we had of them, and can supply no more for the present. Moore's Letters, and Rushon's Refutation of Fuller's Heresy on the Atonement, are also all gone. We at present have no pamphlets of any kind on hand to dispose of. Should the price of paper be so reduced as to admit we may hereafter republish some, or all of them. But at present we can only supply the "Signs of the Times," and our Baptist Hymn Book.

THE RISE OF THE TWO HORNED APOCALYPTIC BEAST, AND HIS OPERATIONS IN THE WORLD.—A pamphlet on the above subject was published by Elder Wilson Thompson, in 1847. It has recently been re-published, with a few small alterations to render it appropriate to the present times. Single copies, 10 cents; 12 copies \$1.00; 25 copies \$2.00; 100 copies \$7.00. Sent by mail, post-paid, on receipt of price. Address,

I. C. SIDEBOTTOM,

New Lexington, Perry Co., Ohio.

HYMN BOOKS.—We have just received, from the bindery, a new supply of our Hymn Books, in all the variety of binding, and can supply all orders at the former prices, notwithstanding the great increase in the expense of binding, having printed those which we have now on hand before the rise in the price of paper. But should the price of paper and all other printing materials continue at their present high rates, our next edition will have to be raised some fifty per cent. Those who desire a supply will do well to order them soon. Our prices will be found in our standing advertisement, excepting for our best quality of Morocco binding, which we cannot afford for less than Two Dollars per copy, in any quantity.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1.00. Single bottle, put up in tin case and forward by mail, \$1.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,

Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRFFEN.

DONIPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the malarious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he recommends may be used with confidence.

Agents for the Signs of the Times.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

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All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., MARCH 15, 1864.

NO. 6.

Original Poetry.

Lines written on the death of our aged and highly esteemed sister, ANNA QUINT; who died of Small Pox, in the city of Washington, D. C., and whose obituary was published on page 175, of last volume, by a member of Shiloh church in that city.

How oft have we met in the dear circle at eve;
Our hearts have been gladdened, our spirits revived;

For her greeting was joyous as Naomi to Ruth:
And her theme was justice, love, mercy, and truth.

How oft did she stand by the side of her son,
When affliction's dark mantle was shaded in gloom;
And with tottering step and faltering voice,—
Oh! if he were well, how my heart would rejoice!

But she's gone with her Jesus forever to reign;
Her ardent brow knows no sorrow nor pain:
While we deeply deplore her vacancy here,
Her spirit now rests in a far higher sphere.

We stood by her side, her whispers were peace,
And soon her glad spirit from earth was released,
For, "Glory, O Glory!" had ran through her soul,
Were her last dying words—How sweet to console.

C.

WASHINGTON CITY, March 14, 1864.

A hymn composed by Elder R. C. LEACHMAN, while imprisoned in the Slave Pen, at Alexandria, Virginia, August, 1862.

My God in whom I trust,
Will all my griefs remove;
His ways are righteous, good, and just;
He is a God of love.

He hears my every groan,
And listens to my sighs;
He hearkens to each plaintive moan,
And dries my weeping eyes.

His promises are strong,
And will sustain my hope:
And though the days and nights seem long,
Afford me ample prop.

Though in this prison cast;
A gloomy loathsome place,
His truth sustains and holds me fast,
And Jesus shows his face.

Within these prison walls
He gives me food and rest,
And makes me hear his heavenly call,
To tell me I am blest.

And when from earth I go,
To mansions fair on high,
My God will all his love bestow
And banish every sigh.

Then cease my restless mind,
On earthly things to roam;
In God an ample store I find;
A quiet peaceful home.

Correspondence of the Signs of the Times.

NEAR NEW CASTLE, DEL., February, 1864.

DEAR BROTHER BEEBE:—I feel disposed to add some of my thoughts to what has been written and published in regard to the order of the church. Many excellent things have been already said, but there is perhaps room still for more, especially as some difference of understanding prevails, and some difficulties continue to oc-

cur. I have had the subject in contemplation nearly a year, and have hesitated to offer my views for publication thus far, not feeling satisfied that any good would result. As a general rule, I think unless something in our order is very unscriptural and tending to mischief, it is perhaps better to let it alone, while we are all in peace with regard to the point in question, and no case on our hands calling for immediate action and discussion. As the subject has been agitated to some extent, and the minds of many of the brethren have been called to it, I have concluded to show my opinion also. I have observed that much zeal has been manifested, (or perhaps I should say jealousy,) in regard to the authority and independence of individual churches. Objections have been made to anything and to everything that was supposed to militate against these ideas, even in the absence of any other grounds of objection. I will try not to lose sight of them, or of a proper respect for them. If brethren always dwelt in love, and had the good of the cause and the fellowship and peace of the saints in view, there would not often be any difficulty. But as even brethren are in the flesh, and sometimes actuated by fleshly feelings, it becomes necessary for us to conform as nearly as possible to the gospel rule in the order that we maintain in the church.

Well, in the first place, is it agreed on all hands what constitutes a church, or what a church is? Can any one show that it did not in the apostles' days consist of all the brethren and sisters that were at the time together? It is my impression that it was so; that is, that there was not that formality observed that is generally observed in this day. All the brethren present were considered as the church in that place. However numerous the brethren might have been, we do not read of but one church in any one city, or in one section of country. The term church appears to be used sometimes about in the same sense as we use brethren, without reference to any particular organization. In three different instances we have individuals spoken of, "and the church that is in his house." This it would seem had been spoken of brethren belonging to the family, or at the time dwelling there. Again we have the expression, "the whole church." I cannot see anything of that independence that is so much talked of sometimes in the New Testament order. It is true, the church was independent of the state. She had her laws and ordinances from her Divine Legislator, and was not dependent on human law-givers for them; she is independent in her government; she has her own King, and he is able to protect and defend her without the aid of earthly sovereigns; she is independent in her doc-

trine and discipline; she is independent in her order and worship; she is independent in regard to gifts and qualifications. In short, she is not dependent upon human governments, human institutions, or any order of human beings for anything at all appertaining to her state. She, as a church and kingdom, is even independent of the world itself, and of all things appertaining to the world. "My Kingdom is not of this world."—John xviii. 36. Moreover, as she is thus independent of control from without, she is also from within—that is, she is not subject to the government and control of lords or prelates, who may assume authority among her own members. Christ himself is the Head of the church, and the fulness of grace and gifts and blessings dwells in him; and he has authorized no vicars or lords or fathers over her, and she is entirely independent of them, and of all their assumptions and pretensions.

Where then does the authority of the church dwell? I answer in their united voice, in their collective capacity. In this capacity they have authority over all their members, including officers, bishops, elders, &c. Now, the difficulty is this: A little company of brethren and sisters choose to organize a separate church. They, or some of them perhaps, want to be independent. They proceed and nobody objects. I am not exactly supposing a case, because we have instances all over the country. Now, this would-be church wants officers—not merely men willing to have them, but qualified to fill them. If she builds a house of worship she will need trustees. She will in common with other churches, need all the gifts; perhaps it will be confessed that she has them not; perhaps she has not a good disciplinarian in her membership; perhaps not a man with either the discernment or nerve to face an impostor. In this condition of things she does the best she can. She makes officers and transacts business with such materials as she has. Now no matter how hasty and unscriptural her acts, instead of wisdom from above have prompted them, the whole body of the church is expected to respect and recognize what is here done. It seems to be held by some that such a branch could hold a disorderly or unworthy minister in their connection and the whole body throughout the country would be bound to receive him; or if they in a pet or fit of passion exclude a worthy member or minister this exclusion must be acknowledged and recognized. The least inquiry into the matter will be perhaps regarded as an interference with the church's independence. The mischief of all this will be much more readily seen than the proper remedy. I think if we examine the New Testament model it will aid us ma-

terially in our researches. We shall find in looking over the New Testament that the unity of the church is asserted just about as often as its plurality; we shall find the church spoken of just about as often as churches. In the common acceptance of the expression independent church, I am inclined to doubt whether such a thing can be found at all in the scriptures. I believe the members were not independent of their respective churches; neither were these respective branches independent of each other. In all important matters involving the general fellowship, the brethren generally were called together, and a general acquiescence required. When there are a goodly number of brethren together who are known, and whose judgment and understanding commands respect among the saints, the most difficult and trying cases may be disposed of, and a general concurrence will at once follow.

I have been unable to see the propriety, as well as the authority, of organizing so many little bands separately. A single church could build half a dozen meeting houses for convenience if she choose, and arrange the several appointments to suit her convenience, and even have two or more preachers if necessary, and still be one church. In this way there are ample resources to meet either spiritual or temporal wants. They are strong, acting unitedly, to build and repair their places of worship, and to hold them. There are many from whom to select officers, and in matters of discipline, a multitude of counsellors. Churches continuing in this way have, I think, uniformly prospered, while on the other hand, as far as my observation extends, churches separating off, have generally dwindled. One quite serious and prominent evil I have not yet alluded to. I could name to you, brother Beebe, several instances with which you are personally acquainted, where a few good brethren thus organized have built themselves a place of worship, to be very soon robbed of it. The evil does not always stop here, but persecuted and wronged by surrounding enemies who are stronger and more fierce than they, they perhaps make no further attempt to either maintain their visibility or return to the mother church. Thus they are pretty much lost to the cause. Such instances of wrong and robbery as at Bethlehem and Wearts' Corner, New Jersey, and Wilmington, in this State, could not be effected but for the organizing separately of such feeble interests.

In getting somewhat astray from the original order we have undoubtedly suffered much damage, both in our spiritual and temporal interests. There was the church at Ephesus, and we read of the elders of the church. I do not know how many, but think it probable that there

were several elders. In all the city of Rome there was the church at Rome. This order that I am contending for has been preserved in reality more than it has in name. For example, we have here in Delaware and the border of Pennsylvania, several little branches called churches, numbering in all something less than the church at Hopewell, N. J.; but there is an understanding among us all, and a general meeting together frequently, but especially once a year, when in addition to preaching the word, matters involving our order, discipline and fellowship are considered. For the sake of distinction, we call this general connection an association. At such general meetings we try to give each other satisfaction that we are walking in the truth. I have not lived to my present age without encountering much hostility, both by word and deed, to such meetings as I here refer to, viz: Associations. I have seen that this hue and cry has often been from ministers, who were at the time regarded by the brethren as disorderly in either doctrine or practice. These characters, finding themselves able to influence a majority of the branch with which they are connected, they suddenly find out that *associations are unscriptural and wrong*. They interfere with the *independence* of the churches. Of course, where such an object is apparent, the objection can have but little weight. If it were not for encountering the brethren from other churches, such ministers probably could maintain their position for a time. But of the objector let me inquire if the question of the standing of brethren and churches did not come up at associations, would it not at other times? How else shall we maintain our peace or fellowship? I do not mean to implicate or reflect on honest enquirers for the right way. Although I speak as above, of what I have witnessed, yet I doubt not that some have been honest and conscientious in proposing objections to associations. For their sake I have suggested these things. For my own part I desire the confidence and fellowship of my brethren, and that for my churches, as well as for myself. I am always ready to submit everything to their investigation. I have even seen this thing of independence carried so far that members of a sister church were refused admittance at church meetings. But to me it seems like carrying things too far. "By *one Spirit* have we all been baptized into *one body*." I cannot conceive that the members of my body are independent in any very essential or important degree, either of my body or of each other.

In our form of associational compact we secure some of the advantages and avoid some of the evils referred to above, and others we do not. The church has authority in matters of discipline, while the association is supposed to have none. The title to property can be vested in a church, while in an association, as they are known among us, it cannot. We are not without examples of the order here contended for among us. Reference to such examples might be made to advantage as demonstrating the propriety of such order and the prosperity resulting therefrom. It must be apparent to every thinking mind that if the entire indepen-

dence of every little branch claiming to be a church be insisted upon, and the whole denomination be expected to respect and abide her acts, it will follow that the question will arise as to *what a church is*. And many little interests about the country must ultimately be regarded as no longer maintaining their visibility and standing as independent churches. I think it is time for judgment to begin at the house of God, and that the things that remain be strengthened. What the church binds on earth is said to be bound in heaven. This ought to be understood of a sufficient number of the brethren to be entitled to the honorable distinction of a *church of Christ*. Then will their decisions not only be ratified in heaven but respected on earth.

There is, I think, with some churches a want of order and regularity in dismissing members. Church members should never be considered dismissed until received by another sister church. There is no door out of the church but exclusion—that is, a withdrawal of fellowship.—Churches dismissing a member to put his letter in his pocket and be out of reach of discipline is disorder, and will lead to trouble and mischief. From your brother,
E. RITTENHOUSE.

"Bear ye one another's burdens, and so fulfil the law of Christ."—Gal.: vi. ii.

DEAR BROTHER BEEBE:—The times upon which we have fallen seem to require of us a particular attention to those rules, which our divine Redeemer has given us, for the government of our conduct one toward another. Human nature, ever selfish and unsympathizing, seems, now, to develop itself in most fearful estrangements and unnatural opposition. The world is rife with contentions and deadly strife. Prosperity and success, no less than difficulties and loss, steel the heart to those finer sentiments of our nature, which prompt us to regard another's welfare as our own, and which leads to self-sacrificing and disinterested effort for another's good. In human life, too often the most narrow and selfish principles are adopted as the only conditions of success; and the attainment of the wealth, the honor, or even the wisdom of this world involves the weakening, or the loss, of those nice and tender sensibilities, which really constitute the source of all the joy and comfort this world possesses. The importance of the question is too seldom considered: "What shall it profit a man, if he should gain the whole world, and lose his own soul?" The world has, indeed, its charities; but they are proverbially cold; words of heart-felt sympathy are few; and fewer yet those warm, earnest, outgushing emotions which affliction or necessity should call forth.

It is no uncommon thing to hear it said: "I have burdens enough of my own, without assuming those of others." With such a temper the religion of Christ has no sympathy. While the trials of life are calculated to steel a worldly heart to the sufferings of others, a true christian is made, by them, more truly sympathizing. The influence of the gospel is calculated to bind the children of God together—to produce an unselfish love, and to lead us to be imitators of Him who, when on earth, went about doing good, who, though He was rich, for our sakes became poor, that we through his poverty might be rich. Mem-

bers of one family, sharers in the same gracious love, subject to the same discipline, partakers of the same weaknesses, and fellows in the same suffering; the children of God are fitted for the closest companionship, and find the highest pleasure in mutual offices of kindness and good will. When they most truly realize the blessedness of their immortal hopes, they are most earnestly drawn one toward another, and seek to bear one another's burdens, and so fulfil the law of Christ.

I. The text leads us to consider some of the burdens which the children of God are called upon to bear.

First. These may be considered either as internal or external—they are the result of our personal condition, or our circumstances. The consciousness of indwelling corruption, of shortcomings in duty, and unlikeness to God, lays a peculiar burden upon every child of grace. The ordinary weaknesses and infirmities of humanity—a body of sin and death—are burdens which press more or less heavily upon all. "We, that are in this tabernacle, do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life." How often do we exclaim, "O, wretched man that I am! who shall deliver me from the body of this death." And then, how often is the believer bowed down under the withdrawals of the conscious evidences of the divine love, and the hidings of his Father's face. There are times when the assaults of Satan are severe—when the conflict with spiritual foes causes him to feel his weakness, and his hands hang down with weariness. All these burdens he is apt to suppose are peculiar to himself; and often is he disposed to envy those who are more favored than himself. But, concerning all these internal burdens, it may be said, "a heart knoweth its own bitterness." They are a portion of the discipline to which God subjects all his children; that being made conscious of weakness and need, they may find his grace sufficient for them, and his strength made perfect in their weakness.

But there are many burdens which result from our position, or circumstances, and which are external in their nature. The relation which every believer sustains to the church imposes upon him a peculiar burden. The care of its temporal affairs; when his conscience is tender its spiritual condition; the coldness, neglect, or improper walk of any; opposition to truth, and outward afflictions, losses and disappointments, all are burdens which every believer shares. The weight of the burden may depend upon the condition of the individual. There may be times when we are more ready to bear our proper share than at others. When a disposition is manifested to avoid them, by any, the burden becomes heavier to brethren—when mutually borne, they are light.

Second. These burdens are imposed upon us. There is one who appoints them wisely. They are necessary and real things in every christian's experience. They are designed for the good of his children, their mutual edification, and his own glory. They are obligations which result from our privileges and blessings, or circumstances attendant upon the travel and experience of the christian life. The more exalted our position, the more distinguished our privileges, the weightier are the obli-

gations they imply. God has chosen his people in the furnace of affliction. He has assigned to each his position in the kingdom of his grace; and for this position he prepares each by peculiar discipline. Thus every burden has its own special significance for the individual: but there is yet another point worthy of notice. These burdens have their design for others, as well as ourselves. Companionship in suffering is designed to beget mutual sympathy. God imposes burdens upon others in order that we may exercise stronger sympathies, and not only feel for the woes of others, but have the occasion of mutual aid and good will.

Third. It is with this view that *all* are called to bear burdens. None are exempted. If one enjoys, apparently, a larger share of evidence and spiritual joy than another, it is that he may be fitted for larger trials and peculiar duties. Too apt are we to consider our own burdens as heavier than those of others; and, it may be, envy a position far less free from trials than our own. But the universality of trials and burdens is made one evidence of sonship. "If ye are without chastisement, whereof all are partakers, then are ye bastards, and not sons." All are called to occupy some place in the house of God; and, to this end, it is necessary they should bear the yoke and burden of Christ. "In the world ye shall have tribulation," said our Savior; and of the redeemed it is said, "these are they who came out of great tribulation." There is no royal road to heaven, save the King's highway; and all Zion's travelers are wayfaring men; no privileged orders in the commonwealth of Israel. If any man would be the disciple of Christ, he must take up his cross and go forth without the camp, bearing his reproach. Nor can such burdens be avoided; for to every child of grace "it is given, on the behalf of Christ, not only to believe on his name, but also to suffer for his sake."

II. The duty enjoined. To bear one another's burdens implies:

First. A real and hearty interest in each other's welfare. Selfishness has no place among the emotions induced by the operations of divine grace upon the heart. If one receives blessed manifestations of the divine favor, his heart yearns to share the blessing with his brethren. In the first joy of pardoned sin, he says, "Come and hear, ye that fear God; I will declare to you what he hath done for my soul." In the world, every man is for himself; blessings and trials alike tend to alienate our sympathies, to blunt our sensibilities, and to lead us to desire personal gain, even at another's loss. There is what the world calls charity, but how unlike that strong sympathy which unites the people of God in earnest and loving fellowship! We rejoice in their prosperity; we grieve in their adversity. We do not wait until a brother has become an object of charity or of scorn to the world, but day by day are we concerned to hear that he is in spiritual health and prosperity; that he shares in the same rich blessings that we enjoy; nay, more; though our way may be dark and our trials heavy, we still desire that they may walk in the light and rejoice in the truth of the gospel.

"My soul shall wish Mount Zion well,
Whate'er becomes of me."

"Let my right hand forget its cunning,

if I prefer not Jerusalem above my chief joy." A tender regard for the feelings of brethren is indispensable to the right performance of the duty we are now considering. Tenacity for truth, a careful, conscientious regard for the house of God, does not require that we should become judges of our brethren, or make a man an offender for a word. If one has erred in doctrine or practice, we shall endeavor in kindness and meekness to restore him, bearing in mind our own liability to err. Faithfulness in duty does not require that we should blazon a brother's faults to the world, nor yet under all circumstances to make them public in the church. It may be a burden which we are required to bear with him. The object of all christian labor should be to restore, in the exercise of that love which makes us helpers one of another.

Second. This duty also requires that we should make another's sorrows and burdens our own. Too apt are we to indulge that spirit of uncharitableness which reflects upon another; if we do not arraign their motives or acts, at least to treat them as though their burdens were unnecessary or their own fault. There is, too often, too great a difference, in our minds, between our burdens and those of others. Peculiar sensitiveness of feeling is often indicative of indifference to the feelings of others; while he who truly sympathizes with the sorrows of others will be likely to think but little of his own. True christian love is ready to excuse real or apparent neglect; but this by no means renders such neglect warrantable. There is so close and vital a connection recognized between all the members of the body of Christ, that "if one suffer, all suffer with it." The consideration of our own burdens and our own need of sympathy, might prompt us to the exercise of sympathy for others; but the observance of the duty we are considering is not the result of a far-sighted self-interest or a cool calculation. It is rather the spontaneous outgushing of a quickened sensibility—the natural result of a oneness of feeling and nature. It is the recognition of that union which exists between the members of Christ's body, so that the condition of one becomes that of all. We are to bear in mind that there is a community of interest as well as feeling among all true believers, so that the personal advantage of each is that of the whole. When these facts are remembered, no envies or bitterness can exist. Where these principles are observed, a church is found walking in true fellowship and love; the members having a mutual care one for another, and preserving the unity of the spirit in the bond of peace.

LEONARD COX, Jr.
(TO BE CONTINUED.)

MACOMB, McDONOUGH CO., ILL., March 1, 1864.

DEAR BROTHER BEEBE:—As it is a day of trial and trouble to the children of the kingdom, I propose, by your permission, to address them a few thoughts, through the "Signs of the Times," on "The Promises of God."

I understand his promises to embrace, and to be applicable to, all his people, in all ages, and under all circumstances of life; and that the things promised are just suited to their wants, and adapted to their

various conditions in this world of sin and sorrow.

But, that we may the more fully appreciate and rely on the promises He has made to us, let us examine into their nature, and see upon what they are founded. A promise, then, on the part of God to His children, is a declaration of what He intends to do for them in the future; and is to be considered of equal importance as a decree, or purpose, on the part of God, and is of the same nature. Therefore, as God is immutable in his nature and attributes, so are his promises. As He is without "variableness, or shadow of turning," so "one day with Him is as a thousand years, and a thousand years as one day: God is not slack concerning His promise, as some men count slackness." A promise made by him a thousand years ago is as certain of fulfillment as though it were made yesterday; "For a thousand years in thy sight, are but as yesterday when it is past, and as a watch in the night." The fulfillment of all his promises depends upon Himself only, and not on the part of His creatures; and all the spiritual blessings promised to them are in Christ Jesus, and are *yea* and *amen*. We conclude, then, dear brethren and sisters, that the promises of God, to His children, involve all the attributes of his holy nature—his veracity, justice, wisdom, power, love, mercy and immutability.

When we, therefore, read in the divine oracles, and light upon one of His blessed promises to His children, we should call to mind that all the honors of his throne, the perfections of His nature, and the glories of his name, are engaged for its fulfillment; that to call in question the performance of a single promise he has made, even to one of the feeblest of his flock, would be to doubt his truth, his goodness, and his power, and to doubt the words of Him who *can not lie*. He says of the word that goeth forth out of his mouth, "It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it."

But, as though it was not enough to convince his doubting and faithless children that he was sincere, their God, whose voice shakes creation, and who "weighs the mountains in scales, and the hills in a balance," condescends to confirm his promise by an oath; "that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation."

Be astonished, O my soul! and be ashamed, my incredulity! in view of such condescension—of such heavenly assurance!

If the nature of the promises be such, why art thou cast down, O my soul! Our difficulty arises, often, from a sense of unworthiness, and from doubts of these "exceeding great and precious promises" being applicable to us:

"I read, the promise meets my eyes,
But will not reach my case."

And, while searching through the records of the Will, to see if there is any thing bequeathed to us of that "incorruptible inheritance," how gladly the soul

"Would light on some sweet promise there,
Some sure support against despair."

Jesus says that "Heaven and earth shall pass away, but my word shall not pass away." The promise made to Abra-

ham, of an earthly possession, was fulfilled in its time, "after he had patiently endured;" for he "staggered not at the promise of God," believing that "He that promised was able also to perform."

The promise of the Messiah was made thousands of years before his advent into the world. "But when the fullness of the time was come, God sent forth his Son"—in "Due time Christ died for the ungodly."

He has promised to call, by his grace, from the reign and love of sin, all the redeemed family of Christ—"I will say to the North, Give up, and to the South, Keep not back: Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." "And they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt." "And the ransomed of the Lord shall return and come to Zion," &c. "All that the Father giveth me shall come to me, and him that cometh to me I will, in no wise, cast out."

What sweet, what blessed, promises to the sin-sick soul! But while the returning prodigal is on his way, and feels bewildered and lost, and realizes his own ignorance, blindness and unworthiness, how sweet the promise, when applied by the Spirit: "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight: these things will I do unto them, and not forsake them." And when he is made to mourn on account of sin, there is another promise—"Blessed are they that mourn, for they shall be comforted." And to the hungry and thirsty he saith, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." "He filleth the hungry with good things, but the rich he sendeth empty away." And while the poor, trembling and desponding child is led to see the justice of God in his condemnation, he is ready to say, with Watts:

"And if my soul were sent to hell,
Thy righteous law approves it well."

But when Christ is revealed to him, and he is enabled, by faith, to claim the promise of eternal life, and to realize it, he is ready to sing of his Redeemer:

"His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises."

For all the troubles and trials of the pilgrim here on earth, there are blessed words of promise, and assurances of protection, deliverance and victory. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." "He shall deliver thee in six troubles, yea, and in seven, no evil shall touch thee." "If I go and prepare a place for you, I will come again and receive you to myself, that where I am there ye may be also." "Precious in the sight of the Lord is the death of his saints." He has promised them the victory over death, and over the grave, and a blessed immortality of both soul and body. He has promised to be with his ministers even unto the end of the world, which is worth more than all the missionary boards under the heavens. I must close in the midst of the subject.

May the Lord enable us to trust in his promises, rely on his word, and lean on his almighty arm.

Brother Beebe, this is at your disposal. I have written with a nervous hand, and made my quotations from memory.

Will you, brother Beebe, give your views on 1st John, v., 8.—"For there are three that bear witness," &c.

ISAAC N. VANMETER.

CENTREMORELAND, PA., Jan., 31, 1864.

BROTHER BEEBE:—I have thought for sometime I would write what, I hope, the Lord's dealings have been with poor, sinful me.—I was born in Orange Co., N. Y., and continued to live there till I was married, when I moved to Luzerne County, Pennsylvania. My parents were members of the Baptist church before the division took place. They held to the old order. I had not much thought about my soul until I was married and had moved to this state. The Baptists then held a protracted meeting here, which lasted three or four weeks, and many professed to have found hope in God. I had some serious thoughts, at that time, which I told the minister. He said I ought to join the church. I told him I was not fit to join a church. He said if I would do my duty (which was to go to the church and tell the exercises of my mind) perhaps I would feel better. So I went to church meeting on Saturday and told what I had felt. I told them, too, I was not satisfied that I had met with a change of heart. But they received me without asking a question. I did not want to be baptized, but was urged to do so whenever I saw the minister. I thought if the Lord had done any thing for me I did not wish to hide it. So I was baptized, remained in the church, and thought I got along as well as the most of them.

Some nine or ten years after uniting with the church I attended a meeting and heard some relate their experience. I thought they told some things that I had never felt. There were several ministers present who asked them questions, from which I was convinced that I never knew any thing about a change of heart. I began to feel I was a condemned sinner before God, and went home feeling as I never felt before. I did not know what to do. I thought I would give worlds, were they mine to give, if I had not joined the church. I did not want any one to know my feelings. I felt I was a great sinner, but my heart was so hard I could not shed a tear. I thought my doom was fixed and the wrath of Almighty God about to take hold upon me. I went to bed feeling wretched. My husband wished to go away from home next morning, so I got up before daylight and commenced getting breakfast. That morning I wept as I had never wept before. I went into another room, hoping I could shed tears enough to pardon my sins. But that was not the way the Lord intended to show me my helpless condition. I cannot tell all the exercises I had at that time. Sometimes I felt to weep over my lost condition, and at other times my heart was hard as adamant. Sometimes I would read my bible, although it condemned me in every line. Then I would walk the floor and mourn bitterly for I could see no ray of hope. I thought the promises were all for the christian and not

one for me. I thought if I possessed ten thousand worlds I would give them freely if I could only call those precious promises mine. Then the thought came to me: "Would you give your children for a hope in God?" I felt to say: "Yes, Lord, take them and all that I have—only pardon my sins." I felt willing to endure sickness or distress of any kind if he would only take away my condemnation. One night I dreamed that I was traveling and met an old lady. I thought she was a christian. She had a bible and was going to live with another old lady who was a christian, also. I thought how happy they would be, and I said: "Aunt, are you always happy?" "Oh no," said she. "Nor I either," said I; "but I wish I was." She looked at me very pleasantly, and said: "you will be before you die." These words gave me some relief while asleep; but in the morning I felt as bad as ever. One day I had such a deep anxiety that the Lord would pardon my sins that I thought I could not live. My husband and son were in the house at the time. They took me up and laid me on the bed. I told them I was not sick—it was my mind. They told me I was getting crazy; but I knew better what ailed me than they did. I saw the shortness of life, the duration of eternity, and I wondered that every body was not concerned about the welfare of their souls.

One day as I was mourning over my lost condition, I found a leaf of a Testament, and my eye caught the following words: "Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

Oh, what a change came over me! My troubles were all gone. I then believed I could always be happy, and felt willing to bear whatever the Lord was pleased to put upon me. But these feelings did not last long. I soon began to think I was deceived, and was in complete despair. One day I was alone in my house thinking how I had been deceived—and of the joys of the christian, when such joy and love came over me that I cannot describe it. Indeed, "It was joy unspeakable and full of glory." I exclaimed, aloud: "I am happy in the Lord." If any one had seen me, at that time they could have thought I felt bad, for tears flowed freely, although I was so unspeakably happy. I felt that I loved the Lord with all my soul, might, mind and strength, and my neighbor as myself. I then thought if I could stay in that frame of mind I would be prepared to enjoy either life or death. But that feeling was gone before night.

Thus have I been led through doubts and fears, joys and sorrows for ten years. I have been called to pass through deep affliction but the Lord has been with me in every trial.

Brother Beebe, do with this as you think best. If you think it worthy of publication you are at liberty to publish it: if not, cast it aside and it will be the same with me.

Yours truly,

ELIZABETH LUTES.

GIBSON COUNTY, INDIANA, Feb. 18th, 1864.

DEAR BROTHER BEEBE:—My mind has recently been very much engaged in contemplating upon the unfathomable goodness of God toward his people; and, in general, their gross ingratitude to Him for the same: resulting to them in the distressing doubts with which they are so much afflicted through their pilgrimage in this unfriendly world. And, having to write to you upon business, I have thought proper to scribble some of my views and experience upon the subject of christian doubting, &c. Why do the disciples of Jesus doubt the reality of their religion? And what is it that they do doubt? My experience, thus far, teaches me that it is because the new-born soul is still remaining in this tabernacle of clay, which is unchanged, sin defiled, at war with the spirit of Christ, and subject to the temptations of the devil. To the view of the children of grace, their doubts seem to be in consequence of their not loving the Lord sufficiently; that they are so remiss in their duty, and so unthankful to Him for His goodness toward them all through their lives, and that they are not as pure in their thoughts, or conduct, as, in their judgment, a christian should be to honor the Savior, while the mercies of God are so great to them.

Now, my doubting brethren, did you ever doubt on that subject before you had a hope in Christ? or do you think that you ever would have doubted, if you never had experienced a foretaste of the love of God shed abroad in your hearts, with a view of the beauty of holiness? I think you would not. Suppose we conclude that you doubt because you love the Lord. But let us consider what it is that you do doubt. Do you doubt the love of God? the sufficiency of the sacrifice of the Savior? the riches of divine grace? or God's power to save? I am convinced you will say, No, no; I doubt none of these things. Then, what is it that you do doubt? I imagine that you doubt your interest in the merits and love of the Savior: that when you view the glory of God, and his kingdom, the purity and happiness of the subjects of his grace, and then view the wicked corruption of your own heart, your wicked thoughts, and, too often, sinful actions, your cold and lifeless feelings, neglect of duty and abuse of privileges, you really feel fearful that you were mistaken in your experience; that there is something wrong there; that, if you ever had been converted, it never would be thus with you. You feel so mean and unworthy, that sometimes you think you had better have your name taken off the church book; that you are not fit to be there; you often fear that your life and place there has a tendency to dishonor God and his cause; and conclude that the church would be better off without you. But when you get a glimpse of the love of God, you then would not give up your inheritance with the saints for all the pleasures that the world can give. I think we may now begin to see about the conclusion of the whole matter. The Lord has communicated light to his children. It has reached their hearts, and showed them the wickedness and corruption of human nature, and converted them to hate sin and love holiness; given them a taste of his love, and such a desire for holiness that they never can be complete, until they get rid of all imperfections, and

in the possession of that "inheritance which is incorruptible, undefiled, and fadeth not away, reserved for them in heaven." And the devil is tempting and worrying them through the imperfections of their unconverted human nature. This is what makes the saints doubt. It looks like that warfare between the law of the members and that of the mind, &c., which Paul was plagued with, that brought him into captivity. So you little, doubting, desponding lambs of the fold of the Redeemer's kingdom, you need not be discouraged. The devil can not kill you while Jesus lives. "Because I live, you shall live also," are the words of our blessed Savior, who is now in Heaven, making intercessions for you at the right hand of God. And I feel sure the devil never was there, nor ever will get there. Did you, my brethren, ever notice the contrast in the doubting between the predestinarian and the arminian religion. The former doubts behind, and the latter before. The predestinarian's doubts are all behind. He fears that his experience is not right; that he never was converted to a knowledge of the truth; that he never had an interest in the Savior's blood, or in the covenant of grace: if he was sure of these things, then his doubts would be over. He does not doubt the power of grace to save poor lost sinners. But the arminian's doubts are all before. He fears that grace is not quite sufficient to save him, without his co-operating with it, by his own good works and obedience. When he gets a little behind in his own book accounts, he is very much alarmed until he gets up again. He is not troubled about any defect in his experience, or his interest in Christ, except what his obedience gives him, nor in the covenant of grace. His dependence is to keep good enough for God to save him. I conclude the cause of this difference is, because one is converted by grace, and the other is not; therefore, one works because he loves, and the other to buy love. The one works because he has life, and the other to get it. The one is working because Heaven is his inheritance, and the other to try to purchase it. Jesus says that, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of Heaven." Now, my friends, if any of you have got into arminian pews, with predestinarian doubts, it is high time you were exchanging them for predestinarian ones, by coming home to the house of your friends—you are, most assuredly, dishonoring your Savior in the synagogue of Satan, a captive in Babylon, and in union and fellowship with anti-christ. My advice to you is, to make the exchange immediately; as there is a voice from Heaven, saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto Heaven, and God hath remembered her iniquities." The arminian free will, and free agency, have made a bold stand against predestination by grace, or free grace, unmerited, without money and without price, or any effort on the part of frail mortals to obtain the grace of God. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Free will says, I can do and live; free grace says, Not so; for the

Savior says, "Because I live, ye shall live also." Free will says, I can choose Jesus if I will; Jesus says, "Ye have not chosen me, but I have chosen you." Free will says, I can find the grace of God at pleasure; free grace says, "I found Jacob in a desert land, and in the waste howling wilderness, and led him about, and instructed him, and kept him as the apple of my eye, for the Lord's portion is his people; Jacob is the lot of his inheritance." Free will says, I can see Jesus at will; free grace says, "I will bring the blind in a way they know not." Free will says, I have the ability to hear and believe the gospel; free grace says, "They have ears and hear not, hearts and understand not, eyes and see not." Free will says, I can repent and believe when I please; free grace says, "Jesus is exalted to be a Prince and a Savior; to give repentance unto Israel;" and the rest were blinded, and could not believe, because their eyes were blinded, and their hearts hardened, that they should not see with their eyes, and understand with their hearts. Free will says, I can get the love of Jesus at any time; free grace says, "I have loved you with an everlasting love; therefore, with loving kindness have I drawn you." Free will says, All men can do the will of God; free grace says, "Help is laid upon one that is mighty and able to save all that come unto God by him;" and when the child of grace complains of his weakness, God says, "My grace is sufficient for thee." Free will says, I can go to Jesus when I please—he is always ready to receive me; Jesus says, "No man can come to me except the Father which sent me draw him, and I will raise him up at the last day." Free will says, We must first love the Lord, and then He will love us; free grace says, "We love him because he first loved us." Free will says, We must first work for the Lord, and then he will work for us; but free grace says, "It is God that worketh in you, both to will and to do, of his own good pleasure." Arminian free will says, I am not so entirely dead in spiritual matters as is asserted by election and predestination; but, in reply, predestinarian free grace says, You are totally dead, and, therefore, without life, will or power, to act in spiritual things; and, unless quickened by God's Holy Spirit, you will remain so until the day of your doom; "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will," while the lives of the saints are hid with Christ in God. This same man-free-will further says, I have a spark of spiritual life, or grace, within me, which I can fan up into a flame whenever I will make the effort; to which free grace answers, and says, You were conceived in sin and brought forth in iniquity, and are dead in trespasses and in sins, altogether without spiritual life, or power, and contaminated throughout; "The whole head is sick, and the whole heart is faint; you are full of wounds and bruises and putrefying sores, from the sole of the foot even unto the head, there is no soundness in you." So it seems that holy men of old did not know where to find that spark of grace, or spiritual life in the natural man, as contended for by free will, and free agency; but it was left for modern arminians to perform that work; and when it is found by them, it is nothing more than fox fire at best;

and, unless animated by holy fire from above, will remain fully as dormant, notwithstanding all the efforts and labor of free will to inflame it; and it will be about as effectual in eternity as the fig-leaf aprons were to our parents in the garden, to hide their nakedness from the presence of the Lord. "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus." It is, therefore, the unmerited free grace of God that will save us, if saved at all, freely bestowed upon poor, wicked, corrupt sinners, while traveling down the plain, beaten path to eternal death and destruction, blindfolded by the god of this world: and, unless arrested in our downward course to woe and misery by the life-giving spirit and power of God our Savior, we will still continue to pursue that broad, beaten way, which is so congenial to our natures, to the remotest end of our existence in this wicked world; finally landing into the gulf of eternal misery and despair, prepared for the devil and his angels—world without end. Therefore, ye little, doubting, desponding lambs of the fold of Zion, who seem to be less than all saints, hold up your heads, and wipe away all tears; for Jesus is your Savior, your righteousness, your strength, your meat and your drink, and your all-making-up portion; and while he lives you shall live also. So cast away all your doubts and fears; for they are from the devil; and rely wholly upon your Jesus for safety. Cast all your cares upon him, and honor him by a chaste and well-ordered walk, with godly conversation, which is the reasonable duty of all who claim an interest in the Savior's blood.

I have, in the preceding allegory, represented free will in a diversity of shapes; but all to one common intent. I am aware that all the free willers do not go the whole; but, doubtless, some do, whom it will exactly suit. By free will, I mean the whole arminian world, who place it in the power of wicked gentile sinners to come to God and be saved, at any time before their wicked wills to sin are destroyed, or removed from them, by God's grace and almighty power, and are, thereby, made willing to be saved; for I feel confident, in my mind, that it requires the same almighty power to save a dead sinner that it did to raise a dead Lazarus. It also exhibits the same difference that exists between the arminian and predestinarian doubting, or governing principle, that leads them to action.

Brother Beebe, if you have light upon the subject, please give your views upon the 14th verse of the fifth chapter of Romans—especially who the *them* were, there mentioned—and much oblige,

Yours, in great tribulation,
JOHN HARGROVE.

NEWARK, JANUARY 31, 1864.

ELDER GILBERT BEEBE—DEAR BROTHER: Memory serves to keep fresh in mind the pleasant associations of my visit at your house and with you among the brethren at New Vernon. In brief words I have thought I would exercise my privilege of

writing, in accordance with your invitation, by attempting the utterance of a few simple thoughts connected with the following passages of scripture:—Ps. cxxxvii. 1-6 inclusive.

Babylon is the contrast of Jerusalem. While Jerusalem was the chief city of the land of God's people, Babylon was of idolatrous cities chief. In Jerusalem God was worshiped; in Babylon idols. The word Jerusalem signifies "where peace is seen;" the word Babylon means the same as the word babel, namely: "confusion, or mixture." God's people are called by the name Jerusalem.—Isa. xl. 1, 2. As God manifested himself in Jerusalem so he manifests himself in his people. The importance of mere *place* has passed away; wheresoever God's people are there is God.—John iv. 21, 23, 24. The name Babylon, on the other hand, is properly applied to the people who know not God, in whom the Spirit of God is not manifest, and who yet worship something. Jerusalem is the church; Babylon is the anti-church.

Now, the writer of these scripture verses was a child of God held captive in Babylon. He, with others, was carried captive by victorious armies. It matters not however *how* one is made captive, whether by armies, or by the need of securing a livelihood, or by any force of circumstance; the *fact* that he is captive is enough. God's people who have experienced the joy of association with the people of God in the church where the commandments and ordinances of the Lord are observed, and who have been forced to depart thence and to live among those who worship, but not the God of Israel, are in the situation of the writer of these scripture verses. They have the experiences of captives in Babylon.

It is true that wherever the child of God is there is God. The solitary believer surrounded only by those who contradict his belief is sometimes lifted triumphantly above the need of the presence of other believers by God manifesting himself unto him. "The Comforter was promised and the promise is fulfilled."—John xiv. 18; 2d Tim. iv. 16, 17. "Intervals of solitude indeed are requisite for meditation."—Mark i. 35; Gen. xxiv. 63; 1st Tim. iv. 15. Elijah was in an utter solitude when there came to him the "still small voice."—1st Kings xix. And so was Moses when the Lord God passed by and proclaimed himself. A wanderer, like myself, was the old gentleman who, a perfect stranger, chanced to sit with me one short winter afternoon years ago in the train which was speeding eastward from the neighboring city. We talked; kindred experiences were related, and the joy of sympathy ensued. "O, I did not look for such a meeting!" "And we must shortly part again," I said regretfully. And then we talked of solitude, and he quoted those familiar lines:

"I love to steal awhile away
From every cumbering care;
And spend the hours of setting day,
In humble, grateful prayer."

I know not whether he be living or dead now. He gave me his address and wished me both to write and visit. I have done neither. Why? I scarcely know. But these intervals of solitude are not that of which the inspired writer is talking. He is talking of *continued* separation from

the saints, and a *continued* dwelling among idolators. And while God does manifest himself here, yet he does not manifest himself as he does in the churches.—Ps. lxxiii. 1, 2.

The believer feels solitary in the solitude of Babylon. He longs to hear the voices of brethren uttering praise, but he hears them not. There is within him that which says: "Come and hear, all ye that fear God, and I will declare what he has done for my soul." But none drew nigh responsive to the call. He would hear, but he cannot hear; he would speak, but he cannot speak. The rattling of Babylonish chariots, and the truthless chattering of Babylonish tongues come up to his ears in "mixture" and "confusion." Among the saints the string of one's tongue is loosed. The tongue had been silent in Babylon; but now, and one can hardly tell how it is, one finds oneself uttering with fluency thoughts which one scarcely knew before were in his mind; passages of scripture flow in upon him and he sees their meaning as he never saw before, and seeing utters it freely. The brethren listen with countenances which glisten, and talk in like manner in return. One's spirits are buoyant; righteousness and peace and joy flow like a river. One leaves all this and goes back to Babylon. Hard, dry, unbrotherly looks are on the faces of all. Earthly, sensual, unsympathetic talk checks the gush of spiritual thought and feeling. A sombre, depressing, sickly atmosphere surrounds. Idolators are religious; you are esteemed to be so by them from your profession; they would have you join with them in song, saying: "Sing us one of the songs of Zion." You sing. The words are strange to these strangers in the strange land. They regard them as uninteresting, or heterodox, or foolish. They turn away, or denounce, or sneer. The song dies upon your lips. "How shall we sing the Lord's song in a strange land?" You hang your harp upon the willows; homesickness is upon you. By the rivers of Babylon you sit down; yea, you weep when you remember Zion. How precious are the gatherings of the saints to the believer then! His language is: "If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." "Why am I here?" is his question often. "Deliverance, O Lord, deliverance!" is his cry. And then comes the reflection: "God is wise; this is my hope and my consolation. My present place is then my best place; therewith though not satisfied let me be content."

I do not know, brother, but that I have talked too long; if so, pardon it in one who desires to be called a brother.
WILLIAM W. TUFTS.

HOPEWELL, N. J., Jan. 26, 1864.

DEAR BROTHER BEEBE—May God continue to bless and prosper you, and may you be sustained in the publication of the "Signs of the Times." They (the Signs) are highly prized by the family of God, even when they are so situated that they can meet together for public worship, they anxiously look for their coming, and read them with pleasure and instruction. The salutations are instructing. In perusing

them we seem to meet and converse with our dear brothers and sisters who are located far from us, with whom we seldom meet face to face in the flesh, and with very many that we may never behold in the flesh, yet we feel well acquainted with them and recognize them as kindred spirits and fellow travelers in the good old way, participate in their joys and sympathize with them in their trials and sorrows. Those messages of love and fellowship are eagerly read and rejoiced in by those who enjoy church privileges, meeting often in the solemn assemblies of the saints for public worship, waiting before our God in the ordinances of his house.

But if the "Signs" is so valuable and so highly prized by brethren who enjoy these great privileges, surely those who are not permitted to enjoy these great and inestimable privileges must look anxiously for its coming, and its contents must afford them a rich repast—a feast of fat things; it must be like food to one who has long fasted, and like cold water to a thirsty soul. There are many of the little flock so situated that they seldom hear the word preached, and some so situated that they seldom have the privilege of conversing with kindred spirits, who see eye to eye with them, notwithstanding they live in the midst of professors of religion, yet the language of those religionists is to them a strange language, which they cannot understand; and the gods they set forth and worship are strange gods to the lonely child of God. How cheering to such must be the editorials and communications contained in the "Signs;" here they find kindred spirits and a language they can understand, even the pure language of Canaan, which God has turned to his people. May God prosper you in the publication of the "Signs," and sustain you by his grace, and may the brethren come to your help, to bring you on your way.

I have no special news concerning ourselves to communicate. We are still permitted to live in peace among ourselves; our meetings are well attended, and at times considerable interest is manifested, for which we would thank God and take courage. Yours, as ever,

P. HARTWELL.

CARTHAGE, Ohio, December 23, 1863.

BROTHER BEEBE—I this morning received the last number of vol. 32, of the "Signs of the Times," which reminds me: That I have been a reader of that paper over thirty years,

That you and I were comparatively young men at the time it commenced,

That we are much older now,

That several years after that we met for the first time in Ohio, and subsequently in New York,

That the "Signs of the Times," has well sustained the principles on which it started, better I fear than it has been sustained by its patrons,

That I want it as long as I am able to read it, and last but not least,

That this is the proper time to send up my mite, but owing to the depreciated state of our currency ("greenbacks" not excepted) I herein send you my subscription this year in uncurrent money, but as this is the first offense of that kind, I hope you will pardon innovation. Yours, as ever,

R. A. MORTEN

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1864.

GIBSON CO., LA., Feb. 18, 1864.

BROTHER BEEBE:—If you have light upon the subject, please give your views on Rom. v. 14, especially who were the *them* there mentioned? and by so doing much oblige yours in great tribulation.

JOHN HARGROVE.

REPLY.—The whole verse reads, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come." The grand theme of the apostle, as we understand him, was to show how sinners are justified and saved by grace through their vital relationship to our Lord Jesus Christ, in his illustration he refers to their being made sinners in the earthly Adam, by his transgression of the law of God under which he was created. All who have, or hereafter shall descend from the earthly Adam were created in and identified with him. As his descendants they are partakers of his nature; and as their entire development is subsequently to his transgression; his posterity all participate in the sin of his offence, by the which judgment came upon all men unto condemnation. Being in him from his creation we sinned in him before any of us were brought into personal manifestation. Hence when death passed upon him, it passed on all that he was, as the embodiment of his entire race. In this as in many other important things, Adam is, as our text affirms, the figure of him that was to come; for as Adam's offence, brought judgment unto condemnation and death upon all his seed as such; so the righteousness of our Lord Jesus Christ, who is the Lord from heaven, and whose righteousness is the righteousness of God is, after the same similitude, imputed to all his seed, that to all who are or ever shall be born of God as his chosen generation, unto justification of life. As it was totally impossible that any who were in the loins of the earthly Adam to escape the guilt and consequences of his disobedience, so it is also and equally impossible that any who were created in Christ Jesus, chosen and embodied in him before the foundation of the world, should fail to participate in his righteousness, and the free gift by it, unto justification of life.

Incidentally, in the elucidation of his subject, he shows that, although from Adam to Moses the divine law had not been presented fully in its preceptive form; yet, the descendants of Adam in him were included in his condemnation. This is proved by the unremitting reign of death. As the sting of death is sin, and the strength of sin is the law, and sin is the transgression of the law, and death the consequence of sin, so death has passed on all men, "for that all have sinned," "For until the law," that is, until it was given by Moses, sin was in the world; and it did not require that a law should be given, and again transgressed, in order to involve those of Adam's children who lived from Adam to Moses; sin being during this lapse of about twenty three hundred years, in the word, as is proved was the case, by the reign of death as the consequence of sin, shows clearly that all the posterity of Adam were sinners

and doomed to die, as they had all sinned in him, in the first transgression.

By those who "had not sinned after the similitude of Adam's transgression," we understand those who had not during that period transgressed any express command in the manner in which Adam had. The word *similitude*, simply means, likeness, or manner. The one offence, or transgression of Adam consisted in his doing what God had expressly forbidden him to do. Paul says, in verse thirteen, "sin is not imputed where there is no law." For instance, if man had been created a free agent, or actor, having liberty to do as he pleased, he could not have been convicted of sin in following the inclination of his own mind. But being a restricted agent, and having received an express command from his Creator, his disobedience to that command was sin. If the liberty to eat of all the trees of the garden had not been abridged, by the express exception of the tree of the knowledge of good and evil, Adam's eating of that tree would have been no transgression: hence the strength of sin is the law. It is sin for us to do what God has forbidden us to do; and equally so, for us to leave undone what he has commanded us to do. There were many thousands who died in the space of time indicated, from Adam to Moses; and of that number we may reasonably conclude there were at least some who died as soon as they were born, who had not sinned after the manner, likeness or similitude of Adam's sin; having been conscious of no law or commandment to them expressly given, and deliberately disobeyed. For Adam was not deceived, although the woman was; but Adam knew that his eating of the tree, was a transgression of the command of God. To sin after the similitude of his transgression, could not then been possible for unconscious infants, or any others who were unconscious of disobedience to God. Yet they died, as well as all others of their race; which proved that they were sinners; although incapable of what we sometimes call actual personal transgression, after the manner of Adam's transgression. Had death only reigned over those who sinned in the manner or similitude of Adam's transgression; Adam would not have been as striking a figure of him that was to come. Adam's transgression landed all his posterity in guilt, judgment, condemnation and death; thus showing in the nature of the figure, that the righteousness of Christ should deliver all his seed from condemnation and death. The argument of the apostle, that those who had not sinned after the similitude of Adam's transgression, demonstrates the position by him assumed, that all have sinned in Adam, and that sin being upon all his race, death, which is by sin reigns over them all. It does not require that we should in our own individuality, be born into the world and in our own persons actually transgress the law, as Adam did, to make us sinners, for we were involved in sin and death at the very moment that Adam was; for we were there, and to us in him was the command given and transgressed; consequently death, in passing on him, passed on us all. It therefore follows that we were conceived in sin, and go astray from the womb, speaking lies; for, "Who can bring a clean thing out of an unclean? Not one."

Job xiv. 4. Hence we see the throne of Death set up, and his cruel reign extended to all the seed of Adam: even them who had not sinned after the similitude of Adam's sin. It is certain that his unborn posterity had not sinned after the manner or similitude of Adam's transgression, that is, they had not in their individual persons, consciously transgressed any law or commandment, in the way, manner or similitude of his sinning; but were all held, as involved in the sin which they committed in him, and so death passed upon all for that all have, and had sinned.

"Conceived in sin, O wretched state,
Before we drew our breath;
The first young pulse began to beat,
Iniquity and Death."

Thus as guilt, condemnation, ruin and death came on all the children of the earthly Adam before the first of them were born, and allowed no exemption to any of his then undeveloped seed; so the free gift, of justification to life comes by the second Adam, on every one of the seed of Christ; and was extended to them in him, before the world began, consequently before any of them were brought into manifestation as the sons of God by a spiritual birth. "That as sin hath reigned unto death," by the earthly Adam; "Even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord." So as our sin by Adam reigned unto death; so our righteousness, in Christ,—the righteousness of God, given to us in him, has reigned by him unto eternal life, to as many as the Father hath given him.

Brother James C. Riggan, of Fulton Co., Ill., desires our views on the parable of the Net. Matt. xiii. 47—49. "Again the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind: which when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just."

With much fear and trembling, we venture a few remarks upon the design and application of this parable. We have generally felt but very little confidence in our ability to expound any of the parables; mostly from a sense of our incompetency, and also because we meet with so many forced interpretations from those who are wiser than ourself, and so much which seems to us speculative unwarranted by the general bearing of the scriptures. It is true that all the wise and gracious sayings of our divine Lord and Master are parabolical to those who are not born of God and instructed by his Spirit. But there are very many plain declarations in the holy scriptures, many precious promises, divine assurances, and important lessons of instruction which are so clearly stated as to prevent a liability to speculate upon them. If we were humble enough to always acknowledge our ignorance, and wait for divine instruction on such portions of the word as are sealed and hidden from our understanding, it would be more safe for us to express our views: but there is a kind of aspiring ambition in our proud hearts, to attempt to forge out some plausible interpretation of the most profound mysteries, rather

than let it be known there are some things in the word too deep to be sounded by our short lines.

What remarks we may now make on this parable, are to be received only as our remarks, and to be carefully examined by our readers, and not hastily adopted without assurance that they are sustained by better and higher authority.

The Kingdom of heaven, is a kingdom, principality or government of a spiritual nature; it is not of this world, neither is it like the kingdoms of this world; but still it is, a portion of it at least, in the world. The terms are used, as we understand them, not to designate the general providential government of God, which extends alike to all beings and all events; but more particularly to designate that kingdom which Daniel prophesied that the God of heaven should set up in the days of the Caesars of Rome, that should never be destroyed. John the Baptist in preaching, declared in his day that it was at hand, and so Jesus also preached while with his disciples under the law, before his church was organized. We suppose the kingdom of heaven in this parable means what we sometimes call the visible church of Christ; and if so, the question arises, how is it like a net that was cast into the sea? The sea is, as divinely interpreted, "the gathering together of the waters," Gen. i. 10; and figuratively the waters represent "people, and multitudes and nations and tongues," Rev. xvii. 15; the net may therefore signify the church or kingdom set up among the Gentile nations of the earth, and the gospel of this kingdom sent forth to every nation and tongue under heaven, as nets are cast into the sea by fisherman, for the purpose of catching fish; so the gospel kingdom is cast among the Gentiles, to collect into it those who are to be saved; those other sheep, which Christ said he must also bring into his fold, John x. 16. No intelligent fishermen would think of casting his net, where he knew there were no fish—none would be so stupid as to believe the casting of the net would make the fish; but in living waters, where there are living fishes, the net is cast; for the purpose of gathering them into its folds, and drawing them to the shore.

Now we suppose our Lord designed by the parable, to give his disciples to understand that as the net often collects in its folds some kinds of fish which are of no value, which are thrown away when the fish are examined; that so in the progress of the kingdom of heaven among the Gentiles many would be gathered into the church, which have no affinity to the people of God, and will be again cast out from fellowship, "Every plant, which my heavenly Father hath not planted shall be rooted up," Matt. xi. 13. We do not believe that any can enter the spiritual precincts of the kingdom of Christ but those who are born again, of the water and of the spirit, John iii. 3, & 5. And none of them can ever be cast out: for Jesus says, "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand." John x. 28. But we do believe there are many hypocrites and nominal professors who get into churches of the saints not by the door, but as wolves get in among the sheep, to devour and waste the flock. And we are

very certain that all who come in without the grace of God, will be cast out without his favor. Many of this sort, imposed upon and even bewitched the churches of Galatia, they gained a standing among them; Paul, "Would that they were even cut off," for they troubled the saints, instead of comforting them. So there was found in some of the churches of Asia, some who held the doctrine of Balaam, and of the Nicolaitanes, and a certain very popular and queenly prophetess with her illegitimate brood which were to be cast into a bed, and killed with death. For if any man defile the temple of God, him will God destroy. There were false prophets among the people of Israel, even as there shall be false teachers among you; but swift destruction awaits them; their judgment now of a long time lingereth not, and their damnation slumbereth not. See 2 Peter ii. 1-3.

Be not deceived, God is not mocked. A separation is decreed; for, "So shall it be in the end of the world; the angels shall come forth, and sever the wicked from among the just." Many flatter themselves that they may enter the kingdom in some other way, than that which God has provided, and they boastfully say, it will not be asked how they got there. But it was demanded of one, "Friend how comest thou in hither, not having the wedding garment, and his fate should be a warning to others, for he was bound hand and foot, and cast into outer darkness &c. Matt. xxii. 18. That there will be a final purging of the church of God, and effectual and everlasting separation of the wicked from the saints, is fully declared in the word. There have been, from time to time severe trials, and persecutions brought upon the church to scourge out those who have no vital connection with the mystical body of Christ, and these may be used, and we have no doubt are used at the present time for the purging of the church. We know that fiery trials shall try all the saints, individually and collectively, and when they shall be thoroughly tried they shall come forth from the furnace like gold seven times tried in the fire. As the fishermen draw to the shore much that is cast away as worthless, so the progress the kingdom of heaven, or organized church, among the Gentiles has and does gather much that will not stand in the trying day. The angels shall come forth, and sever the wicked from among the just. Thus the Savior applies this parable, almost in the same words in which he did that of the wheat and tares which precedes it in this same chapter; thus signifying that the same lesson of instruction and admonition is embraced in both parables. The angels, are the messengers commissioned to draw the discriminating line between the living and the dead—between the wicked and the just. This the faithful ministers of Jesus have been doing ever since the net was first cast into the Gentile seas; but in the end of the world, at the final closing up of the mystery of God; angels are commissioned, at the time when the Lion of the Tribe of Judah shall open the Seventh seal, to sound the seven trumpets, and pour out the last plagues, upon the earth. These angels shall execute their commission in the end of the world; and the execution of their work extend until the final separation indicated in our parable shall be fully accomplished.

However the wicked and the just may be intermixed here on earth, and the church infested with hypocrites and false professors, the day is at hand that shall burn as an oven; when all they that are proud and they that do wickedly shall be stubble. God, by the angels, or messengers of his own appointment—will thoroughly purge his floor, and burn up the chaff with unquenchable fire; may we through rich, free, sovereign and abounding grace be garnered with the wheat, and saved with an everlasting salvation.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs. Elizabeth Easton, Otisville, N. Y.,	\$1 00
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CANADA WEST—Angus Livingston,	1 00

Total, including sales of books, medicines, collection of old accounts, subscriptions and donations, 255 35

Inquiries after Truth.

SULLIVAN Co., Mo., March 11, 1864.

Will Brother Beebe or Brother J. F. Johnson give their views on the 7th, 8th, 9th and 10th verses inclusive of Matt. xviii. I ask this, hoping it will be profitable to the saints in general, and especially some around me.

JOHN MARTIN.

CALHOUN, KY., March, 1864.

BROTHER BEEBE—Having heard brother John H. Gammon preach some glorious sermons in time past, I want to request him to give his views, through your paper, on this portion of scripture: "For if the righteous scarcely be saved, where must the sinner and the ungodly appear?" Is the sinner and ungodly one and the same? Please be explicit on that point.

I. T. OLDHAM.

GRANT Co., IND., Jan. 28, 1864.

DEAR BROTHER BEEBE—Brother J. G. Miller requests your views on the opening of the seven seals, and why a plague follows in the opening of each seal, and what seal we are now under. This he requests for information, notwithstanding much has been said on the subject. Yours, in hope of eternal life,

J. E. ARMSTRONG.

CHEVIOT, Ohio, Feb. 20, 1864.

ELD. G. BEEBE—Dear Sir: You will oblige me by giving your views on Deut. xxxiv. 7: "And Moses was a hundred and twenty years old when he died: his eye was not dim, nor his natural force abated."

Respectfully yours,

J. C. GARRISON.

Marriages.

Feb. 23—At the residence of the bride's father, by Elder Isaac Hewitt, Mr. ISAAC PHILLIPS, of Ulster Co. N. Y., and Miss ORPHA A. DART, of Roxbury, Delaware Co. N. Y.

March 21—In the city of Utica, by Elder Thomas Hill, Mr. JAMES STONE, of Utica, and Mrs. ELIZABETH JONES, of Rochester, N. Y.

Obituary Notices.

DIED—At Albion, Calhoun county Mich., sister LAVINA BENHUM, wife of John Benhum, and daughter of the late Dea. Andrew and Juda Swortout, formerly of Olive, Ulster Co. N. Y., aged 39 years. She was a faithful member of the Old School Baptist church, but often lamented her own unworthiness. She was loved by all who knew her. She had long been afflicted with fits, and it was hard to see her suffer; but we trust her sufferings are now over. She was taken with inflammation of the lungs, after which she lived two weeks. The day but one before she died her mother said, Lavina, how do you feel about dying? She paused a moment, then looked up and said in a firm voice: Mother, I have a good hope through Christ; Christ is my hope; Christ is the way. O, said she, let me sound it upon the mountain tops. Her voice was strong, and she preached faithfully two days unto them Jesus, and in her last breath cried out: Lord Jesus, receive my spirit, and then sweetly fell asleep. She has left a kind husband and four children, and a large circle of friends to mourn; but we mourn not as they who have no hope, for we trust our loss is her gain. Yours in hope of eternal life,

ABBY SWORTOUT.

DIED—At the residence of his son-in-law, Joseph Pelham, October 26th 1863, Doctor ALEXANDER WHITE, in the 80th year of his age. Death had no terror for him. He died strong in the faith, and said a short time before his departure: "Weep not for me; I know that my Redeemer liveth. Though I walk through the valley of the shadow of death, I will fear no evil." To my sister, who stood weeping over him he said: "Weep not for me; the great Head of the church will take care of me." By faith he saw angels hovering over him, ready to conduct him home. He would exclaim: "Dear Jesus! Dear Savior!" He requested that the xiii. chapter of Mark should be read at his funeral. He fell asleep in Jesus. An appropriate sermon was preached by Elder T. Swortout, from Hosea xiii. 14. "I will ransom them from the power of the grave," &c. After which his body was conveyed to the tomb, to rest in hope of a blessed immortality beyond the grave. Yours, &c., HELEN M. PELHAM.

ELDER BEEBE:—Please publish the following obituary of Elder J. S. W. MORSE, who fell asleep in Jesus at the residence of his son, in Pope Co. Ill., December 2, 1863, in the 72d year of his age. He was one of the early settlers of this country, and was esteemed a faithful minister of Jesus Christ, and held in high esteem by the brethren; but he was deprived of the privilege of meeting with them for several years, being greatly afflicted with rheumatism. I visited him a few days before his departure, and he talked freely with me of his hope in the Lord Jesus. He said, "I have no desire to stay here; I am just waiting till my change comes; I am going to leave this world, and I want you to tell the people that I have not changed my faith. All my hope now is in Jesus." RICHARD FULKERSON.

POPE Co. ILL., March 14, 1864.

BROTHER BEEBE:—I am requested, by the children, to write a short obituary of old brother BENJAMIN JOHNSON, who departed this life February 23d 1864, aged 72 years, 7 months and 1 day. Brother Johnson was born in Morristown, N. J. When a young man he was in the army of the North, in the years 1813-14, with Gen. Wilkinson. In the year 1822, he united with the Baptist church; ever opposed the introduction of the new isms which were introduced into the church. He died in the triumphs of the faith which he had professed the last forty-two years. He was an Old School Baptist; could have no fellowship for Methodist or New School Baptist baptisms, &c. I was called upon to preach at his funeral. Yours in love, JAMES P. HOWELL.

SPARTA, MICH., March 21, 1864.

DEAR BROTHER BEEBE:—I write the following obituary notice for publication in the "Signs of the Times," by request:

DIED—At Sugar Loaf, Orange Co. N. Y., March 2d 1864, Miss JANE HOLBERT, aged about 48 years. Sister Holbert when quite young attended a protracted meeting, and being encouraged and urged forward made a profession of religion, and for some years lived up to her profession, believing that she was doing God service. She was very zealous and devoted, apparently satisfied with her religion and good deeds. She continued in this course until about the time her mother died, (I think about 15 years since,) when it pleased God to quicken her by his Spirit; then she saw the vanity of her religion. She for a time thought there was no hope for her, and when she saw others being led in the same way she could not hold her peace, but warned them of the error of their ways, telling them what she had suffered by being deceived. Her sins appeared great, and for a time she thought there was no pardon for her; but in due time she was led to Jesus, and in him she saw full redemption even for her. She rejoiced in Christ, having no confidence in the flesh. She was led to the Old School Baptist church in Warwick, where she found a home, and remained steadfast in the faith unto the end. She has been feeble for many years so that she could not attend meetings regularly, but she found God a sanctuary at home. She was aware that her end was nigh, and was willing to go, realizing that it was better to depart and be with Christ. We trust that she fell asleep in Christ. She has left sisters, brothers and many friends to mourn their loss. May God sanctify this dispensation of his providence unto them, and to the church of which she was a member. Her funeral was numerously attended at the meeting house at Sugar Loaf on the 5th inst., and a discourse preached founded on 1st John, iii. 2. Yours as ever,

P. HARTWELL.

HOPKINS, N. J., March 21, 1864.

BROTHER BEEBE:—By request of brother Lewis, and Sister Lydia, Spittler, who are members of the Baptist church at Honey Creek, Seneca Co., Ohio, I send you the following obituary of their daughter.

DIED—February 19, 1864, of consumption, ELIZA-

BETH I. SPITLER, aged 25 years, 1 month and 13 days. She had been failing in health for several years; but not confined until a few of the last months of her stay on earth. She had not made a public profession of religion; but she gave her friends a satisfactory evidence that she fell asleep in peace. Her last words, spoken in the hearing of those present were, "Father, and mother, brothers and sisters, I must leave you:—Glory! Dear Lord, take me to thyself: Dear Jesus!"—then fell asleep without a struggle or a groan. Her remains were buried on the following day, (Sunday.) A discourse was preached at the time, to a large and attentive congregation, by brother Noah Spitler, from 2 Cor. iv. 7. "But we have this treasure in earthly vessels." &c. May the God of all comfort and grace, sustain the parents in their trial, and if it be his will, bring the brothers and sisters, to know and love the Savior.

Yours as ever, in gospel bonds.

LEWIS SEITZ.

MELMORE, O., Feb. 26, 1864.

BROTHER BEEBE:—I am requested to announce, through the "Signs of the Times," the demise of our dear sister, **PATSY SUTHERLAND**, on the 22d day of January last, aged about 74 years. She died of sore throat, in the complete triumph of faith in the blood and righteousness of the Redeemer, which she professed when she became a member of the Old School Baptist church at Salt River, in Anderson County, Ky., about forty years ago; in which church she lived a faithful, pious, and exemplary member up to the time of her departure. Death had no terror, no sting, for her. She had lived the life and, therefore, died the death of the righteous, calling for her Savior to come, anxiously desiring to be "absent from the body, and present with the Lord."

No more is known the pensive sigh,
The trickling tear, the troubled breast;
Her happy home—sweet home on high—
With Jesus is her home of rest.

Your brother, most truly,
J. F. JOHNSON.

DEAR BROTHER:—Please publish, in the "Signs of the Times," the death of my two sons. **DAVID M. KENDALL** departed this life, at my residence, in Sacramento County, California, September the 3d, 1858, in the 23d year of his age. His disease was bilious fever. The third day after he was taken sick he talked to his mother, and told her about his troubles, and how his mind had been worked upon, and regretted that he did not tell the church his feelings before he left it; and the tenth day of his sickness I talked with him on the subject, and he satisfied me that he had met with a change; and, after talking a while, he raised up in the bed, and leaned his head against the wall, and seemed to pray from the bottom of his heart; and, from that time, he was entirely resigned, and bore all his suffering with christian fortitude until his death; when he fell asleep in Jesus, there to remain until He comes the second time, without sin, unto salvation.

D. W. S. KENDALL died in Canton, Illinois, February the 12th, 1863, of consumption. He, and family, left California December, 1862, and got to Canton January 26th, 1863, and took to his bed as soon as he got there, and was not able to set up until his death. He left a wife and three children, two sisters, and father and mother to mourn his loss. But they do not sorrow as those that have no hope; for he rejoiced very much in hope of eternal life beyond the grave; for he expressed himself, before he left California, to be Old School Baptist in principle, but had not attached himself to the church, but gave every indication that he was a fit subject for the kingdom of heaven.

Three months after his death, his youngest son died, at Plymouth, Illinois; and, on the tenth day of September, his next youngest son died, and left one son and wife to bear the heavy affliction, with a large circle of connections and friends.

ALSO,

ROSE WALKER, the only child of John E. and Martha A. Walker (our oldest daughter), in the eighth year of her age.

Yours, in gospel bonds,
WM. KENDALL.

ELDER BEEBE:—By request, I send you for publication a notice of the death of Elder **WM. W. MUSTAIN**, who died at his residence in Green Co. Mo., Feb. 8th 1864, aged 34 years, 3 months and 5 days. He was born in Pittsylvania county Va. His father emigrated to Tennessee in his youthful days. He there married his cousin, Ann George, daughter of Elder Shadrach Mustain. In the fall of 1849 emigrated to Missouri with his wife. In the spring of 1855, professed the religion of Christ, and on the first Sunday of June, same year, was baptized by Eld. Wm. Henson, of the Old School

Baptists. In the winter following, commenced his gift in the gospel. He was ordained in the summer of 1860, by Elder James Jones and others, and continued in the faith up to his departure, which was brought about by a lingering illness of Typhoid Fever. He was confined about three weeks, and bore his sufferings with christian fortitude. The last few days of his sickness he lay apparently insensible, and when his spirit took its leave, there was not a struggle nor a move of the frame in any way—nothing but a smile on his face, as if to say, All is well. He leaves a widow and six living children, to mourn their loss. His widow is a member of the church, and desires the prayers of all God's people, in her bereavement, and especially, the early conviction of all her sons and daughters, and their speedy conversion, that they may know what it is to pass from death into life eternal. Yours with due respect,

W. H. B. MUSTAIN.

Associational Meetings.

BALTIMORE—The Baltimore Association will meet with the Ebenezer Old School Baptist church in the city of Baltimore, Maryland, on Wednesday before the fourth Sunday in May, (18th), 1864, at ten o'clock a. m., and continue three days.

DELAWARE—The Delaware Association will meet with the Rock Spring church, in Lancaster County, Pennsylvania, at eleven o'clock a. m., on Wednesday before the fifth Sunday in May 1864, which will be May 25th.

DELAWARE RIVER—The Delaware River Association will meet on Wednesday before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK—The Warwick Association will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 8th, 1864, and continue three days.

CHEMUNG—The Chemung Old School Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsville Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—At the request of Bethel Church, in Shelby Co. Ky., you will please say, through the "Signs of the Times," that her Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,
J. F. JOHNSON.

YEARLY MEETING.—Brother Beebe:—Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,
WM. J. FELLINGHAM.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. F. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONOHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he recommends may be used with confidence.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., APRIL 1, 1864.

NO. 7.

Original and Selected Poetry.

BROKEN TIES.

BY J. MONTGOMERY.

The broken ties of happier days
How often do they seem
To come before our mental gaze
Like a remembered dream;
Around us each disserved chain
In speaking ruin lies,
And earthly hands can ne'er again
Unite those broken ties.

The parents of our youthful home,
The kindred that we loved,
Far from our arms perchance may roam
To desert seas removed.
Or we have watched their parting breath,
And closed their weary eyes,
And sighed to think how sadly death
Can break all human ties.

The friends, the loved ones of our youth,
They too are gone or changed;
Or, worse than all, their love and truth
Are darkened or estranged.
They meet us in the glittering throng,
With cold averted eyes,
And wonder that we weep thier wrong,
And mourn our broken ties.

Oh, who in such a world as this,
Could bear their lot of pain,
Did not one radiant hope of bliss
Uncloaked yet remain?
That hope the sovereign Lord has given,
Who reigns above the skies;
Hope that unites our souls to heaven,
By faith's endearing ties.

Each care, each ill of mortal birth,
Is sent in pitying love
To lift the lingering heart from earth
And speed its flight above.
And every pang that wrings the breast,
And every joy that dies,
Tells us to seek a purer rest,
And trust to holier ties.

ONLY THE POWER OF GOD CAN PRESERVE US.

What groanings feels a saint within,
For holiness of heart:
But Oh! how soon some hateful sin,
Pains deep his soul with smart.

The waves which Satan surges high,
No man has power to stay;
All power but God, in vain may try
To put his force away.

E'en angels will not battle wage,
When Satan dares the fight;
"The Lord rebuke thee," in thy rage,
Is all they dare indite.

O boaster! that has Satan foil'd
And think'st his power hast slain,
The serpent still is round the coil'd,
And whispers his disdain.

On God's right arm the saints rely,
Whose power alone can bind.
The "strong man armed;" his hate defy,
And purge him from our mind.

O Holy Power! For thine own sake,
In thy beloved Son,
Grant thou, that we thy love partake,
Made by adoption one.

And, as the apple of thine eye,
Preserve our souls from harm;
Command the powers, and they shall fly,
Nor, more can give alarm.

W. B. SLAWSON.

Correspondence of the Signs of the Times.

VALLEY OF HOPE, Autumn, 1863.

BELOVED ELDER BREEBE:—Since reading your editorial on the peace and prosperity of Jerusalem, I have gathered strength to address you, though not without much emotion. I rejoice that the Lord directed your pen to write that sermon, for I think it will prove like the "dew of Hermon" to many fainting souls, and I am certain it fell most sweetly on the sorrowful hearts of some of our own loved ones who were looking to the beautiful city and longing to be numbered among its inhabitants. I do hope the church will arise, and, in lofty strains, sing "salvation to the Lord;" and O, how it would gladden my heart to see this desert land rejoice and blossom as the rose, and sinners coming to Zion with joy and singing. Sometimes lately I have thought that this great calamity that is now upon our nation is but a prelude to that happy season when, instead of war, we shall have peace and that which "passeth all understanding."

It is now ten years since—in name—I became one of the Lord's "household upon earth." At that time the "Signs of the Times" became very dear to me, and my heart responded to many sweet communications they bore on their blessed pages. Some sisters (if I dare speak of them by that pleasant name) expressed their own feelings in the language of my heart, and I loved and embraced them in spirit, though our eyes had never met. I often felt as though I must write and express my affection for those, who unconsciously, were giving me so much satisfaction, but I trembled at the thought, and like a little child, loved to listen in silence to those who were older and wiser in the things of the kingdom. And, as my faith has not been "as a shining light, that shineth more and more even unto perfect day," I still feel as a child. But as I had such a desire the past summer, to tell you the reason of my hope without having an opportunity to do so, I have gained confidence to attempt it by writing. For—although you never knew me when I have met you at Associations—I have felt bet-

ter acquainted with you than with other ministers that I have oftener seen. I love to remember all the way in which the Lord my God hath led me, but it would take volumes to tell it, even had I the power of language. Yet there are some places that loom up with much distinction, consequently are very plain in my mind. From early childhood I had a deep reverence for sacred things, and, at times, serious impressions. I remember long ago, as I lay in my little bed wishing that my father would pray all night—though I knew not why—only that his words fell upon my young spirit like the "soothing tones of evening bells."

When I was nine years old, a cousin, about my age, came with her mother, from New York city, to spend some months with us. She had been taught to pray morning and evening, and as I saw her kneel by her mother and repeat her childish prayers, I felt that she was much better than I, although at night I sometimes repeated the Lord's prayer, and, as we loved each other dearly, I told her in our rambles how I felt, and she said that I might pray as well as she. After learning these prayers, I would often go alone to the woods and kneel upon some mossy stone to offer them to the great Unseen. But as I could not keep my mind upon the words, I soon felt that it was not right but very wicked to utter them when my thoughts were wandering among my foolish plays. My childhood was spent in daily doing wrong, but looking upward with a constant aim at excellence. All through my early years I was filled with ambition, which, having no means to gratify, caused me sometimes much unhappiness. Still I often had sweet enjoyment with my brothers and sisters in anticipation of the future. O, what bright pictures guided the years to come. While my hands were busy performing household duties in my lowly home, my thoughts were roaming in the green fields of imagination; but my "airy castles" faded like dissolving views, only to give room for more.

At the age of sixteen, our home was darkened by the death of a dear brother, four years my senior, and whose society I had just learned to appreciate. He had gone South for the benefit of his health, and his cheering letters on the way and after his arrival, gave us hope that his journey would not be in vain. But alas! in one short week, "The silver chord was loosed, and the golden bowl was broken." He died two thousand miles away, with no sister or parent near. I shall never forget the evening when the black-sealed letter came, bearing on its wings the sorrowful tidings. It was penned by a brother who was alone in his sorrow, and to whom it was more bitter, as he must send the message to loved ones

at home. It seemed then that the sun never could shine again, nor a smile enter our household. Oh, how many nights was my pillow bedewed with tears thinking of brother George, and that he could never more come home. I wondered if I should ever meet him in a better home. I found an old volume of "Hervy's Meditations," which I had often seen him read, and it became very interesting to me. I loved to read it in the stillness of night, for it was sweet, though mournful to my soul. It seemed as though I never could again take part in youthful plays, although at times I was the same as ever—wild and full of vanity. I spent much time alone reading and thinking, for it seemed that there was some better good that I did not possess. Often as I walked out at evening beholding the lovely face of the moon, I felt that there was something far above me that I did not understand—some sweet enjoyment that I had never tasted. But when I turned my thoughts to religious subjects, I could not bear to give up all I loved, and I read that "he that will not give up all for my sake, is not worthy of me." I thought it were well for the aged and those who were sick, but for me it was too much. Still, at times, I was "persuaded to be a christian," and would read again with renewed vigor, thinking I would miss nothing but remember and obey in all points; but I was discouraged when I found that "Whosoever offends in one point is guilty of all," for I had already broken the law in many things, and knew not what to do. As I read more I did not wonder that it was said, "These are hard sayings who can hear them." On my seventeenth birthday I finished reading the Bible for the first time; but how little I had learned of its teachings. So time passed away, and with all of my resolutions and efforts I knew not yet that I was a sinner.

In 1850 I went from home to school with firm intention to make the best use of my time and opportunities. The principal and one of the teachers were Methodist ministers, and seemed very desirous to instruct their students in something better than science, and at first I was deeply affected, feeling that it was just what I needed. Nearly all of the scholars, who were not already in the church, professed a hope, and wondered that I was so backward. So much was said without a seeming reality that I began to care very little about the meetings, and I did not know but my heart was hardened. However, I enjoyed very much the society of some new friends I had found. We seemed bound by a golden chain of affection, without an unkind word or look to mar its brightness. The place and its surroundings were so pleasant to me that I realized some of my early dreams; while

alas, I was laying the foundation for bitterer sorrow than I had ever known. At the close of the term we were to have an exhibition, and in making the necessary preparations I acted deceitful about a composition, while the same voice within that always remonstrated when I did wrong was not silent: Yet I persuaded myself that it was all right, as there was nothing apparently out of the way. But my *thoughts* were all wrong, and as I took my part with the rest on the last evening no one knew with how little enjoyment, for my heart was like wormwood. On my way home the next day the very sky seemed black above me. I tried to forget those things that filled me with regret, but I could not, and the more I thought the more did I feel dissatisfied with myself in every way. I had neglected even the opportunities that were given me for acquiring knowledge, and the mis-spent hours stared me in the face. I had not learned anything thoroughly, and I knew nothing as I ought to know it. My mind was a chaos, and oh, that I could bring order out of confusion. My own sweet home had lost all attractions for me, and I could find no comfort, so deeply did I feel my deficiency in everything that was good. My whole life rose up before me like a blotted sheet, that would have been far better left entirely blank. I saw plainly that my best deeds had proceeded from wrong motives, and a proud heart was under all. I could not even call up one good thought in my whole life, and for more than a week I could not close my eyes to sleep, for when the curtain of night came over me I could see my heart more plainly, and the sight amazed me. I would sit up in the darkness thinking if I could only live my life over again how different it would be. Everything around was quiet, and all resting calmly but me. My young sister, as she lay sleeping sweetly beside me, seemed the embodiment of innocence, while I was so guilty. I thought if it were only repentance I could bear it all, but I could see no room for repentance, and I could not even shed a tear. I felt myself in the presence of the Almighty, who was perfect purity, and all my life spread out before him, which debarred me from approaching, and I dared not attempt it even for a moment. I saw I had hedged up my own way, and now I must bear it. I had no fear of future punishment, for I could conceive of nothing greater than what I then suffered—to be shut out from all that was pure and see no possible way of amendment. I felt more guilty than if I had lived in total ignorance of all that was right, for the light of truth had always been before me, and I had from my earliest years listened to the voice of prayer. I was like the one in the iron cage, of which Bunyan speaks, and like him, I thought I must forever stay. I could not bear to read anything, for I was certain to find something to condemn me. I cannot tell how many weeks before my mind became composed. I found my health sinking, and, as I could not bring back the past, I tried to be reconciled, and let it be as a harbinger for the future. Words cannot express how thankful I felt when I could once more find rest in sleep, and after this I scarcely ever awoke in the morning without a sense of this great blessing, that I had

never before truly realized. I spent the winter at home and all my spare moments in trying to redeem the lost hours, by reviewing my studies and reading that which was useful, instead of pleasing my fancy. I tried to keep a strict watch over myself, that I should avoid all such trouble in future, and I had a perfect hatred to everything that was wrong. The next summer I took charge of a school in a pleasant valley of the Wyalusing, and I was not unhappy, but sometimes in my walks had a real enjoyment in admiring the works of a power that I could not comprehend. The study of botany was my delight. I could discover so much real beauty in the loveliest plant and delicate workmanship in the humblest flower. I was astonished when I thought of the past, that I could enjoy or attend to anything. I often, at evening, walked out in the fields and groves, for I loved to be alone listening to the music of nature. But whenever I tried to pray the heavens seemed like brass, and the very stars mocked me. There was but one place in the neighborhood where I heard the voice of prayer, and the words of praise and supplication from that silver-headed man fell like balm upon my heart. I read the Bible daily, but more as a duty than out of love for its blessed truths. I was careful not to be seen studying this Book for fear I should appear to be what I was *not* in reality. I felt sorry when christians talked to me as though I was one among them, for I could not bear to deceive any one. Often, when alone, I found myself singing Mrs. Heman's "Passing Away," and I could see it all around me. The next winter I taught a large school, in a district where, although there were plenty around me, I felt alone. At one of my boarding places I found satisfaction in reading to a poor sick woman, who enjoyed it very much. She has since gone where I believe her tribulations are over. In an adjoining neighborhood there was a protracted meeting, and I attended whenever I could, always listening with much care, for I wanted to learn the way, but I thought it would do no good, for I should soon hear of many being drawn into the fold of Christ, while I was still left out. One evening, while one of the ministers was singing a beautiful hymn, such a thrill of joy went over me that, for a moment, I thought "perhaps I understand it;" but only a moment, for a young woman arose and told of a "sweet comfort and peace" that I had never known. She appeared like an angel, and I longed to be like her. I spent hours that winter in the stillness of night weeping, for I was almost discouraged, yet I felt no weight of guilt as I did the year before. I thought if I could only find the "pearl of great price" while in that desolate region, it would be come to me like Ireland did to Charlotte Elizabeth—the brightest spot beneath the sun. Sometimes in school I was almost happy, for it gave me real pleasure to be able to benefit the young minds that were looking to me for instruction with eyes beaming with affection, and some nights I could hardly bear to leave the school house. Generally, as I lay my head upon my pillow, the twenty-third psalm was in my mind, and I went to sleep on the sweet words: "The Lord is my Shepherd; I shall not want." When I

returned in the spring, my home seemed like a palace. I had always loved the place of my birth, but I never before so fully realized the enjoyments of a pleasant home. I loved my home and all its inmates more than ever; and once in writing to my precious brother James—then in New Orleans—I remember telling him that never before in my life had I felt such sweet contentment, and as soon as I finished the sentence, the thought came to me, "perhaps it is religion," but I banished it in the twinkling of an eye, for I could see no evidence.

That summer I had an opportunity of visiting New York, and while my friends thought that all my anticipations were to see the beauties and wonders of the world, my greatest desires were that I might hear some eloquent sermon, or something that would give me "an anchor to my soul." I dreamed, before going, that I went into a house in the city and saw an old man reading in a very large Bible, and as I looked on, I saw that it was a language that I did not understand; and I dreamed that I went into another house and a negro woman gave me a Bible, and I considered her a friend. I was disappointed about hearing any better preaching there than at home, except Dr. Cone, who I listened to once; but the first words of a hymn he read affected me so deeply that I scarcely heard his sermon. It was these: "Religion is the chief concern of mortals here below." The words thrilled my very being, and I felt their truth. While looking at the magnificent buildings and handy work of man, it seemed strange that minds that would live on when this earth was crumbled to dust, and the stars all gone from the sky, could be interested in such vanities. When I visited Greenwood, although there were many sad beauties that interested me, my heart sank at some things I beheld, and I thought, "this is also vanity." I came home unsatisfied, my mind continually dwelling on these things, and feeling that I had *surely* tasted the wormwood and the gall. In September Elder Alling preached in our place, and he and his wife staid over night at our house, and how welcome they were my glad heart could only say. His wife seemed perfect loveliness, and she possessed a jewel which I thought was not for me. While Elder Alling was at prayer in the evening, oh, how I wished he would pray for us children, who were without hope; but I feared he would not think of it. I thought a prayer of *faith* in my behalf would be answered, and I felt so thankful when, before closing, he remembered a word of petition for us, and it went to my heart in a moment, melting it to tears. I went unobserved to bed, and my tears fell like rain till morning. I arose very early and found Elder Alling also up. He then asked me if I had ever met with that change necessary to ensure eternal life. I told him I had not, but would give worlds if I could feel that I was a *true* christian. I then felt that he was a friend indeed, and I would have told him all my feelings, but had no good opportunity. This was the first time he had ever spoken to me on the subject. That morning, before prayer, he read the eleventh chapter of Matthew, and when he came to these words: "Come unto me all ye that labor and are heavy laden, and

I will give you rest," they seemed filled with meaning. They had been familiar words to me since childhood, but I never before heard them as I did then. My heart was heavy laden, and I felt them spoken directly to me. It was difficult to restrain my feelings. I wondered how it was that he should have read that chapter and spoken to me that morning, but since have thought the Lord directed him. My heart was filled with heaviness when they bid us "good bye," which I thought would never leave me, and the trees and sky seemed filled with mourning. I felt truly that I could give up all for Christ, but did not expect ever to enjoy his presence. In about three days, as I was about my work, a sweet peace came over me. I heard the song of birds out in the trees, and as I looked out everything seemed pleasant. I turned my thoughts within and was astonished that I had forgotten my sorrow. Then I thought, Where is it? for my heart was no longer heavy. Can it be possible? is this religion? This was the third time in my life this thought had entered my mind, but now it did not leave so soon, but gave me courage. These words came in my mind: "We know we have passed from death unto life, because we love the brethren." I did not consider it supernatural, but it kept in my heart like a song. Although it was Autumn, it was to me like Spring, and my thoughts were turned in a new channel. I began to look for evidences, and found my affections were all changed—that I had lost interest in the books I most loved—that even Longfellow, Bryant and Mrs. Hemans possessed a void that I had never before noticed, because *Christ* was not their theme. This change in my feelings was astonishing to me, and it extended even to friends, and I verily thought there could be no *true affection* but that which was founded on the "Rock of ages." I read the "Signs of the Times" with new feeling. It seemed so long between the numbers, and when they did come they were so short. I had before thought that I would read them always, as I did the other papers, if I could find time, but now I found *plenty of time*, and when the paper came, I could not wait till evening when it would be read aloud, but would take it unnoticed and hurry alone to read every word. Then I turned to the old volumes that had lain so long, and found sweet food for my hungry soul. I did not like to be seen so anxious, for I remembered long before, of telling mother that I did not see the use of keeping those old papers, for they would never be read again, and she answered, with a voice and look that I have not forgotten, that she hoped I would sometime care to read them. That time now had come, and I loved to read them better than anything else. Many passages passed through my mind, to which I could not open. "The Lord knoweth them that are his," fell on my heart with much power, and one day as I was walking out a gentle breeze fanned my brow, and these words gave me comfort. "The wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth; so is every one that is born of the Spirit." After much enjoyment my hope grew faint again, and I thought if "regener-

ation was the work of a moment," I certainly should have *known* it at the time. I tried to feel myself a sinner, for I concluded I had never seen my heart as it appeared in the sight of God, but I could not, neither could I feel peace. I went evenings to our little grave-yard where dear ones were sleeping and tried to pray, but I could not say "Father," for something echoed back to me, "thou art not his child," and even the moon looked down in mockery on my unfeeling heart. Thus several weeks were spent—fearing, hoping and doubting. I thought I should deem it the happiest moment of my life if I could ever really believe that I was one of the redeemed. I felt that I could love the blackest slave and the poorest and most despised in the world who truly loved the name of Jesus, and I thought they were really more *honored* if the world could only see it. But was I one? I became so unhappy that I told my dear mother, and she said that with such feelings she should not be discouraged. But it was dreadful to be disappointed in so great a thing, and the greatest evidence was prayer, and being without a gift I could not pray except in thought, neither did I love my Bible like *christians*. I was very sorry that I had ever betrayed my feelings to Elder Alling, and I thought I should be ashamed ever to meet him again, for I could not bear to have "a name to live while I was dead." Weeks passed by, and I began to hope again, feeling a sweet confidence that the secret desire of the heart could be heard as well as the most eloquent prayer, and I knew I loved that which I once hated, and hated that which I once loved. Although my hope was *not firm* I could think on no other subject. The newspapers and magazines were left untouched by me, and they became so repulsive that I could not bear to hear them read, and I wondered that any one could be interested in such things. One evening late in the fall, a young man, who was a professor of religion, came in to spend an hour or two, and, as he and father were talking on general subjects, I thought, "Can it be possible they are *christians*?" for if they were it seemed so strange they did not speak of the things of the kingdom. My heart was filled with such love that I cared for nothing they were saying, and I left the room, thinking I would find something better. I went up to my room, and taking up the Bible, the first place on which my eyes rested was the one hundred and thirty-eighth Psalm, and as I read it I found the language of my own heart. It was to me the most beautiful of anything I had ever read in all my life, and as I read on all seemed beautiful, and all the poetry I had loved so much sank into nothingness in comparison with the poetry of the Bible. I then for the first time had a blessed assurance that my name was enrolled among those of the Redeemer's kingdom. I felt that I had never really prayed in spirit and in truth, although I had tried so many times; but that the Lord had listened to my thoughts and remembered my most secret desires; that "when I cried he had answered me, and strengthened me with strength in my soul." I had never seen an unnatural light, nor heard any voice speaking to me, but I felt such unspeakable love that I could say with confidence, as I looked out at

the beautiful stars, "I know that my Redeemer liveth," and I verily thought I should never doubt again. The Bible was then an unsealed book to me. I looked back and felt that I had truly been led "in a way that I knew not, and darkness had been made light before me and crooked things straight." O, that I could picture the life of several weeks at that time but,

"Tongue cannot express,
The sweet comfort and peace,
Of my soul in its earliest love."

I wanted to praise the Lord every moment, both day and night. My heart was so full of happiness that I slept very little. I thought if "Many are called, but few chosen," *how can it be* that such an unaccountable blessing should be mine; and my heart overflowed with gratitude for such unmerited mercy, and in its fullness sang:

"O how shall words with equal warmth
My gratitude declare,
That glows within my ravished heart,
But thou can'st read it there."

I could see plainly that all the disappointments and disadvantages of my past life had been but blessings in disguise. I felt no need for prayer, for I possessed everything, and my thoughts were all praise and adoration to him who sitteth on the throne. I was astonished that *christians* did not show more interest in these things. I wanted to talk of this all the time, but it was too sacred to speak of to the world, and I found no one who felt the same. I often absented myself from company, with some excuse, as I could not bear to join in conversation that was of everything but that on which I was thinking, and so few talked of Jesus, while he,

"All the day long,
Was my joy and my song."
"On the wings of his love,
I was carried above,
All sin and temptation and pain;
And I could not believe,
That I ever should grieve—
That I ever should suffer again."

I truly thought that no circumstance could ever make me unhappy again. Even if I were deprived of home and friends, and shut up in prison, I felt that I should rejoice that I had a home that could never be destroyed, and "a friend that sticketh closer than a brother." Then came a desire to hear a gospel sermon, so strong that I would have walked miles in the darkest night to satisfy it. I never longed more for anything in my life. I had never heard any one tell of such feelings. I found much food and heavenly company in the "Signs of the Times," "Messenger," and our old volumes of the "Monitor," but I wanted to hear the *living voice*. In times past I had thought, "if the Old School Baptist doctrine be true, what is the need of preaching?" but now I could understand why it was said, "Feed my sheep," for when they were hungering for the bread of life the least morsel proved a relish. I found many precious promises in the Bible, and wondered how I dare hope they were for me, but I could not help it, for I felt drawn towards heavenly things by the chords of love divine. The neighbors wished me to take charge of our school that winter, and as I had no reasonable excuse, I consented. But while teaching the lessons required my heart would have instructed those young minds in better things, for I felt that the wisdom of the world was foolishness, and I loved to

dwell upon the words: "God hath chosen the foolish things of this world to confound the wise;" and I realized most truly that "Not many noble, not many mighty are called, but these things are kept from the wise and prudent and revealed unto babes," *even me*. I had ~~not~~ been teaching a month before my heart shrank from the task, and I resigned to the surprise and regret of the school, because it seemed almost impossible to be engaged in anything adverse to my feelings. I had not thought of joining any church, for I was so happy in the love of a precious Redeemer, I thought I should walk through life leaning on this all-supporting arm. I loved to think of the spotless robe I should one day wear, if I were permitted to go in to the marriage supper of the Lamb. I dreamed one night after Elder Alling had been at our house, and thrilled my heart with joy, by addressing me "Sister," of being baptized, and I was very happy in my dream. I thought it was a beautiful sunny afternoon, and Elder Alling led me almost across the river to perform the ordinance. I saw the people standing on the bank, and among them my dear sister Jane, who went in and was baptized as soon as I came out of the water. When I awoke all of my anxiety on her account left me, for I was sure the Lord would remember her. She afterwards experienced a bright hope. After this I desired to follow the Savior in baptism. I could not pass a stream of water without thinking of this. I was so anxious for a while that I could not bear to wait, but there was no opportunity till Spring. Although I had thought to keep all these things to myself, the time came when it seemed that "the very stones would cry out if I held my peace." I wrote to my distant brothers and friends, telling them of the precious pearl I had found, and how all the gems of earth failed to compare with it. I looked with pleasant anticipation for returning letters, thinking "they will surely understand and be constrained to partake of this fountain of living waters," but oh, how many times my heart shrank in disappointment, for, although my letters came to me filled with the same affection as ever, there was something lacking in many that I received. I had great anxiety for all I loved, and every person I met. I desired to say many things to those around me that I had not courage to utter. Sometimes as I closed my eyes at night I could see the whole world going astray, and it filled my heart with untold sympathy, for I knew they were blinded, and it was really distressing for me to think of the perishing multitude. In troubling myself about these things my own joy departed, and I was without comfort, and as weak as a child. These things were too great for me. I did not expect to see the blooming of Spring, although it was my desire, that I might show to the world that my affections were placed on things above. And I thought if the Lord would once more restore me to health and peace, I would be content to hope in him, and trust in his mercy for my friends. He again heard me, and I was willing to rely on him, feeling assured that, "If the Lord build not the house they labor in vain that build it, and if the Lord keep not the city the watchman waketh

but in vain. I had thought many times in earlier years, that if ever I joined any church, it would not be the Old School Baptists, for, although I considered them the "excellent ones of the earth," I would rather be where the world looked more kindly. But now my affections were drawn toward that very people, and I was "willing in the day of his power to follow my Savior through evil as well as good report." I wanted to go where I could not before, in a strait and narrow way where few were walking.

On the second Sunday in April 1853, I, with sister Overton, was baptized by Elder Harvey Alling. I did not have the enjoyment I desired, nor such as I had in my dream, for I feared I was not a proper subject for so sacred an ordinance. Mrs. Overton seemed so much more pure than I, and I loved her as a twin sister. After I was baptized I grew stronger, and felt that I could go on my way rejoicing. I had unbounded affection for some members of the church. Sister Abbie Dodge I had always thought very lonely and unhappy, but now I thought differently, and loved her more than words can tell; and I felt sure that she would one day walk in white leaning on the arm of her beloved, for she talked with me of Jesus, and told of his power. My father, with his whitened hair, became dearer to me than ever, and the least unpleasant word spoken to him was like a blow upon my heart. He never knew this, for I had no confidence to give any expression to him of the depth of my affection. I thought much about dear Elder West, who used to visit us so often, and if he could only come again, what good news I would have to tell him; but he was gone, and I sorrowed more than when I first heard of his death. In June I attended the Association at Burdett, where I met you, Elder Beebe, for the first time, and I will not attempt to describe my feelings when you took my hand—you, whose very name I had learned to love, because you published peace and proclaimed the truth as it is in Jesus. When I listened to your voice from the pulpit I was satisfied, for it was what I had so long desired to hear. My soul mounted upward as on the wings of angels, and my heart responded to those precious truths, and I returned from that Association feeling that I had a home among the Lord's anointed.

For three years I enjoyed this blessed hope with scarcely a cloud to intervene. Sometimes at home, and sometimes away, but wherever I was, this hope was like a star in the broad future before me. Wherever I found one who loved the blessed Redeemer, whatever the name or station, I felt an unseen tie binding us together. But my life was *not* as I thought it would be, following in the footsteps of the dear Immanuel. My thoughts wandered from the Lord, and I became interested in the things of this life, reading with satisfaction other books than those which only are worthy of study. My mind became darkened, and my hope grew small, and soon receded from my sight, causing me to conclude that if ever I had belonged to the true vine, I had become a useless branch, and must be cut off. And I could not help thinking that I had *surely* tasted of the heavenly gift, for what I had experienced seemed so real. Sad indeed were my feelings,

for I read that "it is impossible for those who had tasted of the word of God, and the power of the world to come, if they shall fall away, to renew them again unto repentance." And, although Paul said, "I am persuaded better things of you," I felt most truly that I had crucified to myself the Son of God afresh, and put him to an open shame. I had never believed this could be, but now, although I said nothing on the subject, all the powers of the world could not have made me think otherwise, for it was verified in my own sad experience. I felt unfit to live on this footstool, and death fled from me. After a while I felt that I had never obtained any reason to hope, for I could scarcely remember any experience, and I concluded it must have been a delusion, or work of imagination. I will not attempt to describe what I suffered, feeling that I was forever banished from the presence of God. Sleep fled from my eyes and rest from my eyelids, and I felt like one walking alone upon a frozen ocean. How bitterly I reproached myself as I looked back with regret, for when I had said with my lips "Thy will be done," in my heart I desired the performance of my own will, and I could see plainly that I had forgotten to trust wholly in the Lord, considering that all things would work for my good. The dust of many weeks gathered on my Bible, for I could not bear to read my own condemnation, although I ceased not to feel it. I staid away from covenant meeting, for I could not think of telling the church the dreadful state I was in. I considered myself a disgrace to the church, but had not courage to go and tell them to blot out my name, and I could not bear to deceive them any longer. The dear ones around me had conception of my suffering at this time, and sadder than all, I was entirely without hope, or the expectation of the enjoyment of another pleasant emotion in life. But, bless the Lord, he was better to me than all my fears. Often in looking at the sky and wondrous works around me, I was overwhelmed with the power of the Almighty, and thought, "Could he, with whom all things are possible, raise me from this horrible pit, I would spend the remainder of my life in praising his holy name." But it could not be; it was too much. Still, the thought of this infinite power served to give me a glimmer of hope. The sound of music and tones of affection touched, as before, the hidden springs of my being, and I began to feel that my heart had not turned to stone. I read the Bible again, and was persuaded that "neither principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall separate us from the love of God, which is in Christ Jesus, our Lord." Yet I could not fully realize that I possessed this priceless treasure, and was careful not to speak of the reason of my hope, for fear it was without foundation.

The summer of 1861—when all around were filled with gloom, on account of trouble that was opening upon our country—to me the sunshine or cloudy sky was less gloomy than for years, because I had more peace within. But I was faint-hearted, and when I attended the Association (which was that year at Burdett) I did not enjoy it as I wished to, and felt

that I had no right among the saints, and when you asked me, at widow McNish's, if I belonged to the church, I hesitated for my brother to reply, for I thought myself unfit to be considered a member of the church of the living God. The next winter my hope brightened, and I again realized with joy unspeakable, that I possessed an inheritance in that land where beauty fades not, and music never dies. It is nearly two years since then, and the smiles of my heavenly Father have not been withdrawn. Last winter I was brought near the grave, and I regretted that I had not a record of these things to leave for those who love me. Through my sickness my trust was in the great Physician, who in mercy, healed me. I did not go outside of our yard through all the long winter, and almost the first place that I went in the spring was to the Association at Horse Heads. After being unable to attend any meeting for so long a time, and my heart filled with mourning for my dear brother, who was lately taken so suddenly from his family, the opportunity of hearing the gospel in its purity was truly appreciated by me. I felt that I had entered the banqueting house, and permitted to partake of a feast, though unworthy to take a crumb that fell from my Master's table. When the meeting closed, and the parting words were spoken, I deeply realized that joy and sorrow were twin sisters and go hand in hand through life. Since then my heart has many times went upward with unheard music. "I will praise thee with my whole heart; before the gods will I sing praise unto thee, for thou hast magnified thy word above all thy name."

I have now related to you more of my exercises than I ever before attempted to any one, and I fear I have said too much to you, who have so many friends and so much to claim your attention. But as I look over what I have written, it seems but a faint sketch of the reality, and has been penned under very unfavorable circumstances, as I could write but a small portion at a time, as I found leisure from many duties, and after writing several pages many weeks passed by that I scarcely touched pen to paper. Sickness and sorrow compassed me about, and my heart almost sank within me. I did not know that I could finish what I had commenced, yet I could not feel satisfied without. I do not wish my letter published even though you should possibly consider any part of it worthy. But if the Lord will give me strength, I will sometime write something to the readers of that paper, which has been to me like the first song of birds in spring, and now comes like the sunshine of morning to gladden our household. The second November number was late in coming, and I thought how lonely I should be if the "Signs of the Times" should come no more; and I feared you were sick, or had some trouble that we knew not of. One day these things had been much in my mind, and at night when our bundle of things were brought in from the post-office, my heart bounded with joy to see the "Signs of the Times," which was more welcome to me than all the rest that were once so attractive, and as I opened it my eyes filled with tears, for I felt that I had not only a letter from one dear friend, but from many. O, how I do rejoice to read let-

ters that are overflowing with the love of a dear Redeemer.

If it is not asking too much, Elder Beebe, I would like to receive a few words from you in reply to what I have written, for your words are to me "like apples of gold in pictures of silver." I hope you will pray for me, that I may be enabled to resist all evil and be a true follower of him who was meek and lowly, that when he maketh up his jewels I may be counted worthy to be numbered among them.

BESSIE DURAND.

RICHMOND, Maine, March 22, 1864.

DEAR BROTHER BEEBE—As I am confined at home, through old age and infirmity, this winter, and seldom see a brother or any with whom I can converse freely, so I spend some of my time in writing to brethren at a distance. In attempting now to write to you, in consequence of my inability and the scattered state of my thoughts, what I may write will probably be scattering and broken. Heb. xiii. 1 struck my mind with considerable force several months ago: "Let brotherly love continue;" and they have appeared to me, both mentally and vocally, many times since. Surely if they were of importance in the apostle's day, they are also in this day of carnage and attendant evils. How important that the nature of brotherly love should be well understood; but it is something that never was or ever will be understood by men in their unregenerate condition; but to them it was not spoken: it was addressed to an entirely different class of people; even to them who believe on the name of Christ, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It was spoken by the apostle to this description of believers, and will be applicable to the children of God on earth throughout all time. To them instructions are clearly given how they are to perpetuate brotherly love, which we may read at any time, and should keep them in view under all circumstances.

Since writing the foregoing, which was several days ago, while reading 1 Thess. iv., I was struck with the harmony manifested in the apostle's writings; always dwelling on humility, love and unanimity, and more especially was I struck with verse 11: "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." And still further, "That ye may walk honestly toward them that are without, and that ye may have lack of nothing." What beauty is presented in these words when properly understood; and the class to whom they are addressed. How excellent, and how consoling are the admonitions and instructions given. Just think of these closing words, "That ye may have lack of nothing." How perfectly harmonious with what he said to the Philippian brethren, "For I have learned in whatsoever state I am, therewith to be content." Again, in giving directions to Timothy, "For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."—1 Tim. vi. 7, 8. How consoling to have these things set home to our understanding from day to day, especially in a time like the present, when a great indignation overspreads the whole land. A

great indignation, truly. I will try to give a sketch of my experience under the operation of it. For nearly six months after the present war broke out, the old man with me, foamed and raged to such a degree that I became like a bullock unaccustomed to the yoke. At length my attention was drawn to the last two verses of Isa. xxvi.: "Come, my people, enter thou into thy chambers; and shut thy doors about thee; hide thyself, as it were, for a little moment, until the indignation be over past." This seemed to settle with weight on my mind, and has continued with me ever since; so that whenever I begin to grumble or find fault, the words, "Hide thyself for a little moment," recurs, bringing in peace like a river, which is always running.

Thus far what I have written is directed to and intended for a particular class of people; for those for whom the scriptures are written, and by whom they should be constantly kept in view through the whole, but most clearly through the New Testament, a spiritual people. But what is the picture on the other side? See it fully presented in Gal. v. 19-21: "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have told you in time past, that they which do such things shall not inherit the kingdom of God."

Now, I ask, Is not this a true picture of the day in which we live? There has been considerable written of late in respect to the "two witnesses," spoken of Rev. xi., and I have also written on that subject myself, no doubt more than is profitable. There does not appear to be a perfect agreement as to who or what they are, or what is intended by them; also in regard to the time of being slain, and the three days and a half in which their dead bodies are to lie in the streets, we cannot with certainty tell the time of their fulfillment. My object in alluding to the two witnesses at this time is, to raise the inquiry on a point which has been on my mind for some time past, namely: Have we any knowledge, for several years past, of a single individual being brought from a state of nature to a knowledge of their character, to a perfect view of their entire helplessness, and been made to cry out as did Paul, "Who art thou, Lord?" or, as did the jailor, "Sirs, what must I do to be saved?" That I may not be misunderstood, I will say, I understand regeneration to be an instantaneous work: a man is either in a state of nature or of grace. I do not think the change is visible in all cases as it was with the apostle and the jailor, frequently for a long time they may not know what is the matter. With them it has been like the wind; they cannot tell whence it cometh or whither it goeth. I wish to say that I have not known, nor heard of a case of the kind for years. It is true I have witnessed the work of the Lord in bringing wanderers to his fold; and some have been enabled to obey the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii. 4. If my views on this point are correct, does

it not look as though the witnesses are now lying dead in a scriptural sense? The state of my mind on this subject has been such that I have and do feel to adopt the language of Psa. cxxx. 56, for three or four years past, "I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord, more than they wait for the morning."

Brother Beebe, I have spent a few of my lonely hours in writing some of my thoughts, and if you think them of any value, you are at liberty to publish them. I close this scribble on the day that the seventy-eighth year of my pilgrimage in this fallen world closes. I remain your brother in Christ, and through mercy, in usual bodily health,

HEZEKIAH PURINTON.

NEAR WESTON, Mo., Dec. 25, 1863.

DEAR BROTHER BEEBE—As I have a small remittance to make to you, I have concluded to pen a few thoughts for publication in the "Signs of the Times," if you think they will not exclude better matter. I have thought of a declaration of the psalmist David, since our troubles commenced as a nation, and it has sometimes afforded me comfort, when life and property, to all human appearance, have seemed so very insecure, (viz:) He, that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty.—Ps. xci. 1. This is a writ of protection for all God's people, not in the name and under the seal of David, but in the name of the King of kings and Lord of lords, and under the broad seal of heaven. This psalm may refer primarily to the antitype of David, in his mediatorial capacity, but the precious promises contained therein come sweetly through him to all the redeemed family of heaven, as well before as after regeneration. God's people were secretly in Christ, in a state of passivity and unconsciousness, were chosen in him, all spiritual gifts given in him, grace given them in him before the world began. Then their dwelling in him is from everlasting, and will be to everlasting. But there is an open or manifestation in dwelling of them in God, and of him in them when they are born of the spirit, for "Hereby know we that we dwell in him, and he in us, because he has given us of his Spirit." "He that is born of God has the witness in himself. The spirit of God bears witness with our spirit that we are heirs of God and joint-heirs with Christ; but the saints of God here in this world have only a foretaste, beginning, earnest pledge of that inheritance, which is incorruptible, undefiled and that fadeth not away, reserved in heaven for them; their spiritual and eternal life is hid with Christ in God, which I conclude is that secret place of the Most High, which is entirely shut out from the vision of the natural eye, and the understanding of the carnal heart, and the taste of the fleshly appetite, "for eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive of those things which God hath prepared for them that love him, but God hath revealed them unto us by his spirit." They are but glimmeringly seen, as through a glass darkly, by the eye of faith, which is the substance of things hoped for, the evidence of things not seen. And they are understood but in part by those who are taught in the

school of Christ, and enjoyed but partially by those who know the Lord of life, and have eaten of the hidden manna, and have tasted of the good word of life, and of the powers of the world to come. Yet they esteem that happiness far superior to all earthly enjoyments, and can adopt the language of the psalmist and say, "One day in the courts of the Lord's house is better than a thousand" elsewhere. "I had rather be a door-keeper in the house of God than to dwell in the tents of wickedness." "One thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and inquire in his temple," or with the spouse and say, "As the apple tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet to my taste. He brought me to his banqueting house and his banner over me was love." When attending upon the ordinances of the Lord's house, they sometimes have a feast of fat things, of wine well refined, settled on the lees, they can truly say, "The lines are fallen to us in pleasant places and we have a goodly heritage."

But sometimes they are in heaviness, (and it is needful for them) through manifold temptations, to the great end, that the trial of their faith, being much more precious than of gold that perisheth, tho' it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ. Those sublime, poetical expressions found in this psalm but faintly represent the dangers and perils to which believers are exposed while they are inhabitants of this world of sin and sorrow, (viz:) The snare of the fowler; the noisome pestilence; the terror by night; the arrow that flieth by day; the pestilence that walketh in darkness and the destruction that wasteth at noon day." In these expressions are shadowed forth the power and subtlety of the great enemy of their souls, the bewitching charms and allurements of a sinful world, the flattery of false teachers, the terror of persecutors and the deceitfulness and corruption of their own hearts. By reason of their external and internal enemies; they are sometimes ready to say with the psalmist, "My feet were almost gone; they had well nigh slipped; Hath the Lord forgotten to be gracious; is his mercy clean gone forever; They fear that one day they will fall by the hands of Saul, and exclaim with him, Show thy marvellous loving-kindness, O Thou that savest them that put their trust in thee, from those that rise up against them."—Sometimes they are afraid they never have been enabled to put their trust in God, and never shall find shelter under the shadow of the Almighty: but opportunely he comes to their deliverance, when, like Peter, they begin to sink, and cry, "Lord, save, or I perish," Jesus says to them, "It is I; be not afraid," wisdom keeps them from being causelessly afraid, and faith keeps them from being inordinately afraid. They are enabled with David to realize that God is their refuge and fortress, and with him again, "God is our refuge and strength, a very present help in time of trouble; therefore, will we not fear; though the earth be remov-

ed, and though the mountains be carried into the midst of the sea; though the waves thereof roar and be troubled; though the mountains shake with the swelling thereof." "There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High, God is in the midst of her, she shall not be moved; God shall help her, and that right early. God is in the midst of his church, as he was in the midst of the burning bush, and as the bush was not consumed, though it burned with fire, so God's people are not consumed, though they burn with afflictions, temptations and persecutions. He is a wall of fire round about them, and the glory in the midst. Salvation will God appoint for walls and bulwarks. He is to them as an hiding place—from the wind a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. No evil shall ever come near that blessed abode of the saints in God; it is beyond the reach of men or devils. Though their earthly dwellings may be consumed, yet they have a building of God, an house not made with hands, eternal in the heavens.

But say, poor, weak, trembling, tempest-tossed souls, (among whom the writer finds himself,) who carry about with them a body of sin and death, who are oftentimes laboring under clouds of darkness, and the hidings of God's face; we want brighter evidences of our acceptance with God, and that we have a home in heaven, and that we stand identified with that happy number, to whom the Savior said, "Let not your heart be troubled; ye believe in God, believe also in me, in my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Such I can only refer to God's word and their own experience. The apostle John, that beloved disciple, says, "God is love, and he that dwelleth in love dwelleth in God, and God in him." Again, "We know that we have passed from death unto life, because we love the brethren." No man can love the brethren or the saints of God wholly and entirely, because they bear the image of God, unless he is born of the Spirit; a stranger to grace may love one who is a partaker of the Divine nature, as a natural relative, or because of some kind offices received from him, or because of the rich embellishments that nature and science has bestowed upon him, but to love him solely because Christ is formed in him the hope of glory, is unnatural and is supernatural. Then, to love the children of God, in deed and in truth, with pure hearts fervently, purely because they belong to the family of heaven, is a certain evidence that we love God and that he loves us.

Brother Beebe, I will close this scribble. Do with it as you think best, and all will be right. Yours, in hope of eternal life,
P. J. BURRUSS.

NEAR LEXINGTON, Ky., Dec. 18, 1863.

MY DEAR BROTHER BEEBE:—After a silence of twelve weeks, I am, through much mercy, permitted to resume my correspondence. On Saturday of our October meeting (third Saturday) at Bryans,

after preaching I took a severe cold, and although suffering much with what I then supposed to be neuralgia of the face, I went to meeting and tried to preach again on Sunday. My face and neck were very much swollen, and I continued suffering until my disease developed itself in a most violent attack of dyptheria, which has confined me to my house for more than twelve weeks. Although my physicians and friends thought I suffered much, yet I cannot realize that I did. My mind was in that frame in which I rejoiced at the reflection that I was in the hands of an all-wise Being, who knew what was best for me, and would work the case for his glory and my good. Had the choice to stay or go been left to me, I know not how I should have decided. The only regret I could have felt on leaving the world, was occasioned by the thought of leaving the dear brethren and sisters with whom I have so long taken sweet counsel, mingling in their praises and complaints. I have attended two of the churches I now supply for more than forty years—a third for more than thirty-two years—and the fourth more than thirty-one years, continuously.

You may well suppose that the long intercourse and cordial relations which have existed between us as pastor and people, have impressed me with a very strong attachment. I could not desire stronger evidence of sincere christian regard and unshaken confidence in my ministry, thro' the long succession of years, than they have given. Knowing as much of myself as I do—my proneness to do wrong, to wander from the Lord—it has been a matter of surprise, and, if I mistake not, gratitude to God that he has enabled me to secure and retain the confidence of the brethren so long. I am confident if they had watched over me for evil, they would long since have found reason to dissolve the connection between us.

Knowing, brother Beebe, as you do, the severe ordeal through which our Association passed a few years since, growing out of a difference on the doctrine of the ONENESS of Christ and the church, and the doctrine of the NEW BIRTH, the efforts to prostrate me as a minister of Christ, and the steadfastness of those brethren in bearing witness to the truth of the doctrine I was propagating on those topics, you would say I was wanting in gratitude if I did not feel warmly attached to them. But there is yet a closer tie—a union of heart on the great principles of the christian religion, over which I have no control. They have secured my fellowship, and if I would I could not withdraw it from them, and if I could I would not.

Though I have had very many of the dear brethren and sisters to visit me during my confinement, whose society I enjoyed much, yet the privilege has been denied me of free conversation.

The nature of my disease is such—the throat being principally affected—my physicians insisted I should abstain from talking, as my recovery would be greatly procrastinated. To see and hear them converse was a gratification, but not so great as if I could have mingled with them in the conversation. To gag a man, whom you know to be as fond of talking as I am, for three months, would be a

pretty sore affliction, if accompanied with no bodily pain or uneasiness.

I have seen and conversed with many persons who were at our last Association, and they, without exception, speak of it as the most deeply interesting meeting they ever participated in. The preaching was all of a piece—Christ and him crucified—not a jar or discordant note. I suppose our brethren enjoyed our last Association the more, as the troubles in the country had prevented our meeting the year before.

An individual remarked, "I thought before I went to the Licking Association, and heard the preaching, and saw and heard expressions of christian confidence and regard, and witnessed the christian intercourse among the brethren, that there was no religion in exercise on earth. I was tempted to conclude there was no such thing as religion; but I found myself most agreeably disappointed. The cordial greetings among the brethren have made an impression which will not be soon forgotten." Most truly and affectionately your friend and brother,

THOS. P. DUDLEY.

MARSHALL, Mich., Jan. 10, 1864.

DEAR BROTHER BEEBE—Because the tender mercies of the God of Jacob fail not, I have been spared another year, while countless numbers have been carried to their long, long home. Others have been subjects of intense suffering from disease of the mind and from the body, and very many others have been the victims of anguish and sorrow, in consequence of a terrible civil war, while myself and family have been the recipients of the blessings of health, peace, prosperity; and may I not, with the deepest humiliation, hope that I, though all unworthy, have been made to rejoice that God is the Lord; that he is still the supreme Ruler of the universe; that Being before whom angels bow and veil their faces, and the spirits of the just made perfect through the blood of the Lamb, cast their glittering crowns at his feet, crying, Holy, holy, holy is the Lord God Almighty. When I recall these blessings to remembrance, I am astonished and lost in wonder and amazement that one so vile has ever been the recipient of innumerable blessings. During the year that is past, in view of my ignorance of divine things, I have felt to exclaim with the sweet singer of Israel, Ps. cxli. 1: "Lord, I cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips," and also the cxlii. Ps. 6-8: "I stretch forth my hands unto thee; my soul thirsteth after thee as a thirsty land. Hear me speedily, O Lord, my spirit faileth; hide not thy face from me lest I go down into the pit. Cause me to hear thy loving-kindness in the morning, for in thee do I trust; cause me to know the way wherein I should walk, for I lift up my soul unto thee." The Psalmist, in viewing the deep depravity of his heart, was completely humbled before the Lord. On the other hand, his views of God's glory and power and excellency, were so clear that he frequently breaks out in language clear, comprehensive, pa-

thetic and soul-stirring, as in the last seven psalms.

Dear Elder, you have stood for many years as a minister of the gospel of Christ upon the spiritual walls of Jerusalem. How many weak ones have been strengthened, the ignorant and erring ones instructed in the ways of righteousness and true holiness, the sad and sorrowful made to rejoice in the Lord God of Sabaoth, as their refuge in time of trouble, is known only to Him, who, by his mighty power and grace, has made you what you are, and to him may we ascribe all the praise, world without end. As for me, my beloved brethren and sisters, the world with its allurements and pleasures, have so many charms for me at times, that I am ashamed of myself, and feel to say, "Ah, my leanness! my leanness!" Surely this world is a wilderness. To me all is darkness in the future, except a small circle around me, and the light of God's truth ahead. I think I never before realized the importance of the words of David, when he says, in Ps. cxix. 405, "Thy word is a lamp unto my feet, and a light unto my path." Oh, that I might be guided by its cheering rays. Yes, let others do as they think best, I am to follow the light of that word that alone guides in the narrow way. But when I look within and see so much of the lusts of the flesh, the lusts of the eye, and the pride of life, I am led to cry out, Can I be a christian? Oh, can it be? Do my brethren and sisters have such trials? Surely, if I have any hope, it is this: That God has all power, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Yours, in love,

DELILAH W. BALL.

OTSEGO, Fayette Co., Iowa, Jan. 22, 1864.

BROTHER BEEBE—We, a little number, are yet permitted to meet in a church capacity, for which, we trust, if our sinful selves deceive us not, to worship that God, who alone is able to save, who is from everlasting to everlasting the same and changes not, who is worthy of all praise from us mortals while here on this earth, his footstool; who was delivered for our offences and was raised again for our justification, and who has completed the salvation of his people, and not one will be lost, for he hath said, "They shall never perish, neither shall any pluck them out of my hand." How beautiful to see those characters meet in unity and love to sing praises to their God. I often go to meet with them, but I am unworthy a seat with them. I am aware that worthiness does not belong to mortals. About four years ago, I first, if ever, saw myself a sinner; before this, I viewed myself as a being rather better than a great many who professed religion. I could see their faults, but was blind to my own. I could laugh and mock them, and thinking it no harm, I thought I would be saved for this reason: I never frequented the ball-room, and never was given to use profane language, and excluded myself from such society as my parents did not approve of. My parents were, I believe, Christians, and would be saved, and I, of course, would be taken in on that principle; but, alas! how blinded I was. I could now see

my sinful self different from what I ever did before. My sins arose before me mountain high. I could see no way for my escape. My evil deeds stared me in the face. It seemed as though my time had been spent in sin and folly, and that I had done nothing good all the days of my life. Now, what could I do? I tried to pray, but it appeared as though the heavens over my head were brass; my prayers fell powerless to the ground. What could I do? I had done all I could do, and it availed nothing. All I could say was, "God, be merciful to me, a sinner." At this time, there was a great revival among the "New Lights," and I attended their meetings, and they were anxious to receive members, and said those that wished to go to heaven, must come and join with them. I was young, and had not heard a Baptist preach since I was a child; and I thought if could better my condition, I would join their church, and I did, but alas! my trouble was increased; I went on in this way until I could see how utterly helpless I was, and see the heights and depths of sin and the depravity of mortals. I felt as if I were undone, and that I should never meet with my mother whom death had deprived me of, and should be banished from Jesus, whose smile I longed for but could not obtain. When his own time came he spoke peace to my weary soul. My burden was gone, I knew not where nor how. I thought I would see no more trouble, but a warfare soon commenced. I lived with that church until a Baptist minister came into that country and constituted a church, and then I was received and baptized, and am going on in my crooked way, and I fear seldom in the right way. Yours, with esteem,

SARAH L. HECKARD.

NEW LIBERTY, KY., Feb. 20, 1864.

DEAR BROTHER BEEBE—We, the creatures of God, are spared to meet for worship, from time to time, in this section of country. I reside within eight miles of the meeting where brother H. Montgomery preaches the truth; and, by going six miles, I can hear brother J. M. Theobald preach the truth also. And when I read, in the "Signs," of the destitution of many of the children of God, I feel that I am blessed beyond what I could look for; feeling, as I do, that I am the least of all the family, if I am, indeed, one of the family of God. I can say, in truth, dear brother, that the "Signs of the Times" are of great value to me, and to my dear companion, and they are read by us with delight. May God, if it be his good pleasure, still enable you to write and preach the truth, fearless of what wicked men may say, or do—and that, too, for many years. I became a subscriber to the "Signs" in the year 1842, and have missed only one year; and I say to you, brother, you may set me down as a subscriber for life, unless there should be a change in regard to the glorious truth which they contain; for I should feel at loss to do without them. I know I am not capable of writing for the instruction of the able writers who write for your columns. But I will say to them, Continue to write; for, truly, my heart is made to leap for joy when I read your able productions. I believe they are directed by the Spirit, and not by the flesh. I have felt desirous to see many whose

writings I have read, that I might tell them of my joy, and of my love to them, and to God, and his truth.

Dear brother, this leaves us in tolerable health—may it find you and yours, and the churches of your charge, in health, and earnestly contending for the faith which was once delivered to the saints. From your little brother—if one so vile may claim that relation,

D. H. SULLIVAN.

N. B. Will brother Wm. J. Parington give us his views, through the "Signs," on Isa., xxxiii. 20, 21? D. S.

GREEN CASTLE, Ia., March 13, 1864.

DEAR UNCLE BEEBE—I have often thought of writing to you, but have deferred it from time to time, until now, at the suggestion of my dear mother, whose feeble health forbids her writing, as has been her wont, when sending annually for your paper, which comes to us laden with the precious truth of the gospel, like good news from a far country—like an oasis in a desert, or a spring in a thirsty land. We read the communications of the saints of the Most High God, and feel to praise his holy name, that while our beloved country is a scene of carnage, and on her tented fields are seen the flash of the saber, and heard the cannon's roar, where brother is arrayed against brother, father against son, in one common arena of bloodshed and slaughter, where death and destruction stalk abroad at noon-day, amidst the shrieks of the wounded, blending with groans of the dying—scenes of desolation and woe, at which the sickened soul recoils with horror. How cheering to the saints the true followers of the meek and lowly Savior to turn from contemplating such a picture, and to feel that the Lord God Omnipotent reigneth in the hosts of heaven and over the armies of men. And although man, the mere creature of an hour—a worm of the dust, when armed in warfare with the prince of darkness and wicked men in the fierce wrath of their power, can cause the land to mourn and cause the inhabitants to become desolate, even as the magicians and sorcerers with their enchantments and witchcraft could in the days of Pharaoh in Egypt. But man's power is but for a limited season. The Sun of righteousness shall arise with healing in his wings, which shall bring joy and gladness to the sad and desolate. He will make crooked things straight, and cause light to shine out of darkness. The very hairs of his saints' heads are all numbered, and even a sparrow cannot fall to the earth independently of his divine will. But who may abide the day of his coming? And who shall stand when he appeareth? Surely, in the day of his fierce wrath it shall not be well for the wicked.

"When armed with vengeance and terror he comes,
The nations' rebellion to tame;
The reigns of omnipotent power he assumes,
And rides in a chariot of flame.

A two edged sword from his mouth issues forth,
Bright quivers of beams are his eyes;
He speaks and black tempests are seen in the North,
And storms from the caverns arise.

His cloud-bursting thunders their voices resound
Through all the vast regions on high;
Till from the deep centre loud echoes resound,
And meet the quick flames of the sky.

Ten thousand destructions that wait for his word,
And ride on the wings of his breath,
Fly swift as the wind at the nod of the Lord
And deal out the arrows of death.

When he treads on the clouds as the dust of his feet,
And grasps the wild storm in his hand,

What eye the fierce glance of his anger shall meet,
Or who in his presence shall stand?"

It consoles the christian to feel that, in this dark and trying time, in which darkness seems to cover the earth and gross darkness the people, in regard to spiritual knowledge, and anti-christ is drunken, but not with wine, and staggers, but not with strong drink, that the saints as a chosen few—a peculiar people, have a home which is not made with hands, eternal and in the heavens. The white wings of peace are even now hovering over the kingdom of our Lord; and, while all is war and confusion without, and the feet of the wicked are swift to shed blood, God's people see eye to eye, and all speak the same language. They all pronounce the same *Shibboleth*, and are blessed with the happy privilege of such a medium as the "Signs of the Times," as by telegram, to converse one with another; although strangers in the flesh, yet all members of the one body of which Christ is the Head.

Dear brothers and sisters, fathers and mothers in Israel, let us not too lightly esteem our privilege to speak often one to another for edification and comfort. The "Signs of the Times" come to us with many communications, almost from one side of the continent to the other, and, I believe, in some instances from the Isles of the sea. May its far-known and beloved editor long be spared as a living monument on Zion's walls, to wield "The Sword of the Lord and of Gideon." And may the words of his lips be as the dews of Hermon, or like the precious ointment on Aaron's head that went down to the skirts of his garments.

"How bounteous are their feet
Who stand on Zion's hill;
Proclaim salvation with their tongues,
And words of peace reveal."

And, ye sentinels on the watch-tower, ye ministers of his, he maketh his angels spirits, and his ministers a flame of fire. Walk worthy of your high vocation; take unto you the whole armor of God; having your feet shod with the preparation of the gospel of peace, take the helmet of salvation and the sword of the Spirit, and in all lowliness and meekness, with long suffering, forbearing one another in love; not desirous of vain glory; not envying one another. Christ, in the night in which he was betrayed into the hands of wicked men, girded himself with a towel and washed his disciples' feet, showing that although he thought it no robbery to be equal with God, he humbled himself, even to the feet of his followers, thus sublimely setting forth that he who would be the greatest in the kingdom should be the servant of all. Without him ye can do nothing. Holy men of old spake as they were moved by the Holy Ghost. Isaiah's hallowed lips were touched with a live coal from off the altar; and the sweet singer of Israel worshiped the Lord in his soul-inspiring psalms; and the inspired apostles suffered all things—endured all things.

NANNIE SHIELDS.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1864.

PRINCESS ANNE, MD., Feb. 16, 1864.

BROTHER BEEBE:—If it will not interfere with other matter, you will oblige me by giving your views on Haggai, i. 6: "Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe

you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes."

I. W. BAYLY.

REPLY.—This message was sent to Zerubbabel, the governor of Jerusalem, and to Joshua, the priest, and, through them, to the people of Judea, in the second year of the reign of Darius, king of Persia, admonishing them to proceed with the work of building the temple of the Lord at Jerusalem. The work had been commenced under the patronage of Cyrus, by whose hand God had delivered Judah from her seventy years of captivity in Babylon, but hindered by the adversaries of Judah, who had taken offence because their proffered services to help build had been rejected by Zerubbabel and Joshua; and, in revenge, they charged them with disloyalty to the king, and succeeded in procuring an edict, or injunction, from the king, causing the work to stop. But God sent the prophet Haggai with a command to go on with the work. This prophet, in urging his divinely authorized admonition, "Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house shall be built. Then came the word of the Lord, by Haggai, the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, "Consider your ways." And of the things which they were to consider, in making up their minds whether it were better for them to obey God or men, mark the dealings of God with them in their disobedience. How had they fared while the work was suspended through fear of the human government: claiming the right to dictate in this matter. This suspension lasted from the time of the decree of Artaxerxes until the second year of the reign of Darius, and during that period God had withheld from them the blessings provided in his covenant for their obedience, and had sent upon them the judgments in that covenant provided for disobedience. The scarcity of bread among them was not because they had sown too sparingly, for they had sown much, but bring in little. God in judgment had withheld the rains and dew, and suffered not the earth to yield to them its bounteous harvests. This is one thing they were called on to consider. Another matter for serious consideration was, that what they did eat was forbidden to satisfy their appetites. "Ye eat, but ye have not enough. Ye drink, but ye are not filled with drink." Neither in eating or drinking could they be satisfied. "Ye clothe you, but there is none warm." They could prosper in nothing. Even the hireling who earned wages could not permanently invest them. Their money was put into bags with holes, so that it was lost. Now, God commands them to consider these his dealings with them, and bear in mind that "the way of the transgressors is hard." God would not allow them, as his peculiar people, to prosper in disobedience. How true the testimony of them as an inconsiderate people is given in the first chapter of Isaiah, —more inconsiderate than the very ox, and even the stupid ass reproves them. "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know; my people doth not consider." God had promised them corn and wine and oil if they were obedient to him, and

assured them that the willing and obedient should eat the good of the land; but the same covenant provided that if they were disobedient, he would send the sword, the famine and the pestilence. Under their then present circumstances, it became them soberly to consider whether there were not clear and palpable evidence that God disapproved of their disobedience. How astonishing, that having so recently returned from their seventy years of captivity in Babylon, they should so soon require to be reminded of their duty to obey God by his judgments. They were a carnal, but a typical people, and their waywardness as a stiff-necked and rebellious people but too plainly points to the inconsistency, disobedience and backslidings of the spiritual Israel of God under the new covenant—in this the gospel dispensation, and the frequent chastisements to which we are subjected for our wanderings. These lessons are written and left on record for our instruction and admonition. And although the new covenant under which we live is a better one, containing better promises, and in it God has promised to be merciful to our unrighteousness; and that he will remember our iniquities no more, yet with equal certainty he has provided that he will, in parental love and covenant faithfulness, visit our iniquities with the rod, and our sins with many stripes.

We learn from this record of God's ancient people, or we should, if we but considered our ways as God commanded them to consider theirs, that our comforts, joys and spiritual prosperity, though not for our good works, yet are inseparably connected with our faithful obedience to our Lord Jesus Christ. Can the child of God be happy in disobedience? Can the christian prosper when indifferent to the honor of his Lord and Master?

Let us look about us and consider. Have we sown much? Alas! perhaps too much have we sown to the flesh, from which we are reaping corruption—food that will not satisfy the cravings of a child of God. Have we drank from broken cisterns, and found that the streams of earth cannot satisfy like the streams of that river which makes glad the city of God? Have we wrapped us in a cloak, or garments of Babylonish texture? Can christians feel warm and comfortable in a Babylonish garment? Have we upon the legal principle been working for wages? How have we husbanded our gains? What have we laid up in store against the time of need? Let us consider that it does not become us to live in ceiled houses, while the church of God is neglected and the ways of Zion mourn. That we are not to court the smiles of princes, potentates or monarchs, at the expense of our sacred allegiance to the King Eternal, the only wise God our Savior, nor to barter away or yield one particle of what he has revealed in his holy word, to save from the rack, the torture, the scaffold or the stake, these poor frail dying bodies. "He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."—Matt. x. 40. "Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver. Whoso offereth praise glorifieth me, and to him that ordereth his conversation aright will I show the salvation of God."—Ps. l. 22, 23.

Inquiries after Truth.

CLARKSBURG, MONTGOMERY COUNTY, MD.,
March 20th, 1864.

BROTHER BEEBE: If it is not too much trouble, I would like to have your views on the eleventh verse of the eleventh chapter of Matthew. In what way was the least greater than he (John)? I would like to have your views on the whole verse, but particularly on the latter clause. By so doing you will oblige me.

R. SELLMAN.

CHANGE OF RESIDENCE.

PORT GIBSON, GIBSON COUNTY, MD.,
March 29th, 1864.

DEAR BROTHER BEEBE: Please announce through the "Signs of the Times," that I have changed my postoffice address to "Owensville, Gibson county, Indiana," and hope that all communications will be addressed to me at that place, as I expect to move there in a few days.

Your affectionate brother in Christ,
JAMES STRICKLAND.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

Lewis Butler, Boston, Mass.,	\$1 00
David Allen, Hammond, Ia.,	1 00
Robert Baplee, Morristown, Ill.,	1 00
Total,	\$3 00

SUBSCRIPTION RECEIPTS.

NEW YORK—B. Horton 1, Joel Kelsey 1, Mrs. A. Canfield 1, J. D. Artes 25 cts., Eld. J. Winchel 5, Mary P. O'Connor 1, Mary McBride 1, Henry Cotton 1, B. J. Overhisen 1, Wm. Relf 1, Anis E. Boice 1, Miss Mary A. Seybolt 1,	15 25
MAINE—Mrs. Charlotte Reynolds 1, Eld. John A. Badger 1,	2 00
MASSACHUSETTS—Lewis Butler	2 00
PENNSYLVANIA—C. T. Frey 3, (and former remittance received),	3 00
MARYLAND—R. Sellman	1 00
OREGON—Jas. L. Chamberlain,	2 00
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IOWA—E. Rush 2, Wm. Lafallett 5,	7 00
TENNESSEE—Wm. H. McClain,	75
WISCONSIN—G. W. Wright,	50
CANADA WEST—James Hall 1 25, John Cammeron 1 25,	2 50

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions, \$126 00

NEW AGENTS.

Aaron Welch, Ill.

Obituary Notices.

BROTHER BEEBE:—We send for publication in the "Signs of the Times" the obituary of Mrs. ELIZABETH MOORE, wife of Eld. John B. Moore, pastor of New Providence church. She departed this life on Monday morning, March 14th 1864, at 8 o'clock and 10 minutes. She was born June 25, 1801; married to brother Moore May 18, 1820, two years after brother Moore had commenced his public speaking. They were both born in the same house, at the foot of the North Mountain,

in Berkley county Va., on the Henry Brown farm. She was strongly attached to the old Seceder faith. She was daughter of Peter and Mary Stagner, and granddaughter of Henry Bishop.

Your unworthy brother,
AARON WELCH.

DEWITT CO. ILL., March 28, 1864.

DIED—Near Brookfield, Jan. 5th 1864, Mrs. HARRIET WALLACE, relict of the late John Wallace, and daughter of the late Dea. Samuel Reed, aged 56 years, 10 months and 2 days. Mrs. Wallace had not made a public profession of religion, but her friends received from her a comfortable assurance that she entertained a hope in Christ. May the solemn dispensation be sanctified to her surviving children, friends and relatives.

BROTHER BEEBE:—Please notice the death of JACOB ARTEMAS VINE, son of Jesse W. and Lucy A. Vine, who died at Cleveland, Ohio, Feb. 14 1864, aged 17 years and 6 months. He had entered June 16th 1863, for six months, but they kept him over eight months. He took a very heavy cold on his return home from Cumberland Gap, Tenn., where he had spent the winter, followed by the lung fever, of which he got some better, but took more cold which brought on quick consumption. He had endured great hardships in the service. His remains were brought home for burial. A discourse was preached by Eld. John Fisher of Fairfield Mich., from Ps. ciii.

JESSE W. VINE.

LYONS, OHIO, March 21, 1864.

DIED—At her late residence, near Milford, Pa., Mrs. MARY ALDRICH, widow of brother Jacob Aldrich, in the 80th year of her age. Sister Aldrich and her husband were many years ago members of the Brookfield church in this county and State. Some thirty-five or forty years ago they moved into Pike county Pa., and subsequently united in the constitution of a little church at the Cox settlement, which has since lost its visibility as a church. But our departed sister maintained a christian walk until her death, which occurred on Tuesday night, March 15th 1864. At her funeral on Friday the 18th, a discourse was preached by Eld. G. Beebe, from Phil. i. 21.

BROTHER BEEBE:—Please publish the death of sister ELIZABETH BOICE, who died Jan. 4, 1864, aged 73 years and about 3 months. She died in the triumph of faith and in hope of a blessed resurrection. She united with the Baptist church of Olive August 27, 1831, and was baptized by Eld. Hezekiah Pettit. She was a firm believer in the doctrine of God our Savior. Mild, amiable and gentle in disposition, she was kind and affectionate to all. She was left a widow, with a young family of four sons and two daughters, many years ago. Her counsel was always good and impressive, and generally well received by the family, even up to the time of her departure. She was like one of those of whom Paul says "whose faith follow." She had a cough for many years, but was taken worse about the sixteenth of December last, and continued to decline until released by death, which she had sometimes longed for. She frequently asked to have sung the words beginning:

"O land of rest, for thee I sigh," &c.

But was still willing to wait her appointed time. Death had no terror for her; she seemed glad that her dissolution was so nigh. Her family being sent for, stood around her dying bed, when she looked upon them very pleasantly and said, "Is this dying? O, if this is death, I shall soon fly away and be at rest." And in a few hours she fell asleep in Jesus without a struggle or groan.

Her funeral was preached from Heb. ix. 15.

JACOB WINCHEL.

DEAR BROTHER BEEBE:—Having heard of the death of sister Thankful Tucker, I requested of a friend the particulars of her death, &c. I received, in answer, the following obituary, which I wish you to publish, written by a member of the Baptist Church, at Morristown, N. J.

DIED—Jan. 11, 1864, near Morristown, N. J., Miss THANKFUL TUCKER, aged 70 years. In early life she was led to the Savior, and enabled to know that he was her Savior. She united with the Baptist Church in Morristown in 1817, and continued in connection with that body until 1835, when she ceased to be a member. The brethren of the church never lost full confidence in her genuine piety, and believe that, in all things, she was truly conscientious. She studied her Bible much, and delighted in prayer. Her last illness was short. The writer of this had the privilege of being with her the night previous to her decease, and found her in a state of calm confidence, resting on Jesus. In answer to my inquiry, she confessed she had the assurance of hope—and thus she died bearing testimony to the power of Divine grace to triumph

over the power of Satan, and the fear of Death and the grave.

"There remaineth a rest to the people of God."

I would add, in explanation of the fact of her ceasing to be a member of that church, that she conceived that the church had left the doctrine and faith upon which it had been built. She, and perhaps others of the church, declared nonfellowship with the majority, and was, consequently, separated from them according to her own expressed desires. I can well suppose, from my former personal acquaintance with sister Tucker, and occasionally hearing from her, that she was an unflinching advocate for the doctrine of God's sovereignty, and stable in the faith of God's promises, which are yea and amen in Christ Jesus. If I am not mistaken, she was a subscriber to your paper.

Most truly your friend and sister,

ANN JOHNSON.

CRAWFORDSVILLE, INDIANA, March, 1864.

Associational Meetings.

BALTIMORE—The Baltimore Association will meet with the Ebenezer Old School Baptist church in the city of Baltimore, Maryland, on Wednesday before the fourth Sunday in May, (18th), 1864, at ten o'clock a. m., and continue three days.

DELAWARE—The Delaware Association will meet with the Rock Spring church, in Lancaster County, Pennsylvania, at eleven o'clock a. m., on Wednesday before the fifth Sunday in May 1864, which will be May 25th.

DELAWARE RIVER—The Delaware River Association will meet on Wednesday, before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK—The Warwick Association will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 3th, 1864, and continue three days.

CHEMUNG—The Chemung Old School Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsblaw Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—At the request of Bethel Church, in Sibly Co. Ky., you will please say, through the "Signs of the Times," that her Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,
J. F. JOHNSON.

YEARLY MEETING.—Brother Beebe:—Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,
WM. J. FELLINGHAM.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.—The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1.00. Single bottle, put up in tin case and forward by mail, \$1.50—the extra fifty cents being required to prepay postage. One dozen bottles, packed securely and sent by express, for \$10.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address MRS. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
DR. HORTON has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
DR. HORTON has made fever and ague his study or a long time; and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
DR. H. A. HORTON is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he recommends may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Robertson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, David Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilton Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, John Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fellingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee.

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Washington, D. C.—Eld. William J. Purington, and James Fowles, Esq.

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Wisconsin—Elds. M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

To whom all communications must be addressed,
and directed, Middletown, Orange County, N. Y.

TERMS:
One Dollar and Fifty Cents, per year, or, if paid in advance, One Dollar.
Five Dollars, paid in advance, will secure six copies, for one year.
All moneys remitted to the Editor, will be at our risk.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., APRIL 15, 1864.

NO. 8.

Correspondence of the Signs of the Times.

NEAR NEWCASTLE, DEL. March, 1864.

DEAR BROTHER BEEBE:—I have been requested in a private letter, to write my views on a passage of Scripture, and I have concluded to comply with the request, and send what I write to you for insertion in the "Signs," if you have space for it. The words are, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, because I go unto my Father." John, xiv: 12.

The Redeemer, in this as well as in many other declarations, designs to show and to declare the character and properties of faith—that the faith of the gospel is not merely a notion or sentiment, but a vital, effective and fruit-producing principle, characterizing and distinguishing the subjects of it among men. Believers in him are represented as possessing a vital principle—a principle of life and action that would produce fruit, and demonstrate the existence and character of that principle of faith that actuated them. Nothing is probably more fully or more clearly asserted than that this faith is not *dead*, and that it will not and cannot lie dormant and inactive.

If there is no such thing as belonging to Christ without possessing his spirit or this faith in him, and no such thing as possessing the faith without bringing forth corresponding fruits, it becomes a matter of vast interest and importance what these fruits are—their variety, number, &c. Are there some of the fruits of the Spirit that are not found in us? Are there some essential evidences of faith that we lack? Do the fruits that we bear belong to faith or to the flesh? Such inquiries arise, and it is eminently proper that we should so examine ourselves, whether we be in the faith.

The Redeemer has asserted most positively, in our text, that "the works that he did, shall they do also." The first question is, to what works did Christ here refer. Did he refer to his miracles? If so, are we to understand that all believers in Christ will perform miracles? I know very well that several other passages as well as this one, read very much as though works of a miraculous nature were intended, but I do not understand him to mean that believers in him will work miracles, or in this passage and other similar ones, to even refer to miracles particularly at all. Christ, indeed, wrought many miracles; but I do not understand the working of miracles to have been the primary or principal object of his mission. They were typical in this design, and great and marvellous as they were, they pointed to and typified *greater works*. They were *temporal* and *local* in their character; they dealt with outward, bodily diseases, and natural, fleshly wants and infirmities—feeding the body with earthly food, remov-

ing from it natural infirmities, and fleshly diseases, and satisfying the natural fleshly appetite. Even when dealing with life and death, it was only natural death—the death of the body—and those who were raised from the dead were only raised to natural life, ultimately to die and see corruption the same as others. These miracles effected no redemption from the sentence of the law in any case; those who were fed would again hunger, and those who were healed would again be sick. Even if we could attach more importance to them, they were confined to very narrow limits, and to comparatively a few, very few isolated cases. Nevertheless, regarding them as typical, even to the extent of the whole work of redemption, we may find them sufficient to type out many important points and to suggest the prominent and principal features of that great work; they may be considered as covering the whole ground of bodily diseases and natural infirmities. If they did not embrace every case, they embrace enough of cases to about cover the whole range. They uniformly took cases beyond human power or skill; they turned none away, and never failed to perform a cure; it is very probable that none ever went to Christ while there was any hope from physicians, or any means left unspent. But of the cases that came in his way, or were presented to him, even death and the grave were within the range of his purpose and the compass of his power. There was no person too poor or too unworthy; there was no disease or malady too desperate; all received a cure.

This miraculous power and grace were not confined to the mere restoration of health or of faculties; they gave sight to those who were born blind, and hearing to those who had never heard, and feet to those who had never walked. The spiritual import of these things, and the important points of gospel truth that they type out, I need not stop to notice. The readers of the "Signs" will very readily perceive their bearing and their force.

The reader will also readily infer that I understand the will of the Father that Christ came to execute, and the work that he came to finish, was that great work of redemption and salvation that involved not merely the temporal but the spiritual and eternal interests of his people, not merely in the land of Palestine, but in every nation, kindred, tongue and people under heaven.

He came to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives."

"He came the broken heart to bind,
The bleeding soul to cure,
And with the treasures of his grace
To enrich the humble poor."

Perhaps what I have said will suffice with regard to the work or works designed

in the text, that I may proceed to consider the declaration that the works that Christ did *shall he do also*. If then we understand that Christ gave to drink *living water*, it will follow that whosoever drinketh of that living water, it shall be in him, &c. The words of Christ will thereafter have a *place in him*. Christ being the truth, and believing in him being a belief of the truth, those who believe in him will evince that the truth is in them. Then the doctrine that Christ preached, shall ye preach also, the words that he spake will they love to hear; the path that he trod will they love to tread; his image they will bear; his spirit they will manifest.

This work of redemption that he came to accomplish was to redeem his people from all iniquity, and purchase them to himself. This *believing in him* implies a deliverance from trust in self, or a legal dependence; it implies a knowledge of our just condemnation and lost condition as sinners, and that having been cut off from everything else, we have been brought to trust and depend alone upon what Christ has done. Consequently this *believing in him* evinces that he hath taught us and wrought with us. It is, then, but necessary to understand this work as a *quickening work*, imparting *divine life*, as an *internal work* reaching the motives and sources of action, as an *enlightening work* teaching the truth, and as a *conforming work* conforming to the divine image, to know and perceive that the works that Christ did would the believer do also. As the world did not receive or keep his sayings, they will not receive or keep theirs; as they persecuted him they will persecute them also.

Christ being their dependence and their all, they will be found teaching "to forsake Moses," and "teaching all men against the law," &c. Acts, xxi: 21 and 28. They will evince that this work has effected a conformity to the divine character and vital union with Christ; this life union with him will, of course, be a brotherhood with his people. The works that Christ did will then characterize all his people; as they have one faith, they will be conscious of enjoying one and the same hope; they have the same tempter and the same flesh to contend with, and consequently the same experience. The world being the same, they will sympathize in the same reproaches; the love and faithfulness of their Redeemer being the same, they can unite in their songs of triumph.

It will be characteristic of the believer that he will not only believe the truth but *walk* in the ordinances of Christ's house, not as the performance of a task but as a pleasure and privilege; he will associate with the saints from choice, and participate in their worship with delight. There will be no mistake or failure about it;

these works *shall he do*. You can never persuade or persecute him out of it; the truth is in him, and his cause he will follow. As it was given him to *believe in Christ*, so also was it given him to *suffer for his sake*. He will rejoice in the prosperity of Zion; he will mourn in her distresses; he will follow wherever the cause of Christ leads the way, even to prison or to judgment; he will "follow the Lamb whithersoever he goeth."

The reader will understand me as speaking of the spirit and disposition that characterize believers, of the love to Christ that prompts them. I do not mean to say but what the flesh is weak, and that we are fallible, shortcoming creatures. It would be a wide field to run the parallel through all that Christ did. I have, perhaps, noticed enough to show my understanding and application of the text.

They are works prompted by love to Christ; they are works that evince faith in his words; they are works of strict obedience, always requiring divine warrant; they are works requiring deep humility and self-abasement. But they are not works that are popular in the world; they will not render the doers of them popular even as religionists. Confined to a *strait and narrow pathway*, they will be regarded by the religious world as restrained by a discipline which is *too strait* and by a *narrowness of spirit*. What has been done to the Master of the house will be likely to follow, to some extent, upon his household.

"And greater works than these shall he do, because I go unto my Father." In the sense of miracles, although the apostles wrought some miracles, yet they certainly did no greater works of this kind than did Christ; and when performing a miracle, they uniformly pointed to Christ as the name and the power by which it was accomplished; it was never claimed that they possessed this power by virtue of believing.

We need not by *greater works* understand different works or works of a different nature, but rather a more full and complete development of these same works. The church was not yet organized; the apostles were not yet endued with power from on high; as yet they knew not what manner of spirit they were of; as yet they shrunk from persecutions which they afterwards met boldly. When Christ went away, *whom the heavens must receive*, the Comforter came. He should guide them into all truth; he should show them things to come. When Christ entered beyond the veil, and shed forth what was witnessed on the day of Pentecost, there was evidently a greater display of divine power and grace than had been before witnessed. The fruits of the Spirit's work have been more fully and perfectly developed since. The saints have

been enabled, consequently, to endure greater privations and have been sustained through sorer trials. In the work of the ministry of the gospel, as a word of life and salvation to lost sinners, it was not confined to Christ's ministry alone. The same word that he preached, did believers in him preach also, and his word in them was blessed with the same effect; and because he went to his Father, as he finished the work that he gave him to do, a more full display and a more perfect development of the redemption that he had wrought, was to be made; mightier works were to show themselves in those desponding disciples who trusted that this had been he that should have redeemed Israel, and mightier effects from their ministry than they had ever contemplated or even thought of. The little mustard seed has grown not only to a great tree, but it has ripened its fruit. The spirit has been received of Christ, and shown in the history of the church and the experience of the saints.

Greater works may be yet developed in the future; because Christ hath gone to the Father would be a sufficient reason. The world has itself borne witness that it is unworthy of these saints; every step of their pilgrimage here evinces that they are but strangers and pilgrims on the earth. Where he is gone they are destined to go, and because he lives they shall also live.

Hoping what I have written may be instructive and comforting to the inquirer, as well as others who do the works and desire to walk in the steps that Jesus did, I leave the subject.

Yours in the truth,

E. RITTENHOUSE.

RIVERHEAD, L. I., April, 1864.

DEAR BROTHER IN CHRIST JESUS: May grace and peace be multiplied unto you through the knowledge of God and Jesus Christ our Lord, and may you be led by the Spirit of Truth into all truth.

From unavoidable circumstances I have neglected to forward my subscription for the "Signs of the Times" for the present year until now, but have herewith enclosed \$2; and I cannot but express the joy and satisfaction I feel, that by the liberal aid and cordial support of friends and brethren this valuable publication still comes laden with spiritual treasures for the Lord's children. For if we consider the many books, in this day of empty profession, sent forth as religious publications, which indeed propagate error, and deceive and mislead the ignorant, we shall be more likely to come to a proper estimate of the vast importance of upholding at least one means of counteracting the baneful influence of those things which are contrary to the "truth" as set forth in the scriptures. I am pleased to say that the "Signs of the Times" still continues to uphold its interest in my breast, for I find therein is contained suitable food for the mind; the truth, as it is in Jesus, is there maintained and earnestly contended for, and a full, free and finished salvation proclaimed, through and by the atoning sacrifice of the Lord Jesus Christ on Calvary. The important and fundamental doctrines of the gospel of Christ are fully sustained, and truth, in all its branches in order, from time to time brought before the mind. Therefore I cannot but consider it of the highest importance that such a publication

ought to be supported by all the lovers of pure truth; and I should greatly rejoice to see its circulation increase a hundred-fold. It would, indeed, have afforded me much pleasure to say that I had procured fresh subscribers, but my efforts to this end have hitherto proved fruitless.

In the pages of the last volume of the "Signs of the Times" I have found much that has been truly interesting, instructive and edifying to the mind, and especially would I note the discourse contained in a number some time since, which you had preached at the death of a brother in Jesus, upon a most important doctrine of the gospel—the resurrection of the body, which I think is a truth clearly set forth in the scriptures, and calculated to encourage the child of God, and animate him while in the wilderness, to press forward through all the trials and difficulties of the way, rejoicing in tribulation, knowing and believing that when this earthly house of our tabernacle is dissolved, we have a building of God—a house not made with hands—eternal in the heavens. I cannot but think that it would be well for the Lord's people if this branch of truth was more frequently set before the minds of the saints, that they may be more fully established therein.

I might also refer to many of the editorials, as well as letters from the brethren and sisters in the faith, and other important articles too numerous to specify; and I would only say that I have read them with much pleasure and, I trust, profit to my soul.

Since I came to this land I have many times been ready to conclude that my lot was singular, and that I was alone in the path in which I have been led, but the first number of the "Signs of the Times" for the present year, shows my mistake, for it appears that a fellow-countryman and, as I trust I may say, a brother in the faith, has for many years been traveling the same lonely path, and as I suppose this is the first time of his appearing in the "Signs of the Times," I would say I hope he will write again very soon. I refer to Brother Wallington, with whom I can sympathize, having passed through a like trial, though I had, when in my native land, been favored with many privileges in sitting under the sound of the gospel and enjoying the communion of the saints in the ordinances of God's house, but now often led to cry out, "O that it were with me as in months past," &c.—Nevertheless I have not found my present circumstances altogether like a barren wilderness, for I have found the Lord is all sufficient—a present help in time of need.

Although deprived of those privileges I once enjoyed, yet I have had my favored seasons, when the gracious Lord has lifted up the light of his countenance upon me, and manifested himself unto me as he does not to the world, putting joy into my heart, and making application of the promises of his word, saying unto me, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee," or as he said to Paul, "I will be with thee in the way thou shalt go, and no man shall set on thee to hurt thee." Yea, the Lord has given me to experience that he is not confined to means or instruments, but communicates his favors, and bestows the blessings of his grace, in his own best

time and manner, and thus makes up the loss of his usual method of imparting the blessings of his grace; and though I cannot tell, yet I sometimes indulge the hope that I may again be favored to sit under the preaching of the word of truth, and blessed with the privilege of social intercourse and fellowship with the saints of the Lord; for truly the past year has shown me that nothing is too hard for the Lord, in that he saw fit to open a way in his providence, that I was favored to hear the word of truth in the preaching of the gospel by Elder Goble, in the Congregational chapel in this place; the minister consenting to allow the use of his pulpit. I trust the Lord was in the midst with his presence to heal; there was a goodly number gathered together, and since our God hath said that his word shall not return unto him void, but shall accomplish that which he pleases, and prosper in the thing whereto he hath sent it, I hope that its effects may be seen in after days. Many since have expressed their pleasure in hearing him, and that they would like for him to come again.

But I must draw to a conclusion, again expressing my earnest desire that you may long be spared to carry on the publication of the "Signs of the Times" and that through the efforts of the lovers of truth, its circulation may be more widely spread, and that you, dear brother, may have a very large measure of grace and strength from on high, still to wield the sword of the Lord and Gideon; that thereby his children may be nourished, strengthened and encouraged, and emboldened to run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God; and while you are thus the Lord's instrument to administer instruction and consolation to his feeble flock, may you also be blessed with the richest consolations of the gospel you proclaim, and still have fellowship with the Father and with his Son, Jesus Christ; and may grace and peace be multiplied to all who love our Lord Jesus Christ in sincerity and truth, is the prayer of

Yours in gospel bonds,

J. E. PLAYER.

FALSE TEACHERS.

LURAY, IND. JAN. 1, 1864.

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world."

The scriptures, which every where abound with ample instruction for the guidance of the people of God, both in faith and practice, are very explicit in pointing out every species of delusion and witchcraft to which they are exposed; and the testimony of the inspired writers is fully adequate to every emergency that transpires in any and every age of the world, from the beginning to the end of time. God, looking down through the whole vista of ages, saw, with scrutinizing eye, the entire complicated machinery of Antichrist, and, consequently, caused to be committed to record, for the express benefit of his people, profound rules and maxims, by which they could detect, with the utmost precision and certainty, every innovation upon the eternal truths of heaven. Consequently, it is palpably evident

that the scriptures were given for the express benefit of the church of Jesus Christ. How absurd and ridiculous it would appear to an intelligent community, for a man who had never devoted an hour to the study of medicine, to commence the practice of it, and pretend that he was prepared, and qualified, to treat, successfully, all the different maladies to which the human family is exposed; or, for the farmer, who has never devoted an hour to the study of the legal profession, to have the essential qualifications for a lawyer, or to make him a competent judge of law; or who would expect a man who had never studied the nature of the heavenly bodies, or the laws which govern them, as well as their magnitude and relation to each other, to be qualified to make astronomical observations, or calculations. Yet any one of these absurdities would be just as consistent as the theory advocated by many professors of religion—that the unregenerate can understand, or comprehend, the things of the spirit of God.

In order to a proper understanding of any of the professions before enumerated, it is indispensably necessary that we be taught, or educated, in that particular profession. So, also, in order to qualify us to understand the things of the spirit, we must be taught by the spirit. But, while many theologians admit this, they widely differ concerning the medium through which this instruction is communicated. Some contending that it is accomplished through the instrumentality of the preached gospel, while others contend that the instruction is received from the reading of the scriptures, or some peculiar effort of the sinner. A very small proportion, however, of professors regard all this as radically wrong, and contrary to the testimony of God, and assert that the work is accomplished by the operation of God's spirit alone; and, consequently, that the sinner is passive in the matter. That God sends forth his spirit into the heart, crying, abba, father. "The dead hear the voice of the Son of God, and they that hear shall live." They are born of God—"born of the Spirit"—for "God is a Spirit." Consequently, this being "born again," or impartation of life, qualifies them to judge of spiritual things, and to enjoy the consolations of the gospel. Such as are thus enlightened, quickened, or regenerated, are prepared to "try the spirits whether they are of God."

The church of God has been subject to innovations and encroachments ever since its militant organization, by its enemies, who often come in sheep's clothing, but having for their object the destruction and overthrow of the church. Hence the obvious necessity of the admonition of the apostle. And this is not only an admonition to the ministry, but includes every member of the body—all who are born of God. How essential, therefore, that every individual member of the church discharge the duty imposed upon him or her. And how beautifully has the apostle illustrated the order of the church, and the wisdom and prudence of our Heavenly Father in the organization of his church, to detect and prevent every species of error. This is shown in the figure of a body with all its members, every member occupying its proper position in the body; and such is the amplitude of the organism, that if a fly light upon any part of the body, and

sting or bite it, the knowledge of the attack is instantly communicated to the head through the nervous system, and the impulse is given to the proper member to resist the attack, and destroy or put the intruder to flight.

So the church, when assailed by a bad spirit (from whatever source it may come), when guided by the promptings of the unerring spirit of God, the proper member for the emergency is prepared to successfully resist the influence of false teachers and prophets who have gone out into the world, and who, if it were possible, would deceive the very elect.

Many false prophets have arisen in the world, but their teachings have always been contrary to the teachings of holy men of God, who spake as they were moved by the Holy Ghost. They have always been influenced by the spirit of Anti-Christ, which is opposed to, or against Christ. "Hereby know ye the spirit of God: every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; and this is that spirit of Anti-Christ, whereof ye have heard that it should come, and even now already is it in the world.

In the days of the apostles the peculiar vocation of Anti-Christ was to deny that Jesus Christ had come in the flesh; and therefore this important doctrine was fully and elaborately established by Christ and his apostles, by their united and unequivocal testimony. This same spirit had derided Christ, and insisted that he was not the true Messiah, but that he was an impostor and a deceiver. But the angel appearing unto Joseph, said: "Fear not to take unto thyself Mary, thy wife; for that which is conceived in her is of the Holy Ghost." "He was of the seed of David according to the flesh." And "For as much as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil, and deliver them who, through fear of death, were all their lifetime subject to bondage."

Again, "He was put to death in the flesh," being "made of a woman, made under the law, to redeem them that were under the law."

This, therefore, was one of the essential attributes of Christ, and to deny it was, in effect, to deny and sap the very foundation of the Christian's hope. But this gross and absolute denial of the attributes of Christ, and his advent into the world, did not confine itself to the days of the apostles alone, but the same spirit as effectually denies his true character in our day. True they do not in so many words deny the advent of the Messiah; but when they attempt to delineate his character, it is as foreign to the character of the Savior of the bible, as the north pole is to the south. They pretend to talk about a Savior who has made a universal atonement for sin, but no such character is attributed to the Savior of the bible; it declares that he laid down his life for the sheep, and that he should save his people from their sin, redeeming them from all iniquity, and purifying unto himself a peculiar people zealous of good works. Again, they say, he only made the way possible, or put away original guilt; whereas the scriptures unequivocally declare that "the blood of

Jesus Christ cleanseth us from all sin." All such perversions, however, of the gospel of the Son of God are only promptings of Anti-Christ, and diametrically opposed to the plain testimony of God. How essential, therefore, that we try the spirits and if we find that they are not of God, to discard their teachings, and cling with unabated fervor and tenacity to the wholesome precepts of the bible.

But perhaps the question is asked, how shall I try the spirits. We would answer, by the law and the testimony. If any man speak not according to this rule, it is because there is no light in him. Modern divines claim to have made various improvements on the ancient and established truths of heaven; but their folly only serves to display their gross ignorance, to those who have been blessed with the inward teaching and prompting of the Holy Spirit, and the writing of the sacred truths of heaven upon the fleshy tablets of the heart.

Perhaps there never was a time since the creation of the world, when there were more false teachers in the world than at the present time, and when their baneful influence was more effectually realized.—Why, the delusions of the Salem witchcraft but little surpassed the delusions of the present time. So-called spiritualists of modern times claim that they can at any time call up the spirit of Washington or of Jackson, or of any one whom they wish to consult upon any important event transpiring in our country. And, strange as it may seem, such is the infatuation of the people, that this infidel sect has some accessions who claim to be enlightened, and who make some pretensions to respectability and piety. True, some of them are avowed infidels, and boldly and unblushingly affirm that the bible is nothing but a fabulous book, and fit only to be committed to the flames. Others are willing to acknowledge the validity of the New Testament, but utterly discard the Old; but the Lord's people are taught that there is one body, and one spirit, even as ye are called in one hope of your calling—"one Lord, one faith, and one baptism."

But the ever-vigilant and venerable apostle of Jesus, in his letter to Timothy, said that "evil men and seducers shall wax worse and worse, deceiving and being deceived; but continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect—thoroughly furnished to all good works."

We have been told by assumed prophets and false teachers, that the world was making rapid progress toward religious perfection and godly piety, and that the day would probably soon come when the world would be thoroughly evangelized and every species of vice and wickedness banished from the land; but really it would seem (judging from present indications) that, instead of advancement in piety and "pure and undefiled religion before God," the very imps of hell were never more

successful in conducting the motives and actions of men, than at the present time. What a loathsome, humiliating and heart-sickening spectacle, do the present times offer—brother against brother, and father against son, in deadly conflict, until the earth is drenched in gore, and the fluid of life is made to run in rivers of blood; and who will dare to say that all this is not the legitimate fruit of the teaching of the popular clergy of the day?

But as surely as the day of visitation comes (as come it will) when their calamities will be visited upon them, so surely shall all their false teaching come to naught and they will call for the rocks and mountains to fall upon them, and hide them from the presence of him that sits upon the throne. Then will he mock when their fear cometh.

"If it were possible they would deceive the very elect." But thanks to our king, in the midst of their career and innovations he holds his people in the hollow of his hand, and no evil shall touch them. The very hairs of their heads are numbered; not one of them shall fall a final victim to the adversary, or to those wicked deceivers. Surrounded with walls impregnable, and with the whole artillery of heaven for their defence they may bid defiance to whole legions of devils, and marching triumphantly and victoriously onward amid the conflicting elements around them, anchor at last in the haven of eternal rest, to chaunt in sweet and melodious strains, the high praises of their victorious King and gracious Benefactor, where the whole translucent radiance of heaven will burst upon their astonished vision, and they will gaze with ample satisfaction and infinite delight, on the glorious and rich inheritance of heaven, and drink deep draughts from the ocean of eternal bliss, and enjoy, with infinite satisfaction, the smile of their blessed Lord, while a united shout of sacred joy will burst from the happy throng.

Brother Beebe, the above is at your disposal.

Yours in love,

J. A. JOHNSON.

NEAR GEORGETOWN, Ky., Jan. 7, 1864.

ELDER GILBERT BEEBE:—My parents lived in Virginia at the time of my birth, in 1800, but in a few years moved into Woodford county, Ky., and there for a term of years I was reared, and I well remember how much I loved the pleasures of the world, though so young. My father was anxious to see me advance.—Some years after my father moved down on the Ohio river, and I remained there in Boone county with my parents until I was married, in 1816, and moved into Scott county. In 1825, I lost my daughter, the only one I ever had. She was four years and six months old. That was the first thing that caused me to think of heaven and a hereafter of happiness. I felt that my child could not come back to me; but I thought, like all other blind sinners, that I could prepare myself and go to her; and I commenced trying to pray to God, thinking that for my goodness in doing so, I should be rewarded: for I did not know that I was dead in trespasses and sin. I had eyes, but could not see. Well, I continued for months trying to pray; but after some six or eight months, when I would think of praying,

it seemed to have become very burdensome; and as I walked out into the orchard one day, I was thinking on the subject, it came forcibly to my mind that I would quit trying to pray, and if it should ever be my lot to have religion, prayer would not be such a burden; and that resolve really seemed to afford me relief. At times I would think of the hymn, which begins:

'Tis a point I long to know, &c.

My mother-in-law was a Baptist, and I loved to hear the Baptists talk about religion, but did not want them to know that I was paying any attention to their conversation. At times I thought, if I were religious, I would do better than any body I knew; but at other times I would think there was nothing in religion, but would feel worried because I did not possess it, if indeed there were any such thing. I well remember of feeling and of thinking that I did not thank either man or God for what I had, for I thought I did not have half as much as I deserved. I loved to hear singing, but it was only the tune and music that charmed me; the words, in which I now delight, had no attraction for me then. My God suffered me to go to the extent of sin; for I knew no more of godliness than a wooden image would. In the year 1832, I was left a widow, and oh! what a change my God brought about with me. There was nothing I could turn to on earth that gave me any comfort. I now felt that all power was with the Almighty God, but none in me, and that he could give me comfort, if I was one to receive it; and I felt that I was a beggar, begging the Lord for that comfort which the world cannot supply. And the Lord knows I am still a poor beggar. I think I begged the Almighty to teach and direct me in the right way. About that time the people called "Reformers," held meetings very often, and I went to hear them; and I besought the Lord, if they were right, to give me to know it. But the more frequently I went to hear them, the less I liked them. I continued pleading, and often thought, can it be possible that I am the greatest sinner on earth? Was there no salvation for me? Then my desire would be, Lord, help me. I felt that all my desire was to the Lord that he would give me comfort and deliverance. After thus pleading and begging for some three months, a sister-in-law of mine joined the Reformers, and I thought, was it possible she was prepared to be baptized, when she had appeared so unconcerned, while I had been pleading and so desirous to know the way of life and salvation, and I knew I was the same sinful creature; and oh! how I felt crushed to the earth. Again and again the question came to me, is it possible I am the greatest sinner living? The second week in June, 1832, on Wednesday, I had been reading the bible, but, as usual, without finding any comfort, it appeared to me that I could see myself as a little worm of the earth; and how easily could I put my foot on one and crush it, and it occurred to me, it is just as easy for the Lord to crush me, and I felt that I was so sinful, I feared that he would. I felt so disconsolate in the evening that I thought I would shut my doors, and go and meet my children on their way from school; and as I turned round, something came over me that caused me to fear that something

awful was going to take place with me. I looked around, but there was nothing, and as plainly as I ever heard any one speak, a voice said, Don't be afraid; nothing shall hurt you. Well, I took the walk, and wondered, and wondered what that meant. After we returned the children ate their supper and lay down, and when all was still I felt that my petition to Almighty God was to commence and last until about day the next morning, and I lay begging and pleading for comfort, and in the course of the night, when I had got about half through with what I had anticipated, I heard again a voice saying, Daughter, be of good cheer, thy sins are forgiven thee, and it came into my mind in an instant, Can such a wretch as I am be forgiven? And the comfort which I had been begging the Lord for, he had graciously bestowed. And the comfort was inexpressibly great. What now grieved me was that I was not thankful enough to the Lord for his goodness. I thought the Lord, knowing what was to befall me, had kept that comfort in reserve for me until the right time. Oh, how I desired to be thankful to the gracious Giver. My mind was directed to the thirtieth and thirty-first psalms, and a great portion of them were very consoling to me. From that time the bible seemed to read differently to me from what it ever had before, and at times was made more comfort and company to me than anything else. But, Lord, have mercy on me; where am I now? I am just like that people that I had thought were not good enough, and I have grown in sin and in the knowledge of my sinful self. Yet, O how good is my God! I am in my sixty-fourth year, and am just as happy as at any time of my life. My greatest trouble is my sinful and corrupt nature.

To the much beloved Editor of the "Signs of the Times."

POLLY WITHERS.

FAYETTE CO., O., April 3, 1864.

DEAR BROTHER BEEBE—The time has rolled around and passed in which I should have renewed my subscription. I now send one dollar for this year, hoping that you may be enabled to still wield "The Sword of the Lord and of Gideon," by the help of the Lord, in defence of the truth of the gospel of our blessed Lord and Savior Jesus Christ. The "Signs of the Times" comes to me, as to many of the Lord's afflicted people, laden with precious things of the kingdom of God, which kingdom the apostle assures us abounds with righteousness, and peace and joy in the Holy Ghost. The basis of this kingdom is as firm as the pillars of heaven, and its government as immutable as God's eternal throne. No change has ever crossed the mind of the eternal King; for he is of one mind, and none can turn him, and whatsoever his soul desireth, that he doeth. And he has "declared the end from the beginning, and from ancient time the things that are not, yet done, saying, My counsel shall stand, and I will do all my pleasure." He executes his sovereign pleasure over the evil and the good. He sends his rain upon the just and upon the unjust; and such is the protection he affords, that not a sparrow can fall to the ground without him. He measures the waters of the mighty deep in the hollow of his hand, meets out the heavens with

the span, weighs the mountains in scales, and the hills in a balance. Nations before him are as the drop of the bucket, and he taketh up the isles as a very little thing. Such is the infinity and glory ascribed to Zion's Almighty King. The Lion of the tribe of Judah who has prevailed and must forever triumph over all opposition in accomplishing his eternal counsel, all his purposes shall be faithfully executed; for he says, by the mouth of his prophet, I have purposed; who shall disannul it? I have stretched out my hand; who shall turn it back? Again, As I have thought, so it shall come to pass, and as I have purposed, so it shall stand. His people, according to the testimony of the apostle to the Ephesians, were chosen of God in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Having predestinated them to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. All his purposes must be accomplished in the perfect and complete salvation of his people, who are his crown, and a royal diadem in his hand—his peculiar treasure—his jewels—securely kept; for the eternal God is their refuge, and underneath them are his everlasting arms. The sweet singer of Israel declares, God is their Refuge and Strength, and a very pleasant Help in times of trouble. The children of God are often troubled with a sense of their own depravity. David was sometimes so troubled that he forgot to eat his bread, and said, in his appeal to God, Thou hast showed me great and sore trouble; but thou wilt quicken me and bring me up again from the depth of the earth, doubtless in the resurrection of his body. Then shall I be satisfied, when I awake with thy likeness. Job also had this encouragement in the midst of his afflictions, he said, "And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. All the ancient patriarchs and prophets were troubled. Isaiah said he was undone, for he was a man of unclean lips. Jeremiah complained that his teeth were broken with gravel stones, and he was drunken with wormwood. The apostle witnessed of those in his day that they were troubled on every side. But God is our help, and very present to help in all our troubles; always able and willing to sustain and comfort his afflicted saints. He has said, Before they call I will answer, and while they are yet speaking I will hear them. Again, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the holy one of Israel, thy Savior." He is faithful in fulfilling his promises, and will never forsake his saints. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me."

No, dear brethren and sisters, God will never forget you. The mountains shall depart, and the hills shall be removed;

but his loving-kindness he will not take away from thee, nor suffer his faithfulness to fail. Our mortal life is but a vapor, like to a tale that is told, and will pass like a dream or a vision of the night, and we shall be hurried home to mansions of eternal bliss and unclouded glory; where saints immortal reign, where Christ sustains his eternal throne, and where his people shall never say, I am sick, or I am troubled, for their days of mourning shall be over, and the soft hand of the dear Redeemer shall wipe away all tears from their eyes.

Do with this, brother Beebe, as you think best. Yours, in tribulation,

LEWIS KAGY.

WAVERLY, Bremer County, Iowa.

DEAR BROTHER BEEBE:—If one so sinful and so depraved as I feel myself to be, and ever have been since I have professed before the world and the church of the living God to have a hope in Christ, may be allowed the expression—convinced as I am that none have a right to use the terms *brother* or *sister* in Christ, or to claim relationship with the church of God, but those who have been born of God; and I am often left to doubt and fear that I am not one of that chosen number, but fear that I shall eventually bring reproach upon the cause. Yet, notwithstanding my doubts and fears, I feel sure of this fact: "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

I have read the "Signs of the Times" for three years past with a great deal of interest. Although I have had access to them for years past, yet I did not always relish the doctrine they advocate. The communications from the brethren and sisters are not only instructing, but they are filled with expressions of love and fellowship one for another; especially, the editorials on some particular points of doctrine have been blest to my understanding; or, in other words, my understanding has been opened to receive them as the truth as it is in Jesus. I have had a great desire for some time past to relate, through the "Signs of the Times," some of what I trust have been the dealings of the Lord with me prior to and since I professed to know and love God. I well remember when I was a small lad, of often weeping when alone on account of my sins, and I frequently passed resolutions that I would mend my ways and do better, but as often broke them. Still those feelings and resolutions followed me to manhood with the same results. I often set times when I would apply myself more earnestly to get religion, for I verily thought it was in my power to obtain it; not only so, but a moment of serious reflection convinced me that I was a sinner, and if I were called to give account of my stewardship, my sentence would be: "Depart thou cursed," &c. Thus it was with me for half the number of years allotted to man, sometimes careless and unconcerned about my future state, and then again like the troubled sea that casts up mire and dirt. I had fearful forebodings of the future, under a sense of my sinfulness, for I felt that man was an accountable being, which cut off all hope. I believed, from observation, that the Methodists were the most zealous, devoted people, and were doing the most good of

any denomination that I knew of; and their sentiments were more congenial with my feelings. Myself and wife attended their meetings; we were taken in on probation, and finally united with them, and in a short space of time I was chosen Class Leader, and for a few months, was a zealous advocate of their doctrine, and as bitter an enemy to the doctrine of our Lord and Savior Jesus Christ, as was Saul or Tarsus, if I had possessed the same power and ability. Against the Old School Baptists I felt the most inveterate religiously, although my mother, who was then dead, and brother, and sister, and mother-in-law belonged with that despised people, and were members of the Brookfield church, in Orange County N. Y. But I soon became dissatisfied with my position, from circumstances that transpired in the Class, and in dealings with some of the members, and from observing their daily walk I lost all confidence in them as christians, as also in myself; for I became careless and indifferent, and tried to embrace the Universal doctrine. To this end I studied different books; the result was we left the meetings entirely. Time passed on until the summer and fall of 1857. I was aroused from my death-like slumber by a voice (not audible) which seemed to speak to my inmost soul too plainly to be misunderstood, that I was a sinner, lost to all intents and purposes. I had denied the Savior before the world—denied the faith, and consequently there was no salvation for me. My feelings none can tell but those who have felt the same. While in this condition, and feeling that my case was hopeless, I could not refrain, when in some secluded place from pleading for mercy, although the very act seemed to rivet the chain with which I was bound still tighter. My wife, previously to this time, had obtained a hope. My anxiety to search the scriptures was great, but I did not want any one to know my troubles, or see me reading the bible. My wife afterwards told me she had sought opportunities, especially before she retired to rest in the evening, to place it in my way so that it would be no trouble for me to find it. And it seemed while perusing it that there was not a chapter or text but what sealed my condemnation. I could look back upon my past life and trace the goodness of God in all his dealings with myself and family; although in every instance I had requited evil for good. My troubles were still augmented when I discovered that my eldest two children were laboring under the same distress of mind, and I had for a series of years set them pernicious examples. My trouble seemed greater than I could bear. I felt that I was justly suffering the wrath and vengeance of the Almighty. I could not point them to the Lamb of God as the Savior of sinners. Despair and gloomy forebodings came over me. I had tried every conceivable way to find help, but none came, and my stock of good works were used up. One evening as I lay upon my bed, pondering over my lost condition, almost every sin I had committed from my youth seemed vivid in my recollection, and so aggravating in their nature, and in such magnitude, and myself so helpless and perfectly wretched, that I could not think one good thought, or perform one good act. I felt that I merited

nothing but the displeasure of that holy Being who had strewed my pathway with blessings, and on whose bounty I had subsisted all my days, but had never realized it. I felt my heart drawn out in love to that God whom I had so much dishonored. I felt that if I were forever banished from his presence, I could but acknowledge that it was just. While in this train of thought, these words came to my mind with such power that I forgot for the moment the past: "Peace I leave with you; my peace I give unto you." And surely my mind was like the troubled sea, when Jesus spake and said, "Peace! Be still!" My burden was gone; instead of sorrow, there was gladness; instead of mourning, joy. I could but rejoice in the goodness of God, and the prospect of being permitted to prostrate myself before him as a humble worshiper, and with the psalmist say: "He has taken me up out of the horrible pit and miry clay, where every exertion I made, or prayer I had offered, only sank me deeper and deeper." But I felt that Jesus had taken me up, and had set my feet upon the Rock of Ages, and put a new song into my mouth—even praises to his adorable name. I had not been at meeting in a long time, having lost all confidence in that class of people that I once thought were so pious, but still thought, I loved sincerely all those whom I believed were Christians. I was somewhat acquainted at the time with Elder Brome, and myself, wife and family went to hear him preach, and I verily believe my heart was opened, like that of Lydia, to receive the truth in the love of it. His discourse so corresponded with my feelings and experience that I could but sanction it. Suffice it to say, myself, wife and two children soon after attended church meeting, related the dealings of the Lord with us, and were received, and on the next day were baptized in the name of the Father, and of the Son, and of the Holy Ghost, in presence of a large concourse of people. This was in May, 1857. We then lived in Sullivan County N. Y. This was soon after the split in Warwick, and some other associations, and the contest was still kept up. I believed with all my heart that the doctrine held by the Old Baptists was the doctrine taught by Christ and his apostles, and that they were God's people. But the questions and queries in dispute I did not understand. I saw one of Eld. Clark's papers called "Zion's Advocate," and subscribed for it. It was in the most of its editorials and communications inveterate against the "Signs of the Times," denouncing them as being everything that is bad, and you, as well as many of the ablest defenders of the truth, as the worst enemies of the cause of Christ.

In the spring of 1858, we moved to Fondulac county Wisconsin, where we were surrounded with mocking Ishmaelites on every side, where the system of works was advocated with great zeal, but where we found not one advocate of the truth. I became restless and dissatisfied, and could but weep when I remembered Zion, and the privileges I had enjoyed in meeting with those I loved. The "Advocate" was a poor substitute for preaching. The editorials and communications were not what I desired. We being strangers in a strange land, and surrounded with ene-

mies to the truth, the bible was my only study, and my prayer was that if I were one of God's chosen ones, he would by his Spirit direct me into all truth needful for me in defending his cause, and all that was for my good and his glory, and that he would save me from all prejudice and self-righteousness, and teach me to lean entirely on his omnipotent arm for strength and wisdom. I was unsettled on some points of doctrine, and had a great desire to see the "Signs of the Times," but for fear of hurting the feelings of some brethren in the east who were so much opposed to them, I sent for them in the name of my brother-in-law for one year. They came to us richly laden with the precious truth which is so comforting and consoling to God's little ones, and especially so to those who were situated as we were. One particular point was the union of Christ and his church. I read one of your editorials on the subject, headed, I believe, "Eternal Vital Union." And in comparing it with the standard of truth, the holy scriptures, it appeared to be blest to my understanding, and every obstacle was removed from my mind.

I shall have to close for want of room. We now receive the "Signs of the Times" regularly, and if the Lord favors me with the means, I will try to forward it in due time. I have written this while my mind has been much troubled on account of my — who lays very low with typhoid fever, and while watching at her bedside. Please therefore excuse all mistakes. At some future time, if the Lord will, I will try to give you the reason why I moved to this state, and of my ups and downs since I made a profession of religion; of the people I found here, and the condition of the churches. Yours, in hope of eternal life,
A. T. BEEBE.

MANCHESTER, OHIO, March 31, 1864.

DEAR BROTHER BEEBE:—As my husband is about sending on to renew our subscription for the "Signs of the Times," I feel constrained to write you a few lines in token of the high esteem in which we hold your excellent paper—coming as it does so richly laden with able communications from the dear brethren and sisters scattered abroad, with the rich editorials, which are instructing and comforting to all those who, like myself, feel themselves poor and needy, and feel their lack of wisdom; for I assure you, dear brother, that there has been many portions of the sacred scriptures unfolded to my mind while reading your editorials and some of the able communications in the "Signs of the Times," the meaning of which my blind understanding had before failed to comprehend. We have been reading the "Signs of the Times" for several years, and I think I should feel very much lost without them, especially in these trying times. They contain about all the preaching we have here where we live. There are many professors of religion here, and they have a great deal of preaching, but O, what preaching it is! I cannot receive it. There appears at present to be much strife and confusion amongst them, and some of their churches have been rent asunder. But how different from all others are the dear Old School Baptists. In my humble opinion, they are more firmly united than ever before. "But ye are a chosen generation, a royal priest-

hood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." It does seem to me that the Old Baptists are the people here spoken of, as I know of no others who ascribe all the glory and praise to God. The church with which I am connected has been faithfully served for several years by our esteemed Elder Bradley; but owing to the distance I do not get to attend regularly, it being nine miles and across the Ohio river. O, there are many good Old Baptists in Kentucky. I often think if I could have my home there amongst them, so that I could attend their good meetings, I would esteem it a happy privilege indeed. But the good Lord, in his all-wise providence, has ordered it otherwise, and I desire to be reconciled to his will in all things. I am such a poor unworthy sinful creature that I fear that it is wrong for me to claim any relationship with the children of God. I often feel to exclaim within myself:

'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?

I often feel that this hymn throughout is applicable to my case.

Brother Beebe, I hope you will pardon me for intruding on your time. I have written more than I intended. You have so many able correspondents, you will just cast this poor scribble aside.

ANN DAVIDSON.

NEW LONDON, PA., Jan. 29, 1864.

DEAR BROTHER BEEBE:—As I have been writing you on business, and as my sheet is not full, I will write a few words on the subject of religion. And first, in regard to the Zion of God. She has nothing to fear, though a host should encamp against her, for God will assuredly help her, and that right early; but it is nevertheless a fact that the church is in a cold and languid state at the present time, and how long she is to remain so, the Lord only knows. She has many trials and temptations to pass through while here on earth, for this is truly a land of weeping, and it is not the Christian's home. Her deliverance, however, is sure, and she shall come forth as the gold that is tried in the fire, and shine brighter and brighter until the perfect day. Then shall the wicked cease from troubling and the weary be at rest.

Brother Beebe, if I may dare to claim to be one of the heirs of promise, and have fresh evidences of eternal life given me in Christ before the world began, it would afford me strong consolation in this day of darkness, which is a day to try men's souls. But my hope is in God; he will overturn and overrule all that may arise to oppose him, either in his church or among the children of men, for he putteth down one, and exalteth another, as seemeth good in his sight.

I have been a member of the Baptist church more than thirty years, and have been stumbling along all that time between hope and fear; and, with the knowledge I have of the depravity of my nature and the wickedness of my heart, I have but very little to build my hopes upon. But I do rejoice that I am permitted to look back to the time of the wormwood and the gall; my soul has them still in remem-

brance, when I saw a gaping hell, and all my sins in array before me. So sensible was I of my condition as a sinner before God, I could not hope for salvation. But in the fulness of time the Lord gave me to see that there was salvation for sinners of whom I am chief. My dear brother, the change was so great that my cup was full to overflowing, and I was led to praise the Lord for all his goodness to me, a poor unworthy creature.

Brother Beebe, you can do as you think best with this, and all will be right. I remain your brother—if I may dare claim that relationship.

JOSIAH W. DANCE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1864.

Brother Joshua Dickerson, of Ohio, desires our views on Luke xii. 49 and 51, and in complying with his request, we will notice the three verses in the order in which they are recorded. They read thus:

"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division."

Although the heavenly messengers who announced the advent of our Savior, made the plains of Judah vocal with their lofty notes of "Glory to God in the highest; on earth peace, good will toward men," clearly setting forth that the Savior's mission was a mission of peace; that he came not to destroy men's lives, but to save them; and that the very spirit of the gospel is love to God and love men; and that none can enjoy the spirit of Christ in their hearts while they cherish ill will to their fellow men, still the advent of the Prince of Peace was designed to kindle a fire on the earth that should never be quenched until the enemies of the Lord shall all be consumed and the children of God thoroughly purified as the gold. In the first verse of our text Jesus says, in most positive and emphatic language, "I am come to send fire on the earth." Not literally by an incendiary torch by him or any of his followers, applied to the persons or property of any of the children of men; for when his indignant disciples, on one sore provocation felt disposed to command fire from heaven to consume a village of the Samaritans, because the wicked inhabitants did not receive him, Jesus rebuked them, and told them plainly that he came for no such murderous or destructive purpose. True, these Samaritans were wicked, and enemies of Christ and his cause, but the spirit which the disciples evinced, to resent by retaliation, was not the Spirit of Christ. It is possible that some of Christ's disciples have subsequently been deceived by the same spirit of revenge which Christ rebuked in James and John on that occasion. It would be well, at least, before indulging in so unlovely a spirit, to enquire of Jesus, as James and John did, whether it be his will that we invoke or command fire for the destruction of either friends or foes.

To harmonize with the uniform teachings and works of the Messiah, and the very spirit of the gospel, his words in our text are to be understood as being metaphorically used, and used to signify the

great commotion, strife, opposition and persecution his coming should produce in the earth, and the tribulation his people would have to encounter, and the cleansing and purifying effect upon his church, and the final inevitable destruction of his enemies, and the everlasting salvation of his people. All that was written of him in the law, the prophets, and in the psalms, must be accomplished. And these had all foretold the events to which Christ evidently alluded. A few passages from the many must suffice at this time.

The prophet Malachi, foretelling the day of our Lord, says, "For, behold the day cometh that shall burn as an oven, and all the proud; yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts; that it shall leave them neither root nor branch." "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet."—Mal. iv. 1-3; and in chap. iii. 1-3. "And the Lord whom ye seek, shall suddenly come to his temple," &c. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like refiner's fire, and like fullers' soap; and he shall sit as a refiner and purifier of silver," &c. Isaiah says, "For every battle of the warrior is with confused noise and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace."—Isa. ix. 5, 6. Again, "Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire; and the light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars in one day." Isa. x. 16, 17. "For behold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury and his rebuke with flames of fire; for by fire and by his sword will the Lord plead with all flesh, and the slain of the Lord shall be many."—Isa. lxvi. 15, 16.

In the foregoing passages, as well as in many others to which we might refer, we have abundant testimony that the advent or coming of Christ was designed and before ordained to send fire on the earth, so that his declaration in our text is fully sustained by the testimony of prophecy, all of which he came to fulfil. Fire is the most grand and magnificent of all the elements of nature, and shall survive and triumph over all the rest, melting them with fervent heat and consigning them all to final conflagration. The peculiar properties of fire are light and heat. Its nature is searching, melting and consuming. It is figuratively used in the scriptures to signify and illustrate several very important things.

First. It is applied to God himself. "For our God is a consuming fire."—Heb. xii. 29. To Jerusalem he will be "A wall of fire round about, and the glory in the midst of her."—Zech. ii. 5. In the application of the metaphor to God himself in the first of these scriptures, he is called a consuming fire, signifying the purity and holiness of his nature, that

nothing unholy or impure can endure his presence. As set forth in his fiery law, the Mount Sinai where God proclaimed its precepts, we are told, "burned with fire."—Heb. xii. 18. And that he will be revealed from heaven in flaming fire, when, in the person of his Son, he shall come in the last day to judge the world in righteousness, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.—2d Thes. i. 7, 8. But in the text, Zech. ii. 5, he is a wall of fire for the protection and glory of Jerusalem. Thus when Moses saw the bush enveloped in flame, he was astonished that the bush was not consumed. That bush was a type of the church, and the God of Abraham and of Isaac, and Jacob was in the midst of the burning bush—not to consume, but to protect it. So also with the cloud by day, which was a pillar of fire by night unto the Hebrews in the wilderness. God was in the cloud and in the pillar of fire, for the destruction of their enemies, and for the protection of his covenant people. He sits as a refiner's fire, not to consume, but to purge the sons of Levi. He will consume their dross and purge out their impurities, and he will utterly destroy his enemies with unquenchable fire. But his saints, like their representatives in the furnace of the idolatrous king of Babylon, shall come forth unscathed by the fire and uncontaminated by the furnace, for the form of the fourth is in their midst, and God has promised that the flames shall not kindle upon them.—Isa. xlii. 2.

Second. This metaphor is used to signify the word or words of God. "Is not my word like a fire, saith the Lord."—Jer. xxiii. 29. The searching, powerful and irresistible omnipotence of every word that proceedeth from the mouth of God is frequently set forth by the similitude of fire—an element that no flesh can stand before. In their effect upon the wicked, his words are represented as the "Rod of his mouth." "Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire, and his breath as an overflowing stream," &c.—Isa. xxx. 27, 28. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. xi. 4. Compare this last text with 2d Thess. ii: "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." "For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—Isa. xxx. 33. "But upon Mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions; and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."—Oba. 17, 18. "The Lord reigheth; let the earth rejoice; let the multitude of

isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."—Ps. xcvi. 1-5. The word, in its power and vitality, is well compared to fire in its effects on different objects. It melts the wax, but it hardens the clay; it burns up the hay, wood and stubble, but it refines the silver and purifies the gold. The written testimony or word of God, contained in the holy scriptures, when brought in contact with the doctrines of men and devils, will discriminate between truth and error, as fire will separate between gold and dross. The apostle says, "If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is."—1st. Cor. iii. 12, 13.

We will suppose a church started upon the foundation which Paul as a wise master builder has laid, which he says is Christ Jesus, and then, like the churches of Galatia, having began well, are afterward subverted and drawn into error; or like the Corinthians, to whom he was writing, became disorderly in doctrine or practice, how is the wrong to be detected but by the searching power of the fire of God's word? If we try by any other test we cannot detect the wrong, for human wisdom is vain; it can demonstrate nothing of a spiritual nature. But let every man's work be tried by the scriptures of truth, and while it will burn up all the wood, hay and stubble, it will prove that the incombustible materials cannot be burned. To this fiery ordeal every doctrine and theory must and shall be brought. God will judge the world at the last day according to Paul's gospel; that is according to God's word. The humble child of God desires this trial. "Search me, O God, and try me," is his language; while he that doeth evil hateth the light, because his deeds are evil. Amaziah, the wicked priest of Bethel, could not stand before the burning truth God's words, which the prophet Amos brought, and he accused the prophet of disloyalty to the king, treason to the nation, and conspiracy against the government of Israel, and tried to intimidate and drive him to some other place to eat bread and prophesy. See Amos, vii. 10, 13. It was so also with Micah. Ahab could not endure the word of the Lord by him, and he was incarcerated and sentenced to eat the bread and drink the water of affliction. Thousands of instances are recorded to the same effect. But although king-craft and priest-craft, and all who fatten on their patronage, may wreak their vengeance on the messengers of the Lord, the fire of his word they cannot quench. They may seem, for a time, to triumph in their suppression of the truth, but they stand on slippery places, and fiery billows roll beneath their sliding feet.

"Those heaps of wrath, by slow degrees,
Are forced into a flame,
But kindled, O! how fierce they blaze,
And rend old nature's frame."

There are multitudes of what are called christian churches scattered all over our land, in which the most pernicious doctrines are promulgated. Would not a plain, clear and unreserved presentation of the word of God among them be like fire among the corn of the Philistines? But,—

Third. The ministers of our Lord Jesus Christ are metaphorically represented as fire. Not because they of themselves possess any power superior to that of other men; nor can they receive that power from any other source than from the Lord. But the Lord "Maketh his angels spirits and his ministers a flaming fire."—Ps. civ. 4; Heb. i. 7. This is what *He*, God himself, maketh them, by calling them by his grace, quickening them by his spirit, and then putting his words in their mouth. The word of the Lord was like fire shut up in the bones of the prophet Jeremiah. When this prophet had encountered Pashur, the priest, and had been tortured in the stocks for telling the truth, and the word of the Lord had become a reproach, even to the people of Judah and Jerusalem, he became discouraged, as perhaps some of the Lord's servants do at the present day, and resolved, saying, "I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary of forbearing, and I could not stay."—Jer. xx. 9. The apostles were baptized with the Holy Ghost and with fire, on the day of pentecost; and cloven tongues of fire were given them, so that they could not forbear to publish the gospel in the face of the most bitter opposition and persecution.

But here we must discriminate between the fire itself, which is the word and spirit of the Lord, and those who were under its power and influence. A candle can give no light until it is lighted by the application of fire, and then it burns and gives light to all that are in the house. It was thus when a live coal from off the altar of the Lord had touched the mouth of Isaiah, he was qualified to receive his commission, to bear the messages of the Lord to Israel, and like a lighted candle, he began to shine. John the Baptist also was a burning and a shining light, bearing witness of Jesus.—John v. 35; for he came from God and burned with celestial fire. This fire is kindled in the hearts of those who are called to the ministry of our Lord, as in the heart of the two who said, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"—Luke xxiv. 32. This is the fire that burns upon the sacred altar of our God, which warms the hearts of all who have ever felt its melting power and experienced its burning love; and it is in all respects unlike that flame which sets on fire the course of nature; for James informs us that that is set on fire of hell.

This is the fire, if we mistake not, which Jesus came to send on the earth. It is the fire of heaven; it burns in the enraptured spirits around the eternal throne. It consumes nothing that is pure and holy; it shines with uncreated radiance, and is the true light of life and immortality. O, for its sacred flame to warm our cold hearts, quicken and animate our languid

affections, consume our dross and tin, and melt us in love to God, love to his cause, his doctrine, his ordinances, and all his precepts. This holy fire from heaven, sent forth by our Redeemer, on the earth, must so illuminate the church, as to make her like a city that is set upon a hill, whose light cannot be hid. It will also qualify not only the ministers of the word, but all the saints individually and collectively to so let their light shine as to glorify their Father in heaven, from whom they have received it. This fire, sent forth into the world, must come in contact with the darkness of this world, and so provoke the wrath of the prince of darkness, the spirit that works in the children of disobedience. And it will assuredly provoke the rage and malice of wicked men who love darkness more than light, because it reveals hidden things of dishonesty, exposes hypocrisy and delusion, and because it exalts God and abases the sinner in the dust. This fire proceeds out of the mouth of God, and as God is true, it shall ultimately consume anti-Christ, which is not to be done by armies in the tented field, recklessly shedding the blood of their fellows, but it shall be done by the spirit of his mouth, and by the brightness of his coming. His words are fire, and they proceed out of his mouth, as the breath of the Lord, which shall not return unto him void of the work whereunto he has sent it.

This fire is kindled in Zion. The house of Jacob shall be a fire, and the house of Joseph a flame. "Judgment must begin at the house of God; and if it begin at us, what shall the end be of them that obey not the gospel of God?"—1 Pet. iv. 17. "When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning; And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory there shall be a defence."—Isa. iv. 4, 5. The fire of the Lord shall fill his enemies with consternation and dismay, and they shall realize the force of the words of the prophet, "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites."—And they are heard to cry out in terror, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isa. xxxiii. 14. As our Redeemer has come to fulfill these predictions, and to execute these judgments, "Who may abide the day of his coming? and who shall stand when he appeareth?"—Mal. iii. 2. How awfully sublime and terrible the display, described by inspired men of God, "Clouds and darkness are round about him. A fire goeth before him and burneth up his enemies round about. His lightnings enlighten the world. The earth is afraid. The hills melt like wax at his presence."—Psa. xcvi. 2-5. "Zion heard and was glad, and the daughters of Judah rejoiced because of thy judgments, O Lord."—Verse 8.

This fire Christ came to send on the earth; this collision of truth with falsehood, of righteousness against unrighteousness, of holiness against sin, and of love against hatred, Christ came to inaugurate

and lead in triumph through the earth. With his sword upon his thigh, the sword of the spirit, which is the word of God, he rides prosperously, conquering to conquer, until all enemies shall be subdued and put under his feet.

"And what will I, if it be already kindled?" This interrogative was not uttered to solicit, but to impart instruction. The conflict between light and darkness was already apparent in the earth. The powers of darkness were already arrayed against the light and glory of the Redeemer's kingdom. In the former part of the chapter (Luke xii.) the evidence of hostilities are seen. Hidden things must be exposed to light. Secrets whispered in closets should be proclaimed on housetops, and this exposure of the hidden things of dishonesty should so much exasperate the convicted parties, as to make them seek revenge by taking the life of the disciples of our Lord, as well as that of the Master himself. This in many cases they should be suffered to do, that the cup of their wickedness might be filled up. But for the encouragement of his trembling followers he bids them, Be not afraid of them that kill the body, for that is the utmost extent of their restricted power; but fear him whose superior and supreme power controls your destiny for time and eternity. God, whose careful providence protects the little sparrows, has numbered the very hairs of your heads, and in this, now begun, and still progressive conflict, will shield his saints, who at the exposure of life and liberty, own his name before men, and suffer no evil to reach them that he will not overrule to their good and his glory. As this already kindled fire should increase to bursting flames, then they shall bring you into the synagogues, and unto magistrates and powers, but even then, when this battle shall be with burning and fuel of fire, think not what ye shall say. The battle is the Lord's. It is not to be conducted on the part of Michael, your prince, or any of those who are with him, of the "called, and chosen, and faithful," with carnal weapons. No revengeful spirit or disposition to retaliate or render evil for evil will be tolerated in any of the soldiers of the cross. Nor should they consult their own reason for words, but confide wholly in God, "For the Holy Ghost shall teach you in the same hour what ye ought to say." The circumstance recorded in this chapter, of an application made to Christ, to adjudicate the settlement of a disputed inheritance, afforded opportunity for him to disclaim all connection between civil and ecclesiastical matters, and at the same time striking at the root of the difficulty in which the disputants were contending, he gave wholesome instructions and warning against covetousness, illustrating his admonition by the parable of the rich man, whose whole concern was to provide much goods for many years on the very night in which his soul was required of him. This opportunity was improved by solemn admonitions to his disciples against an undue concern for the things of this world, seeing that their heavenly Father knew what was needful for them, and he would amply provide. They were admonished to have their loins girded about, and their lights burning, like men who were waiting for their Lord, and to be ready at all times, inasmuch as

they knew not at what hour their Lord would come. It was in connection with these important instructions that he said to them: "I am come to send fire on the earth; and what will I, if it be already kindled." That the fire was already kindled, and what he would, or what he himself was personally to share in the conflict, is very forcibly set forth in the next verse of our text, the consideration of which, for want of space, we defer till our next number.

(TO BE CONTINUED.)

OUR FINANCIAL AFFAIRS.—In answering the inquiries of many friends of our publication, we make the following statement: We are now issuing about 5,200 copies of the "Signs of the Times," at an expense of from 50 to 75 per cent. above what the same quantity has formerly cost. The paper on which we are printing this volume costs us now more than double what we formerly had to pay. Our ink costs 20 per cent. above former prices. Coal, for running our Steam Engine, has raised from \$4 50 to \$7 50 per ton. The mechanical labor is about 50 per cent. higher than formerly. The liberal contributions of our friends, together with their exertions to increase our circulation, enabled us, with close economy on our part, to finish the last volume without loss, and to reduce our indebtedness on the volume for the year before last. Now, owing to the depreciation of the currency, and corresponding increase of expenses, this year's expenses will amount to about 25 per cent. above the expenses of publishing the last volume. We have not changed our terms of subscription, altho' it now requires \$1.74 to be equal to one dollar three years ago. But we have preferred to depend on the contributions of those who are able and willing to make them, to raising the subscription price, lest we should thereby place the terms beyond the ability of very many of our poor brethren and friends, who are not able to pay more than at the present rates. But the prospects now are that we shall have to choose between publishing at a loss to ourself, or raise the price to a paying figure.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Ann Davidson, Manchester, Ohio.....	\$1 00
Samuel P. Hill, Marathon, N. Y.....	1 00
J. E. Player, River Head, N. Y.....	1 00
Stephen Sprague, South Butler, N. Y.....	1 00
John Clark, Camden, Ill.....	1 00
Total.....	\$5 00

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INDIANA—Wm. Hooper 1, J. Yager 2, Rachel Langford 1, John Clark 3, N. H. Wilson, credited to end of this year, Thos. Mansby 1, Owen Hatfield 2, Eld. D. Bartley 6.....	16 00
ILLINOIS—S. C. Proctor 7, Eld. P. Ausmus 1, H. M. Kimball 2.60, Benj. Brown	

and others 3.....	13 60
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IOWA—B. Lucas 2, J. hn Parkhurst 1.....	3 00
KANSAS—Wm. F. Jones.....	1 00
CANADA WEST—Thos. Leatherdal.....	2 00

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions, \$72 30

Marriages.

Feb. 24—At the residence of the bride's father, in Willow Grove, Kent County, Delaware, by Eld. E. Rittenhouse, Mr. RICHARD C. FRASHER to Miss CHARLOTTE CARTER, both of Kent County, Del.
April 3—At the house of the bride's mother, in Camp Point, by Elder Peter Ausmus, Mr. DAVID COLLINS, and Miss NANCY C. NICHOLSON, all of Adams Co. Illinois.

Obituary Notices.

DIED—Feb. 26, at Howells, N. Y., FREDDIE V., son of James A. and Joanna C. WILKINSON, aged 2 months.

ELDER BEEBE:—Please announce the following: DIED—March 5th, MARY MINER, wife of Thomas Miner, of the pneumonia, aged 58 years and 3 months. The deceased has been a member of the Old School Baptists for over thirty years, and died strongly in the faith that her peace was made, by her Lord and Savior. T. MINER.
EDINBURG, INDIANA, April 1, 1864.

DIED—Brother JAIRUS HARDING fell asleep in Jesus on Wednesday morning April 13, 1864, after an illness of five days. When first taken he had a presentiment that it was his last sickness, and told his family that he was soon to leave them, and arranged his business on the first day of his sickness; having done so, he then said he felt perfectly ready to depart. On the same day, (Saturday the 9th,) he had a dream or vision, in which he had a view of the heavenly host, and seemed perfectly enraptured with the glorious prospect of the immortal glory into which he was soon to enter, and talked much on the subject; but after the first day his fever was so high as to make him flighty, and his mind wandering. Sister Harding and five daughters survive him. They deeply feel the crushing stroke which has fallen on them. May the Lord graciously sustain and comfort them in their bereavement. A large concourse of friends, relatives and brethren attended his funeral on Friday the 15th, at the Meeting House at New Vernon, and a discourse was preached from Rom. viii. 21, by Elder G. Beebe. The New Vernon Church, with many other churches and brethren, will feel the loss of a valuable brother, who will no more lead in the songs of the sanctuary, but we trust, in loftier notes he is now employed with the spirits of the just before the throne above.

DEAR BROTHER BEEBE: This morning I undertake the sad responsibility of informing you of the death of my dear husband, Deacon CHARLES MILLS. He had been steadily declining; he died on the 6th ultimo, after about twenty-six hours of severe pain. He had passed through two attacks of apoplexy; he was eighty-seven years old last November; he was a truly pious, devoted christian and a member of the Old School Predestinarian order; he professed religion when in his sixteenth year, if I am not mistaken. He was born and raised in Virginia, near Louisa Courthouse; after his marriage at the age of thirty years, he emigrated to Kentucky in 1804, and joined the Predestinarian church in Fayette county; my impression is that it was the church at Bryan. He remained there until 1814 or the year previous, when he joined the West Fork of Red River church, where he continued his membership until his death; he was deacon in that church until our removal to Livingston county, Kentucky. We left our membership there until we could find a church of the same faith and order, which we have not been able to do within a distance that we could conveniently attend. We have raised a family of five sons and six daughters. No wife has been blessed with a more kind and affectionate husband, or children with a more devoted father, or servants with a more tender master; but it has been the pleasure of the Lord to call him hence, and I doubt not that our loss is his unspeakable gain. We had been married more than fifty years, and it is hard to part; it is the severest trial of my life. He had severe afflictions, but our blessed Lord sustained him; he was not able to talk to us in his last illness; but his every day conversation and deportment assures us that his home is in heaven with saints and angels around our heavenly Father's throne. May the Lord reconcile us to our sad bereavement. Thus fades our sweetest comforts here, Our dearest friends they disappear; When the loud call from God is given, They sleep in death, and wake in heaven.

Brother Beebe, we ask your prayers for me and my poor afflicted family. Pray our heavenly Father to continue his mercies to us, unworthy as we are of his goodness.

May the Lord sustain you and yours is the prayer of your devoted friend and sister in Christ.

T. B. MILLS.

SALEM, KY., March 20, 1864.

Elder J. H. Gammon, not knowing that Sister Mills had sent the foregoing, has also sent an affectionate notice of the death, and testimonial of the life of our dear departed brother, which we also insert in respect to a dear brother who has long served us gratuitously as a faithful and efficient agent for this paper. (Ed "SIGNS.")

DEACON CHARLES MILLS HAS ENTERED THE PORTALS OF IMMORTAL DAY!

DEAR BROTHER BEEBE:—I have just received a letter from a dear young friend, informing me of the departure from this troublesome world, of our beloved brother, Deacon CHARLES MILLS, who meekly fell asleep in the dear and precious Redeemer some time in the present month, after but a few hours' illness.

I have been intimately acquainted with Brother Mills about twenty-five years, and can bear testimony to his high standing as a faithful and precious member of the church of Christ. Having, in former years, been frequently at his house, and a partaker of his hospitality, will account for my writing this obituary without the knowledge of our dear bereaved sister Mills. Our precious brother was born in Virginia, in what part of that state, or at what date, I do not know; but he was nearly ninety years of age. I presume he was the oldest Baptist in the state, having been a follower of our Lord Jesus Christ upwards of seventy years. I became acquainted with him in Todd county, Kentucky; at that time he was a member of the church at West Fork, which church I used to attend in connection with our lamented brother, John Babbitt. Some years ago Brother Mills started for Texas, where he has several children; but owing to the infirmities of age he gave out and settled in Livingston county, Kentucky. I had the pleasure of paying him and Sister Mills a visit, a few years ago, and in company with Brother E. P. Wood, of Christian county, I expected to go into his neighborhood, to fill some appointments, but owing to illness and the distracted state of our country, it was not possible for me to get there.

In his removal from Todd county he became isolated from the churches of the Old School Baptist order, there being none within many miles, and with his weight of years he was deprived of meeting with his brethren; but still he was a dear and precious member of the church of our Lord Jesus Christ.

I know of none who have adorned their profession and the doctrine of God our Savior, to a greater extent than he did. You, Brother Beebe, have been acquainted with him by correspondence for many years. I think he was among your earliest subscribers and agents in this state. Most deeply do I sympathize with our dear aged sister Mills; for he was a devoted husband, a kind and generous father, a good master and neighbor. My friend writes that he died in the triumph of faith. In conclusion I will say to Sister Mills and the children, May the Lord in mercy reconcile you to this dispensation of his divine providence, is my prayer for Jesus' sake. "Mark the perfect man and the upright; for the end of that man is peace."

In deep affliction your unworthy brother,
JOHN H. GAMMON.

ELDER BEEBE: It has become my painful duty to request you to publish the obituary of Brother AARON WHITE, who departed this life March 26th, 1864, aged seventy-four years on the last day of last July. His native place was Oneida county, New York; from that county he moved to the town of Harmony, Rock county, Wisconsin, in 1844, where he remained until called hence to his last long home. He was a bold soldier of the cross of Christ; he was baptized in 1816; for many years he has been a reader of, and agent for the "Signs of the Times."

For some time he was sensible that his departure was near at hand, and he settled his business in anticipation of his approaching departure; the last time I saw him he told me that it was probably the last time he would ever see me in this world, and that his hope was firm in Christ, but not in himself. He died in the full hope of a glorious immortality, through rich, free and sovereign grace. He has left a widow and several children, with numerous friends, to mourn, but not as they who have no hope. We feel and are assured that our loss is his eternal gain.

By request of Sister White,

D. P. DOUGLASS.

HANOVER, Wis., April 3, 1864.

DIED at home, LUCINDA J. WRISTEN, twin sister of Hannah L., daughter of M. W. and Jane Wristen, aged two years two months and fourteen days, after an illness of nearly three weeks, of diphtheria. She ceased from her sufferings October 27, 1863.

So fades the lovely blooming flower,
Frail, smiling solace of an hour;
So soon our transient comforts fly,
And pleasure only blooms to die.

Is there no kind, no healing art
To soothe the anguish of the heart?
Spirit of grace, be ever nigh;
Thy comforts are not made to die.

Let gentle patience smile on pain,
Till dying hope revives again;
Hope wipes the tear from sorrow's eye,
And faith points upward to the sky.

M. W. WRISTEN.

Associational Meetings.

BALTIMORE—The Baltimore Association will meet with the Ebenezer Old School Baptist church in the city of Baltimore, Maryland, on Wednesday before the fourth Sunday in May, (18th), 1864, at ten o'clock a. m., and continue three days.

DELAWARE—The Delaware Association will meet with the Rock Spring church, in Lancaster County, Pennsylvania, at eleven o'clock a. m., on Wednesday before the fifth Sunday in May 1864, which will be May 25th.

DELAWARE RIVER—The Delaware River Association will meet on Wednesday before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK—The Warwick Association will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 8th, 1864, and continue three days.

CHEMUNG—The Chemung Old School Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsblaw Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING—Brother Beebe:—At the request of Bethel Church, in Shelby Co. Ky., you will please say, through the "Signs of the Times," that her Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,
J. F. JOHNSON.

YEARLY MEETING—Brother Beebe:—Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,
WM. J. FELLINGHAM.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.—The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1.00. Single bottle, put up in tin case and forward by mail, \$1.50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10.00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address MRS. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTERPORT, MISSOURI, Nov. 28, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he recommends may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall. T. Cabbage, Peter Meredith, Whitely W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Rosine, Wesley Spitzer, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

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THE "SIGNS OF THE TIMES,"

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 9.

Correspondence of the Signs of the Times.

FOUNTAIN PRAIRIE, WIS., March 27, 1864.

DEAR BROTHER BEEBE:—It is not proper for one who knows so little of the things contained in the Revelations as I do, to say much about their import; but the kind words written by Brother John Stipp, in the fifth number of the current volume of the "Signs of the Times," seem to call on me for a word of reply, and with your permission (believing you will suppress all that is calculated to harm) I will say a few things to him and the readers of the "Signs" generally.

Dear Brother Stipp: I was much interested in your views on the Revelations; and while I was not always able to say your ideas were certainly correct, yet, on the other hand, I could not positively say they were not so. For the most part, however, I felt satisfied that your views were written "in the spirit," and reflected the same spirit which the Revelator was in, when he showed them to the churches. More especially can I say this in regard to that part of it which has been accomplished; but in regard to that which is yet to come, I have not felt quite so sure; and yet I will not say but that you are also right in this; in the main, I feel the assurance that you are—that is, so far as it regards the nearness of the coming of our Lord, and the evident signs of his approach, in the mighty events transpiring before our eyes.

But, my brother, you must pardon the freedom with which I expressed some doubts about the propriety of fixing a time or a date when these things are to be accomplished. Perhaps I yet carry with me some prejudices imbibed against this idea, at the time the "Millerites" figured so largely with their *arithmetic*, on this same subject—making their figures tell the whole story without, as I could see, a single idea in the matter, that they did not derive from their figures. They were not slack in calling those scoffers (as they said such should arise in the last day) as did not bow to the force of their figures, because they said "figures could not lie."

Against these I did not hesitate to declare, saying to them that the faith of God's elect was not based upon a *time*, but a precious hope wrought in their souls by the Eternal Spirit, and was no less than Christ in them the hope of glory. With this as their trust, they would be careless of any or every man's arithmetic, in the contemplation of the more exceeding glory of his appearing, and the greater confidence which FAITH has given them, that the Lord should indeed come, and should not tarry.

When so impressed from the working of a living faith within, it is a contemplation filled with true glory; but when received

through the power of arithmetic, it is as dry as the husks of corn.

That spirit of adoption in us which cries Abba Father, prefers rather to wait the Lord's time for the accomplishment of all his purposes of grace to us ward, than to go harnessed in arithmetic, based upon data that the best of us will confess we are not quite sure of.

Such, in substance, were the arguments I used against the Millerites, and though now believing (as I did not then, from the signs of its approach) that the coming of our Lord is even at the door, perhaps I applied the thoughts in that direction, in remarking upon your writings on that subject, with too little reserve. You must not understand me, my brother, as intending to intimate that your only basis was your arithmetic; for you seemed to leave human events in the background, and use them only as they seemed coincident with the word and the testimony from on high; and I doubt not, many of our Father's children have been comforted and edified in the perusal of your letters.

In regard to what is to come, I am yet in the dark, only that I know that the Lord's coming will be glorious. It once pleased the Lord to lift the curtain which shuts the future from my view, and give me a visual prospect of the events testified in his word; but again he was pleased to let it drop before me, and all was oblivious to my memory, only the recollection of the nearness of their accomplishment, and some of the antecedents to them. Perhaps it was this that made me suggest whether or not we were to look for the destruction of the wicked FROM THE EARTH simultaneously with the second coming of our Lord from heaven.

But I do not ask brethren to have faith in a light which, to me even, is impenetrable darkness; yet I will not scruple to declare my conviction that we are now entering upon that period when the angel (Rev. 14-19) thrust in his sickle and gathered the vine of the earth, and cast it into the wine press of the wrath of God; and in verse 20 we read, "and the wine press was trodden without the city, and blood came out of the wine press, even unto the horse bridles, by the space of a thousand and six hundred furlongs (two hundred miles)."

What are we to understand by this last? I know not, save it may be that figuratively blood is to flow in rivers. But I will not dwell upon this, seeing I know so little about it; especially as I believe it is no way certain that the events spoken of in the Revelations are to transpire in the order in which they are written. Thus we have, in the tenth chapter, the mighty angel clothed with the sun, and the moon under his feet, swearing by him that liveth for ever and ever, that time shall be no

longer—evidently anticipating the many events that are afterwards declared should happen; but as we do not find the expression "after this" until we commence the eighteenth chapter, I have queried in my mind whether the words therein contained, and those set forth in the nineteenth chapter, are not to succeed in the order of their records. If this is so, after the fall of Babylon (which no one, I believe, supposes has yet happened) not only comes the marriage supper of the Lamb, but after that the binding of Satan a thousand years.

I will not say you are wrong, brother Stipp, in saying as your belief, that Gog and Magog are to go up on the breadth of the earth, to war with the saints after they are resurrected and endowed for a final burning in the lake of fire and brimstone; and when I cannot do much more than *speculate*, I think it is better for me to leave the whole matter to brethren who have more light, to give their views, if so be the Lord shall direct them. I know, brother Stipp, that the whole testimony of God was written for our learning, and is profitable for doctrine, for reproof and for instruction in righteousness; but may we not have this, in all the measure God intended, without perfectly understanding the things contained in it? Peter tells us, 1 Peter, i. 10, 11, 12, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the spirit which was in them did signify when is testified beforehand the sufferings of Christ and the glory that should follow; unto whom it was revealed that not unto themselves but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into."

I think we shall not understand the whole mystery of God until we have the full measure of his spirit, and if John understood what he wrote himself when he was not "in the spirit," he did more than the prophets of old did when they testified of Jesus and the glory of his first advent into the world. Yes, my brother, when he gives us the full measure of that spirit (and he will give it) we shall not be in doubt. But meanwhile we may yet learn from what was written for our learning; but what, and what manner of time, the spirit of Christ which is in us (looking for the glorious appearing of the great God and our Savior Jesus Christ) doth signify, we must wait patiently to have unfolded to us.

It is from the deep spirituality of those of whom the world was not worthy, and of their good works as the fruit of this, that we can learn many things not to be

despised. Yet some of them sinned most grievously; but the Lord gave them a hearty, deep and acceptable repentance. We can learn much from these records of their sins even, that there are no drawbacks upon, in the way of instruction; it enables us to have hope still, though we sin, not in our souls allowing our sins.—Moses was exceedingly wroth with God, and Jonah fretted at the destruction of his gourd; David sinned deeply in the case of Uriah's wife, and Solomon adorned groves, and set up idols, to please outlandish women. Peter denied his Lord, and was otherwise to be blamed for dissimulation when Paul withstood him to the face. But how glorious is the contrast when we look at the other side of the picture pencilled in their hearts with grace? David would not drink the water of the well of Bethlehem, for which his soul longed, because it was brought to him at the peril of the lives of his men; and he poured it out, a sacrifice unto the Lord, showing that God was to be first in everything, and not to take up with the refuse of what we had saved from ministering to our lusts; and then, his soul not desiring the harm of his enemies, he tells us to go and do likewise.

How he mourned for the death of Absalom, when he was seeking his father's life and his kingdom! How tenderly he spared the head of Saul, when he knew that Saul conspired against his life—only clipping off the skirt of his mantle, to show Saul that he had spared him when his life was in his power.

But, brother Stipp, I am wandering from my first purpose, and I will close, hoping that you will still speak in the name of the Lord, as he shall give you light. Peradventure we may yet see more clearly of the future, before its development. But for one, if I do not, may the Lord endow me with grace to wait with patience, and faith to hold fast to his promise, in the full assurance that he will come, and will not tarry.

Brother Beebe will please pardon my intrusion with the above, and I will try and leave more room in the future for brethren and sisters to speak; for I am almost ashamed that in the index my name occurs oftener in the last volume, than that of any other one. With love to the whole family of saints, I subscribe myself your brother, somewhat in darkness, though not cast down.

W. B. SLAWSON.

P. S. I intended to say a word about how we could learn from those scriptures that seem dark and hidden in a mystery, that they too "were written for our learning;" but it would take too much space, and I doubt not the saints all believe it, because they believe that the very words of the bible are inspired, as well as the

sentiment, being words, not such as man's wisdom teacheth, but such as the Holy Ghost teacheth. W. B. S.

CRAWFORD CO. ILL., March 21, 1864.

DEAR BROTHER BEEBE:—As I have been writing you on business, I feel a desire to write you some of my travels in this sin-polluted world, as we are living in an age of carnage and bloodshed, it fills me with sorrow; but I look forward with sweet anticipation to the coming of Christ, when he will gather his wheat into the garner and burn the chaff with an unquenchable fire.

Brother Beebe, myself and my companion have traveled five years in the dark after we made a profession of religion. I will give you a brief relation, beginning with my first knowledge of my lost and sinful state. I was but seventeen years of age, when attending an Arminian Protracted meeting, in which I thought they got so far out of the way as to cause a shudder of horror to fall over me to see the wickedness which I then thought and still think was carried on under the pretence of religion. And then my thoughts were turned to a consideration of my own condition. I viewed myself as the chief of sinners, without God or the least ray of hope in the world. All was gloom and darkness. My troubles arose like mountains before me. I was then attending school, but I could not content myself in the school room, nor did I want to be with my young associates, for fear they would discover my trouble. I left the school and thought I would read the bible and see if I could find any comfort for such a sinner, but all I read seemed to condemn me. After this I tried to think that all my trouble was but a whim of the brain, that I could drive away by indulgence in mirth. So I mingled with my young associates again, but every amusement seemed to be wrong and only folly. As my folks were all Baptists, I went to meeting regularly, but found no comfort there; but those feelings measurably wore off, and I became fond of amusements, but still delighted in hearing preaching, and at times those horrors of mind would fall heavily upon me. I was married in 1848; then I thought those dreadful feelings would leave me, but I was mistaken, for I could not get rid of them. Thus I passed along for seven years. Then I moved to the West, where we had not the privilege of Baptist meetings, and it was seldom we went to meeting for some years. I became more wicked than ever, but it caused me to grieve. Still I saw no possible way of escape; I seemed engulfed in despair, without the least ray of hope. Finally I received a letter from my brother James, and he wrote me on religious matters for the first and only time. What caused him to write I did not know, but it sank like an arrow into my heart. I sought for relief but could find none. My doom seemed to be sealed, and to hell I must go, and I thought I could not live long, but I had such a sense of my sins that I could not accuse God with injustice; the words of the poet I could adopt:

"And if my soul were sent to hell,
The righteous law approves it well."

Thus things passed on for about three years more. On the second Sunday in April 1858, my wife and I went to what

was called a Campbellite meeting. An old gentleman, who had formerly been a Baptist, addressed the meeting, and I thought I had never heard a better sermon, and before he got through the dark cloud that had hung over me so long vanished from me, and everything seemed to be new, and all were praising God. I cannot command language to express my feelings. Myself and companion joined them, and we tried to travel with them for five years, but the longer we lived with them the more dissatisfied we became. Finally, we heard of a Baptist meeting, and we went and found there the place we desired. We went forward, related our experience to the church, were received and baptized on the second Sunday in November last. But, my dear brother, I still have some dark seasons, some doubts and fears, but when I hear others tell of their doubts and fears it gives me some encouragement to find that I am not alone in this dark wilderness. But I often feel as though, if it were the Lord's will, I would willingly leave these dark shores of sickness, sorrow, pain and death, and go to that haven of eternal repose. But I am willing to wait all the days of my appointed time, till my change come. But my longing soul would sing:

"O land of rest, for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home."

Well, I have written a great deal more than I expected to. Dispose of it as you think best, if it is worth noticing at all.
JOSEPH C. BIGGS.

FAYETTEVILLE, OHIO, Feb. 1, 1864.

BROTHER BEEBE:—It is a pleasure to me to send you a dollar to renew my subscription to the "Signs of the Times" for the present year. Please also send one copy of the "Rise of the Two Horned Beast,"* for I would like to read it, for it would be a pleasure to me, in times of prevailing distress, to feel assured that the Lord has not left himself without witnesses; that there are yet a few names who can sympathize with each other. Such of us as are so located that we can but seldom see or talk with each other, face to face; to such I think the "Signs of the Times" are a welcome messenger. In them I find great satisfaction in communication with the brethren and sisters with ink and pen, and through the medium of the press. I have heard but two sermons preached for more than a year, except what I find in the "Signs of the Times," and I do not know how I could do without them, for they come to me richly laden with the precious truth of the gospel. They bring me good news from a far country, which is like cold water to a thirsty soul. The editorials are so consoling and soul-cheering that I cannot think of doing without them, especially in these trying times of war and confusion. I know by sad experience that in me, that is in my flesh, dwells no good thing. When I would do good, evil is present with me.

"I am so vile, so prone to sin,
I fear that I'm not born again;
Like one alone I seem to be,
O, is there any one like me?"

Brother Beebe, when I sat down I thought I would write but a few lines, but have written more than I expected to. But still I have a few lines of poetry, which, if you have no objection, I would like to have published.

With sorrow surrounded and filled with pain,
I'm at perfect ease and will never complain;
Notwithstanding my sorrow, my joys are too great,
For the tongue of an angel to ever relate.

In the midst of pale sickness I'm in perfect health,
I'm in poverty's vale yet abounding with wealth;
In the midst of the thunder of war and of blood,
I've peace like a river and joy in my God.

Surrounded with fear through sorrow I wade,
Yet, glory to Jesus, I am not afraid;
The prospect before fills my soul with despair,
Yet hope animates me and banishes fear.

I'm going a long journey no more to return,
And I am over-anxious, yet feel no concern;
In a far distant country abroad I shall roam,
And yet I expect to tarry at home.

Pale death has besieged me and urges the strife,
And when he succeeds I shall leap into life;
I'll soon leave this building composed of mud,
Farewell to the world, I am going to God.

And when I am landed on that blessed shore,
The like contradictions can reach me no more;
The war in my members and passions shall cease,
And I in that land shall have durable peace.

PRISCILLA FRITTS.

* We have never had any of those pamphlets for sale. Those who wish them should send their orders to I. C. Sidebottom, New Lexington, Perry Co. Ohio.

A CORRESPONDENCE BETWEEN SISTER M. E. DERBY, OF THE MIDDLETOWN AND WALLKILL CHURCH, AND SISTER M. J. DENTON, OF THE NEW VERNON CHURCH.

HOWELL'S DEPOT, ORANGE CO. N. Y.,
December 28, 1863.

DEAR SISTER:—Feeling sad and very much depressed in spirit, I will try to comply with your often repeated request to write and give you the reason of my hope in the dear Redeemer. I feel that my hope is very small, and sometimes I almost despair, for I am so prone to wander in by and forbidden paths, and to do that which is so different from what a follower of the meek and lowly Lamb of God ought to do, that I have to exclaim: "Oh wretched one that I am; who shall deliver me from the body of this death?"

My first religious exercises were while mourning the loss of a dearly beloved cousin, who was called very suddenly away, and I thought had it been me, what would have become of one so vile, so unprepared for death. I was very much distressed and cast down; and often when mourning for her, something seemed to say, Mourn not for her, but mourn for yourself. Sometimes my grief seemed more than I could bear. I had lost friends before, and had waded through sorrow and affliction, but not until now had I felt such a burden weighing me down which I could not get rid of. Sometimes I would think these feelings had left me, but they would soon return. I felt conscious that life is short, and for such a poor sinful creature as I was to die and appear in the presence of a just God—the very thought would almost sink me in despair. My mind was led to read the scriptures more than usual, hoping in them to find eternal life, but felt that in them there was nothing for me but condemnation. I would often feel so bad that I would shut up the bible, and felt that I dared not to open it again. These words were almost constantly on my mind: "The soul that sinneth, it shall die." Thus time passed on with me for several years, when my father was taken sick; we did not think he would live, and I felt that if the Lord would have mercy on him I could then give him up; my daily prayer was that he might not go unprepared. He was spared, and recovered, and then I think I was made to see that it was my own sin-burdened soul that I was asking mercy for, and I feared there was none for me. From this time my mind was exercised to do something for

my poor sinful self, for I felt that I was sinking down to endless misery. The following winter and spring there was quite a revival among the different denominations, and I attended all, hoping to find comfort. I went one evening to a protracted meeting where they could get religion if they chose. The text spoken from was: "Come unto me all ye that labor and are heavy laden, and I will give you rest." I thought I should now hear the way pointed out, for I felt that if there ever was one who longed for rest it was myself; but I was disappointed. The preacher invited sinners to come to Christ, and said it was their own fault if they did not make their peace with God that night. There was nothing in such preaching to comfort a poor sinner who felt the load of guilt and stood condemned at the bar of divine justice. I had no desire to go again, for I felt that I grew worse instead of better. But I felt a desire to go where I could hear christian people talk. I thought they were the only people on earth that had anything worth living for. I thought if I could say as they did, that I had a hope beyond the grave, I could then say with the poet:

"Come welcome death, thy mandate give,
And let me be at rest."

I was at meeting at Wallkill, and Elder Beebe read his text: "What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another's, that thou dost so charge us?" He spoke of the love of Christ and his church, and I thought there was much in his sermon to comfort the children of God, for they loved him because he first loved them. I would have given worlds, if I possessed them, to be one of them, but I felt that I was to be cast off forever. After the meeting I went to my uncle's, and he asked me how I liked the discourse. I told him I thought it must be comforting to the people of God. He asked me if I did not think any of those promises were for me. I told him I feared there were none of them for me. He said there was a balm for souls distressed, and he thought the Lord had much in store for me, and that in his own time and way he would make it manifest. The sympathy of a kind friend was more than I had expected, for I had often thought:

"Like one alone I seem to be;
Oh! is there any one like me?"

Some weeks after this while meditating on my hopeless condition, I opened my bible to this passage: "I came not to call the righteous, but sinners to repentance." I felt that I was the chief of sinners, and I felt to pray to God once more to forgive my sins and have mercy on me when something seemed to say, The prayers of the wicked are an abomination in the sight of the Lord. I thought I must be forever banished from the presence of the Lord, and my destiny was forever sealed. There was no hope for me; misery was my doom forever. I had done all I could to work myself into the favor of God, and was growing worse all the time. I felt that God was just in cutting me off, and it seemed to me I could not live. I laid down on my bed and cried, Lord, be merciful to me, a sinner. I was afraid to close my eyes in sleep for fear that I should never awake, but I fell asleep, and when I awoke everything seemed to be changed. My

burden had left me, and I felt that peace which the world cannot give. The scriptures presented a beauty that I never saw before, and this passage, with many others, came to my mind: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." They were comforting to me, and I felt that I had been called from darkness to light—from sorrow to joy. Unworthy as I am, I felt that I had been taken up out of the horrible pit and miry clay, and a new song was put in my mouth—a song of praise unto him who suffered on Calvary when my cruel sins had nailed him to the cross.

"O what was there in me that could merit esteem Or give the Creator delight?"

In a short time my mind was directed to the church, but still I feared to go, for I felt so unworthy. The week before the Church Meeting these words came forcibly to me: "If ye love me, keep my commandments." I had a desire to be with the people of God, and felt that there was now no enjoyment for me only in their society; but, could they fellowship me? I went to the Church Meeting and talked to the church. I said but little, but I was received, and I felt that I had done what was my duty. While there I felt as though I could say:

"My willing soul would stay
In such a frame as this,
And sit and sing herself away
To everlasting bliss."

But in the evening I thought it would have been better for me to have remained at home. For a short time I was in much trouble for fear I had done wrong. I took my hymn book and opened to these words:

"Fear not, I am with thee. O be not dismayed,
I, I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.
The soul that on Jesus hath leaned for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

These two verses were so encouraging to me that I thought I should never be left to doubt again, and it would be a pleasure to me to follow my Redeemer down into the watery grave. I was baptized on the first Sunday in August, 1860, and I could say:

'Twas a heaven below
My Redeemer to know,
And the angels could do nothing more,
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore."

Truly, I went on my way rejoicing for about three months. Then I was left to doubt whether I was indeed a child of God. I was afraid I had been deceived, and my greatest trouble is to this time, the fear that I am not what I profess to be.

"Often I feel my sinful heart
Prone from my Jesus to depart;
Yet, though I have him or forgot,
His loving kindness changes not."

If my salvation depended on my own works, I would have no hope.

"Nothing in my hand I bring,
Simply to thy cross I cling."

My prayer is that the Lord may keep me by his grace, and enable me, at all times, and under all circumstances, to say, "Thy will be done."

Dear sister, I have written some of my exercises, but I feel that my pen is inadequate to express all that I have experienced, or the many sorrowful hours that I have passed. If you can fellowship this, I wish you to remember your prom-

ise, and return in answer to this a relation of your religious exercises. Ever wishing your welfare, I am your unworthy sister,
M. E. D.

REPLY.

JANUARY 24, 1864.

MY DEAR SISTER IN CHRIST:—Feeling sensible of my unworthiness, and of my inability to comply with your request to answer your much esteemed letter, I will endeavor to write you some of my exercises, which leads me sometimes to hope that I have been brought to understand the beauties of our dear Redeemer's love to such a poor worm of the dust as I am. O, the riches of the mercies of him who filleth all in all, and who is able to bring us out of darkness into marvelous light!

When I was quite young I thought of death and eternity, and thought how unprepared I was to die if I were called to leave the world, and I used to think that I should not live long, and before I was aware, I would find myself mourning over my sinfulness, and asking God to have mercy on my soul; and then I would think of asking him for that mercy by kneeling in prayer, (not knowing that I was praying all the time.) Immediately it would occur to me that the prayer of the wicked availeth nothing, and if I attempted it I would be in such fear and trembling that I could not say anything, but I felt that it would be hypocrisy for me to attempt it. At times I was so much depressed in my mind that my mother asked me what was the matter, and told me it was wrong for one so young to be so low spirited. I would resolve that I would not cherish such feelings any more, but before I was aware I would again be in the same desponding state. Thus time passed with me for several years, and these words were on my mind: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." I had the privilege of attending the meetings of several denominations, and I would go and try to find comfort for my poor sin-sick soul, but found none. It was the manner of those in our vicinity to read a chapter before preaching, and I would be very much interested in that, but that was all I could hear with satisfaction. Still I felt a desire to go there where my young companions went; but whenever there was an opportunity for me to go and hear Elder Beebe preach, if I did not improve it I would feel bad afterwards, for I loved to hear him preach, but could not tell what the reason was. I would read the bible, but could find no relief; it did not seem to be for me. The more I strove to shake off those gloomy feelings the worse I felt. Sometimes I was even tempted to put an end to my existence, for I thought I was too wicked to live—that I was no comfort to those around me, for I thought myself the worst being on earth. About that time there was a baptizing at New Vernon, and I was very anxious to go to the water, but it was not convenient for us to go, but we went to the meeting, and while on the way I was meditating on my lost condition, for I thought there was no hope for me, when all at once I felt very happy. It seemed to me that I was flying in the air; it seemed for a moment that I was out of this world. Then I wished that I could die, for it seemed to me that I

should continue to feel as I felt at that moment. For a short time I thought I had experienced something of what I had heard christians talk about, but that hope was soon gone, for I felt as guilty as ever, and concluded there was no hope for me; that I was justly condemned before a just God, and I was made to feel and confess,

"And if my soul were sent to hell,
The righteous law approves it well."

I concluded it was of no use for me to go to meeting any more, for it only made me feel worse. But still I would be anxious to hear the mysteries of the kingdom proclaimed. In a short time these feelings wore off, and I thought that what I had experienced was all delusion, and went into the vanities of the world more than ever. About eighteen months passed, and we went to Wallkill to meeting, and Eld. Samuel Jones of Kentucky preached, and it seemed as if some one had told him of my feelings, for he described them better than I could. These words were on my mind: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The next day I was near a brook, and I looked up and thought I saw the Savior nailed to the cross, and I commenced singing:

"Come ye sinners, poor and needy,
Weak and wounded, sick and sore,
Jesus ready stands to save you,
Full of pity, love and power;
He is able! He is able!
He is willing; doubt no more."

I was then made to rejoice with exceeding great joy; and from that time I was impressed to go to the church. O, I longed to be with the children of God; they were the people that I dearly loved. But the question would arise, How can they fellowship such an one as me? If they knew how unworthy I am, they would rather I would stay away. This text was on my mind: "Rise up, my love, my fair one, and come away; for lo! the winter is past, the rain is over and gone, the time of the singing of birds is come, and the voice of the turtle is heard in our land." I had heard Elder Beebe preach from it, and it spake volumes to my soul. These words also rested on my mind: "Have mercy on me, O thou son of David!" and that Christ came not to call the righteous, but sinners to repentance.

On the first Saturday in October, 1860, I attended the Church Meeting, at New Vernon, related some of my exercises. It was not my own will to go, but I trust it was the will of my Father in heaven, for it was not in my power to stay away. The church received me into their banqueting house, and I think I can truly say, The banner over me was love. One week from the next day I was baptized. Dear sister, I cannot describe the manifestation of God's Holy Spirit that I enjoyed during that week.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

Since that time I have passed through many dark seasons. I find truly that, "When I would do good, evil is present with me." And I find myself prone to wander, as the sparks are to fly upwards. It is my prayer that I may be kept by the power of God's almighty hand; that I may be kept humble, and that I may walk more worthily of the high and holy vocation wherewith we are called. Yours in bonds of love,
M. J. D.

ALBANY, N. Y., Jan. 31, 1864.

ELDER BEEBE:—As the bells of this city are ringing for church, I sit reading your editorial article in answer to brother W. F. Kercheval, on John i. 9: "That was the true light," &c. I had got so much interested with the glory of that true light, that for some time I did not heed the chime of the bells to call our church-going citizens, but when I did, I thought I could say, Go, ye that follow after fables. I feel to bless God that I can sit in peace and read the able explanation of that light of life which I trust God revealed to me fifty-eight years ago, when I was in darkness that might be felt. It brought to my soul some of that joy which I then felt, but which I cannot describe, of the glory of that light. And it revived in me that hope which for some time has appeared so very small. I do glean from the "Signs of the Times" the best and most soul-cheering preaching that I can find in this great city where "Satan's seat is." Although there are doubtless many of God's hidden ones even here. In the first number of the present volume, I took pleasure in reading the communication of J. Soady, of Canada West. He has so many of the features of the family, that I long to call him brother, if I may, and bid him God speed. But I am an old sinner. Can I lay hold of that blessed hope which they have who are sheltered by that Rock that is higher than they?—A perfect Christ; a complete Savior; a finished salvation. After I had read these and similar soul-cheering words, which were like good news from the flock which is scattered abroad, from Maine to California, and all speaking the same thing, all exalting that,

Sovereign Grace which has power alone
To subdue a heart of stone.

I felt a desire to be a witness for our God. But I must, in taking up my pen, forget myself and all my inability, or I have not courage enough to claim the relationship with the brethren and sisters of the household of God. But are there not lesser lights, who love the cause as well as our beloved, more favored, bright and shining lights? Our able Elders are only servants of the church of Christ, whom he has commanded to feed his sheep and lambs. And if the little ones are fed, shall they not confess in a humble way that God has given them a relish and desire for the sincere milk or strong meat? Did not Moses need his brethren to stay up his hands?

Brethren and sisters, let us forget ourselves and our unworthiness, and remember that our life and our all is hid with Christ in God, and that when he who is our Life and our Light shall appear, then shall we also appear with him in glory, clothed in his spotless robe of righteousness. I feel sometimes that we live in an evil day; wars and rumors of wars extend all over our once happy country. But it is consoling to know God reigns. He letteth, and will let, till that wicked shall be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. The saints are secure in Christ. He is the munition of rocks to them.

In this city, Albany, which is the capital of the State of New York, and the place where Satan's seat is, I live, and see so much abominable wickedness and

rascality that my soul sickens, and I long for that city of our God which hath foundations, and whose builder and maker is God. To that glorious city I desire to go, and in the Lord's good time I hope to leap into that life and light, where the wicked cease from troubling, and the weary are at rest.

FEBRUARY 7, 1864.

I wrote the foregoing eight days ago, but laid it away with all my self-condemned letters; but to-day I have concluded to send it as a cover to the enclosed one dollar for the "Signs of the Times" for this year.

Brother Beebe, if you approve of any part of this letter, you can publish it; if not, lay it by, as I shall soon be silent, and the places which know me here shall know me no more. O may it then be said of me, She has kept the faith. I have for thirty years been a constant reader of the "Signs of the Times." They have often cheered my drooping spirits when in sore afflictions, to hear from the dear saints, of their joys and sorrows. O, if we can enjoy such comfort here in this wilderness world, how unspeakably great will be the joy and glory of that world where neither sin nor sorrow can ever enter.

"There shall I see, and hear and know,
All I desired or wished below;
And every power find sweet employ,
In that eternal world of joy."

There to see the face of him who endured the cross and despised the shame, and has forever sat down at the right of the throne of God, and ever liveth to make intercession for us. May he sustain you, Elder Beebe, throughout all of your appointed time. Yours truly,

PARMELIA MABEN.

COOKSVILLE, C. W., April 10, 1864.

BROTHER BEEBE:—One of the plainest things revealed in the scriptures of truth is, that the world is divided into two kingdoms; the one is the kingdom of darkness, the other is the kingdom of light,—of God. They are called the Righteous and the Wicked, the saints and sinners, the godly and the ungodly. The one have God for their Everlasting Father; the other are of their father, the devil.—John viii. 44. The one are elected by God the Father, (Eph. i. 4,)—preserved in Jesus Christ and called.—Jude 1. The other is under the god of this world, who hath blinded their eyes.—2d Cor. iv. 4. The one is of this world; the other is not of this world.—John xvii. 10. The one are called sheep, and Christ laid down his life for them; the other are called goats, and shall stand on the left hand. As the number on both sides are innumerable, each party are called the world; yea, the whole world. Of the one it is said, I give my flesh for the life of the world.—John vi. 51. And of them Christ says, I am the light of the world.—John viii. 12. And that he taketh (or beareth) away the sins of the world.—John i. 29. For, observe, He laid down his life for his sheep.—John x. 15. And what is more, He knew his own sheep, (verse 14,) and hence he is styled the Savior of the world.—John iv. 41. But of the other world it is said, Ye will not come unto me, that ye may have life.—John v. 40. They knew him not.—John i. 10. The subjects of one of these kingdoms are chosen out of

the world—redeemed out of all nations.—John xv. 19; Rev. v. 9. Of the other Christ says, I pray not for the world.—John xvii. 9. Over the one kingdom Christ reigns as Prince of Peace.—Isa. ix. 6. Over the other reigns the prince of this world.—John xiv. 13. The prince of the power of the air.—Eph. ii. 2. In the one kingdom Christ is known and honored as the the King of kings, and Lord of lords.—Rev. xix. 16. But the king over the other is the angel of the bottomless pit; his name is, in the Hebrew tongue, Abaddon, but in the Greek tongue, hath his name Appollyon.—Rev. ix. 11. Of the one it is said, "God was in Christ reconciling the world unto himself, not in imputing their transgressions unto them."—2d Cor. v. 19. And again, He is the propitiation for the sins of the whole world.—1st John ii. 2. That is, not for part of his body, but for all his members. But of the others it is declared, The whole world lieth in wickedness.—1st John v. 19. Moreover, this saved, this blood-bought, this reconciled, this chosen and propitiated world—this world to whom God will not impute iniquity, is the church of the Living God, chosen and saved in his Son Jesus Christ. The devil also has his counterpart, for he also has his church, which is called the Synagogue of Satan.—Rev. ii. 9. To the first Christ and his gospel is a savor of life unto life; but unto the other, a savor of death unto death. And even this is not all, for each kingdom hath its mystery. That of the one is the mystery of God, and of Godliness.—1st Tim. iii. 16. That of the other is the mystery of the whore of Babylon, and is called the mystery of iniquity.—2d Tim. ii. 7. The names of the subjects of the one are written in the Lamb's book of Life from the foundation of the world.—Rev. xvii. 8. Those of the other shall worship or wonder after the beast.—Rev. xiii. 8, and xvii. 8. They have their respective communion cups and communion tables.—1st Cor. x. 21. The one is the communion of the body and blood of Christ; the other is full of the abomination of the filthiness of her fornication.—Rev. xvii. 4.

Thus we see there are two kingdoms, two kings, two gods, two fathers, two families, two churches, two heads, two bodies, two mysteries, and two communions. The word *kosmos*, rendered world, is from *kosmos*, which signifies order; that is, an order of ages, of beings, or of things, and was first used by Pythagorus, to express the arrangement of the heavenly bodies, together with the earth and the beings therein; and this word is used in the original scriptures in a variety of ways:

1. To denote the kingdoms of the earth.—Matt. iv. 8; Luke iv. 5, and ii. 30.
2. The commencement of time.—Matt. xxiv. 21; John xvii. 5; Acts iii. 21.
3. The end of time.—Matt. xiii. 39.
4. The field, or globe.—Matt. xiii. 38; Mark xvi. 15.
5. The Roman Empire.—Luke ii. 1; John xii. 19.
6. The habits of men.—Acts xvii. 6.
7. The Gentiles, in distinction from the Jews.—Rom. xi. 12.
8. Those for whom Christ gave his life.—John vi. 33.
9. The greatest number of people.—

John vii. 7; xvi. 20; xvii. 14; 1 Cor. xi. 32.

10. The world lying in wickedness, or the wicked one.—1 John v. 19.

11. The reconciled world.—2 Cor. v. 19.

12. The ultimate and everlasting abode of the saints.—Luke xx. 23; Heb. vi. 5; Mark x. 30; Eph. i. 21.

Now, brother Beebe, if this be a correct view of the case, how plain it is what world Christ is the light of; what world he gave his life for; what world he has taken away the sins of, and what world God was in Christ reconciling to himself, not imputing their transgressions unto them.

And secondly, we ask, what becomes of the far and fast spreading errors of Arminianism?—the dogma that Christ offered himself a ransom for all Adam's posterity—that he took away, or bore away the sins of the whole world, universally speaking? That he wrought out and brought in a universal salvation, and that he has placed this salvation within the grasp and free-will agency of fallen man? Yet we are told that thousands of those for whom Christ died are lost daily. What kind of an hypothesis is this? What merit is there in the blood of the Son of God, if this be true? What consistency in taking away man's sins, and then damning him for them? Is it not contrary to the plainest dictates of reason? Contrary to all experience? to the procedure of all courts of equity? What! to charge both the surety and the debtor with the same account: to punish both for the same crime: to make Christ sin, and then charge his people with that sin, and demand the life of both for the same offence! To accept of the suretyship of him in whom God saith, "I am well pleased," and then the world which he represented, and had made complete atonement for; yea, and fully discharged and freely justified! Now it is plain that Paul had not so learned Christ. Ah, my brother, read some of his "Who shall." "Who shall lay anything to the charge of God's elect?" "It is God that justifieth." "Who is he that condemneth?" Now, mark on what this justification is founded. "It is Christ that died, yea, rather that is risen again."—Rom. viii. 33, 34.

"And will the righteous judge of men
Condemn me for this debt of sin,
Which, Lord, was charged to thee?
Payment God will not twice demand,
First at my bleeding Surety's hand,
And then again at mine."

Yours, in the bonds of the gospel,

J. SOADY.

N. B.—Will brother Beebe, at his earliest leisure, answer this question. It appears, from Heb. x. 2, that if the sacrifices offered under the law had been faultless, the worshipers, *once purged, should have had no more conscience of sin.* Now, it is plain, from verse 14, that the sacrifice of Christ is perfect, and that through that sacrifice he has perfected forever them that are sanctified, or set apart. How comes it to pass that we do often labor under consciousness of sin.

Your brother (I hope) in Christ,

J. S.

RICHMOND, ME., Feb. 8, 1864.

DEAR BROTHER HARTWELL:—I have kept watch of the "Signs of the Times" ever since we parted at Bowdoinham, expecting to see something from you, but

having failed, I have concluded to write a few lines to let you know that I have not forgotten the very pleasant visit we received from you. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 John 2.

"Let brotherly love continue." These words of the Apostle has borne with considerable weight on my mind of late, especially in consideration of the day in which we live, it being war, carnage, and every description of wickedness; and much of the pulpit oratory in these days is not calculated to promote *brotherly love*. I shall not soon forget the sermon you preached in the forenoon when you was with us, nor the text: "Work out your own salvation with fear and trembling, for it is God that worketh in you, both to will and to do." The nature of the salvation intended in the text, how different from the Arminian view of the text, which is, that natural men may work out their eternal salvation. But the salvation intended in the text was clearly brought to view as applicable only to the people of God; such as have been "born not of blood, nor of the will of the flesh, nor of the will of man, but of God;" to be saved from all false doctrines, and from the spirit of war, and all manner of wickedness that prevails in the world, and the blessed effect of the salvation intended was to promote and perpetuate *brotherly love*, all of which was clearly brought to view, much to my satisfaction, and I believe to others. The importance and nature of the brotherly love intended by the apostle, is very appropriate in this day of trouble. How good and how pleasant it is for brethren to dwell together in unity.

The health and circumstances of myself and family are as well as usual, through mercy. I am nearly worn out, not only as respects the days allotted to man, but the decays of the course of nature bespeak the fact. I do not expect to go abroad much more. It would be gratifying to me to see you and hear you preach the gospel once more, if providence should so order it. At any rate, I shall expect a line from you, or a communication through the "Signs of the Times," which would be very acceptable to the brethren. I could scribble over a considerable of paper, but it looks to me like folly, and will close with the usual salutation. Farewell,

HEZEKIAH PURINTON.

REPLY.

HOPEWELL, MERCER CO. N. J., April 14, 1864.

DEAR AND ESTEEMED BROTHER PURINTON:—Your epistle of love, of Feb. 8th, 1864, was received in due time, and I have often thought of replying, but have hitherto been hindered, whether by the same personage that hindered Paul and Sylvanus from coming to the Thessalonians, (1st Thess. ii. 18,) I will not say; but certain it is I have been hindered, and the causes have appeared various and sufficient to hinder my writing until now. I feel that an apology for my not writing for the "Signs of the Times" after my return from Maine in October last, (as I gave partial promise to do,) is due you, my brother. I did commence a letter for the "Signs of the Times," but soon found that if I followed the lead of my mind it would be far too lengthy to be interesting

to the brethren generally, so after writing a few pages, I gave it up for that time, thinking that at some other time I might be able to write more concisely, but I find it very difficult to put my thoughts on paper. Writing for publication is a gift that many of my brethren possess in an eminent degree, but it has appeared to me that God has withheld it from me, and doubtless for a wise purpose, and I ought not to complain; it is right. I might also plead infirmity of body as an excuse for my not writing, for I have been much afflicted the past year with the rheumatism, and the severe cold that I was suffering from when I saw you at Bowdoinham I am not clear of yet, but seem to renew it frequently. These infirmities, together with the many duties devolving upon me, I must plead as my excuse for the seeming neglect. But enough of this.

My journey East in October was a pleasant one, and the interviews with the dear brethren and friends were very interesting, which I shall not soon forget if reason is spared me. I felt my spirit greatly refreshed, and I felt that I was comforted with the same consolation wherewith the brethren were comforted, of God, and felt to bless God and take courage. I met with nothing but kindness from the dear brethren and friends in Massachusetts and Maine. My wants were supplied, and I was brought on my way cheerfully by them, and I desire to thank God for his goodness to me; and all the brethren and friends for all their kindness and liberality to an unworthy worm of the dust, who God in his goodness permitted to visit them. On landing from the steamboat at Bath, I was met by Elder Campbell and brother Curtis, and escorted to the home of brother Curtis in Bath, and was kindly received and entertained by him and his interesting family. After spending a few hours with them, (the interview was very pleasant,) I was conveyed by brother Campbell to his house near Brunswick, where I was kindly entertained by him and his family. They had been afflicted with sickness, but the child that had been brought so near to death seemed to be recovering, yet in so feeble a state that sister Campbell could not leave home to meet with the brethren that evening nor the next day, so that I had to bid her farewell, and was taken by brother Campbell to the village of Brunswick, where we called on an aged sister, who I had not seen for some years. The interview was pleasant. We then called on Elder Badger. After spending a few hours with his family, where we were kindly received and cared for, we went to the Congregational vestry, where an appointment had been made for preaching. We were courteously treated by the minister of that church, and by those of the congregation with whom we had an interview. The meeting appeared to be interesting to the congregation. During the delivering of the discourse the congregation were remarkably still and attentive. That night I spent with brother Badger and family very pleasantly. Their kindness I shall not soon forget. The next day brother Campbell conveyed me to Bowdoinham, where we were met by yourself and others of the brethren. The meeting was very interesting to me, for a number of the scattered flock that I met

there, I had not seen for many years. After trying to preach two discourses, brother and sister Badger took me back to their house in Brunswick, where they kindly took care of me for the night and administered to my necessities. The next morning (Oct. 16th) I parted from the dear family and took the cars for Wells. Was met at the depot on the arrival of the cars and conveyed to brother Perkins, where I spent the night; tried to preach in the evening. The next day (Saturday) it rained hard in the morning, so that there was no meeting in the forenoon. In the afternoon a few of the brethren and friends met at Elder Quint's house, where we enjoyed a comfortable season sitting under the shadow of the Almighty. In the evening a goodly number were assembled in the meeting house for worship. Sunday we enjoyed a refreshing season. At the close of the sermon in the afternoon the church met around the Lord's table. The season was solemn and interesting to me, and I think to many others. The meeting in the evening was also well attended. All the meetings at North Berwick (my former place of residence) were interesting, and I trust profitable, not soon to be forgotten; at least by me will be long remembered. The church at North Berwick I found in a prosperous state, enjoying the labors of our highly esteemed brother Wm. Quint, in whose family I spent two nights and enjoyed their society and hospitality. May God continue to bless them. The brethren were all kind to me, administering to my necessities, bringing me on my way. May God bless them abundantly. I feel to thank them for all their kindness to me, their unworthy brother. After leaving North Berwick, and visiting some of my friends in that section, I called on brother Ford, in Boston; saw also brother Pray, and spent one night with our friend Mr. Butler; was treated very kindly by them all, for which I desire to be thankful. May God bless and feed them, and guide them by his counsel, and after receive them to himself. I left Boston Thursday evening; had a prosperous journey and reached home the next day in safety; found my family in usual health, but still sorrowful on account of our recent affliction, (the death of our dear daughter Mary Esther, who died on the 5th of the month,) but I hope that we do not murmur against God while we sorrow, but feel to bow in submission to his holy will. I have given you, my dear brother, a very brief account of my journey, and of my interview with the dear brethren and friends in Maine and Massachusetts. I hope that this imperfect scribble may not be altogether uninteresting to you and others who read it.

In your letter to me of Feb. 8th, you have introduced and dwelt at some length upon a very interesting and important subject, *brotherly love*. It is a subject, as you remark, which has rested on my mind for some time past, and perhaps in the few words more that I may write, no subject could be introduced which would be more profitable to dwell upon. John, in his first epistle, has informed us that "God is love," and that "he that loveth is born of God." Again, he says, "We know that we have passed from death unto life, because we love the brethren." And to show the character and strength

of this love, he brings to view God's love as exhibited in the gift of his Son, the sending him to be the propitiation for our sins. He says, "Beloved, if God so loved us, we ought to love one another." And Jesus has bidden us to "love one another even as he has loved us." This love is divine, is not controlled by the acts of men, is limited only to God's love. If we are children of God then the divine principle dwelleth in us. We see imperfection in ourselves, and shall we cease to love our brethren because we see imperfection in them? Did God cease to love us when we became imperfect? Surely not. Then when we see that which is not right in a brother, or which seems to us not right, we are not to turn from him, but love him still, and deal faithfully and kindly with him. In earthly things we may differ, because our nature is earthly and imperfect, but let us still love one another. May brotherly love continue. Yours as ever, P. HARTWELL.

P. S.—Myself and family are now in usual health. Love to you, and to all the household of faith. May our God cause "brotherly love" to continue among us. May we all be of the same mind, all speaking the same things; and may the love of God be in us and abound evermore. P. H.

BEBLIN, Worcester Co., Md., April 15, 1864.

DEAR BROTHER BEEBE—I feel a desire to communicate to you some of my feelings, not for publication, as I think it would exclude other and better matter, with which your paper comes laden, gladdening the hearts of the brethren in these dark and gloomy times, when the very foundations of our earthly hopes and prospects seem shaken to their very centre. What blessed assurances we have from the word of God that Zion is secure, and that we poor, sinful worms of the dust, if we have been born in Zion, are safe, and can say with the Psalmist, "God is our refuge and strength, a very present help in time of trouble; therefore, will we not fear, though the earth be removed, though the mountains be carried into the midst of the sea." What glorious promises the children of God have! How can they sink with such a prop, with such a refuge, with such a hiding-place, as the eternal God, who rules and reigns in the universe, and overrules all things for his own glory and the good of his people? And if his people must pass through the furnace of affliction, they ought even to rejoice in it, if God is thereby to be glorified and Christ to be exalted; for the exaltation of Christ must be the exaltation of his church; for they are in him and must be glorified together. Because he lives, ye shall live also. But alas! for the corruption that dwells in us. How prone we are to find fault with the Providence of God, when we have such assurances in his word that all things work together for our good, if we are his people, the called according to his purpose. But I am so often doubting my election and calling, if I had the whole world at my disposal, freely would I give it all for that full assurance of my interest in that covenant of grace, which is well ordered in all things and sure; and my daily prayer is that I may have this full assurance given me; for I know God alone can give it me. All I can do is to quietly wait on him, and

catch a little gleam of the sunshine of his gracious countenance, as he is pleased to bestow it upon me. In the destitute condition of the churches among us, of the preaching of the gospel, at the solicitation of the brethren, we have been holding meetings once a month in three places of worship within my reach, for several months; and I have been trying, as the Lord has enabled me, to speak a word of comfort to the children of Zion, but with fear and trembling; and often after attempting to speak of the goodness of God, to poor, perishing sinners, I feel I have come so far short of telling all I want to say, or of what God has done for his people, that I would like never to attempt it again. I return home with a sad heart, and such a sense of my unworthiness, ignorance and utter incapacity for such a work and doubts even of my right to claim relationship with the dear children of God, I am utterly prostrated and cast down. But ere another week rolls around I feel as though I cannot refuse the request of the brethren to continue the meetings, and am constrained to continue, and so I am led along, hoping and fearing, sometimes almost ready to despair, and at other times when the Lord is graciously pleased to manifest himself to me, rejoicing in the hope of salvation through the merits of our Lord Jesus Christ.

My brother, I desire an interest in your prayers, and in the prayers of all the brethren, and if you can find time from your arduous duties to answer this scribble, I should be rejoiced; but I cannot expect it, for I know your time is all occupied. May the Lord bless and prosper you in your labors for truth, and cause you to rejoice in the hope of eternal life, through the merits of our Lord Jesus, is the sincere prayer of your unworthy brother in Christ, if one at all,

G. W. STATEN.

OSWEGO, N. Y., Feb. 14, 1864.

DEAR BROTHER BEEBE—Again I forward my remittance for another year. The "Signs of the Times," in which are published so many excellent things, are a welcome messenger to me, and I feel that I cannot do without them, especially in these days of darkness and delusion.—The number for the first of January has just come to hand; its delay has caused much anxiety, for fear something had happened to stop its publication: but it came at last, laden with the same precious fruits. Your introductory salutation I read with great pleasure and satisfaction. How much we all need to say, May the God of all grace so teach us to number our days that we may apply our hearts unto wisdom. How often have I, of late, asked the Lord to draw my heart and mind more to himself, that I might seek those things which are above, and have my affections set more on things above, and less on the things of earth. There have been many excellent things published in the "Signs of the Times" during the past year, especially in the number for November 1. That letter of D. Bartley to Eld. D. S. Bradley, did my soul good to think there were other poor pilgrims traveling the same road to Zion, and bowed down under the same load of sin and unbelief, mourning and repining. Yes; if we are the Lord's, why are we brought into these straits; and how often do we find it in our

hearts to say, When I would do good, evil is present with me. How appropriate then are the lines he quoted:

"I know what He appoints is best,
Yet murmur at it still."

I would say to the brethren and sisters scattered abroad, if any of you have such treasures laid up as these brethren had, send them on to brother Beebe, and let him publish them for the benefit of poor, weary pilgrims; they will help to lighten their burdens through this dreary wilderness.

May grace, mercy and peace abound to you and all God's children, is the prayer of an unworthy sister, if one at all.

Yours, in the hope of eternal life,
MATILDA A. SCOTT.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1864.

REPLY TO BROTHER J. DICKERSON, ON
LUKE XII. 49-51.

(Continued from Page 63.)

"I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, nay; but rather division."

We come now to offer some remarks upon the second verse of our text, which seems to answer the enquiry instituted by our Lord Jesus Christ as to What he would? or what part he was to take personally in the flaming dispensation, which was to melt down the elements of the old heavens and earth, and ultimately to consume anti-Christ, by the Spirit of his mouth, and to destroy the man of sin by the brightness of his coming. It was not a fire which he was to send and witness as a disinterested spectator, but into which he was to be himself baptized—immersed, overwhelmed, or buried quite. As God was in the flame which Moses saw in the bush; as he was in the pillar of fire which led the way of the Hebrews, and as the form of the Son of God was in the midst of the burning furnace with his three Hebrew servants; so was he to enter and prove the temperature of the furnace in which he has chosen his children, and which they are to pass through under the gospel dispensation. "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" The baptism of which he spake was evidently his sufferings of death upon the cross, his bearing in his own body the sins of his people, his putting away their sins by the sacrifice of himself, when here in his own body all the bolts of wrath which were due for all the sins of all his people, from the beginning of time to the end of the world should fall on him. For this baptism of sufferings, he came into the world. God hath laid on him the sins of all his members, made him, the Surety, made him who knew no sin to be made sin for us, that we might be made the righteousness of God in him. It pleased the Lord to bruise him; he hath put him to grief. And do we view him stricken of God and afflicted! Then, O remember, it was "for the transgression of his people he was stricken!" "Surely he hath borne our griefs, and carried our sorrows."—"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." The

very word BAPTIZE OR BAPTIZED, is the most significant and expressive word in all the languages ever used by mortals to express the sufferings of the Son of God, when he poured out his soul for sin, and bore the crushing weight of wrath which no other being in earth or heaven had power to bear. He was not RANTIZED, or sprinkled with sufferings, but was plunged into and overwhelmed with them. Baptized into death. The same idea is prophetically expressed by the psalmist, xlii. 7, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." The sign of the prophet Jonah is used by divine authority to set forth the baptism of Christ into death; for as Jonah was plunged to the bottom of the sea, overwhelmed and buried three days and three nights, even so (in the baptism of which our Savior speaks in our text) the Son of Man should be three days and three nights in the heart of the earth. Buried by baptism into death. Of this baptism Jesus spake in answer to the request of the sons of Zebedee. Jesus said unto them, Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? The ordinance of Christian baptism, as well as the Supper, sets forth the Lord's death and sufferings, and in baptism his resurrection is also clearly represented. Our Lord had been baptized by John in Jordan, giving an example to his followers, and he said, "For thus it becometh us to fulfill all righteousness." But now the dreadful hour approached when he must be plunged "deep in the shades of gloomy death," and from thence arise from the dead, as in baptism the subject is not only immersed in the watery grave, but raised up again from that grave. But, without enlarging on the figurative import of baptism, as emblematical of the death and resurrection, first of Christ the first fruits, and then afterwards of them that are Christ's at his coming, we will return to the consideration of the baptism of overwhelming sufferings of which he speaks in our text.

If the fallacious arguments of infant and adult sprinklers in their extravagant efforts to pervert the ordinance of baptism were valid, how convenient it would have been for the Redeemer to have said, There is no special virtue in sufferings; one drop or a few drops are as good as a fountain; a little suffering, by the same rule, would do, without sinking down in deep waters, where there is no standing. But, unlike the deceivers of this evil day, there was no guile in his mouth. He met the stern demands of eternal Justice, drank the dreadful cup, and received the baptism which was appointed. It was for this end he came into the world; and dreadful as was the storm of wrath, the bolts of heaven, the weighty vengeance of Almighty God, he must endure it all. But oh! how was he straitened till it was accomplished! Remember it was in his immaculate body he bore our sins; and in that body he knew all the feelings of our infirmities. He was made a little lower than the angels for the sufferings of death. Was made flesh, was made of a woman, and made under the law. Took on him part of the same flesh and blood that his children are partakers of, and in that flesh was as keenly sensitive to pain and sufferings as we are. He could dread the ter-

rible conflict when he should grapple with the monster death in his most frightful form. How awful was the hour when his holy soul was in an agony in the garden, when he sweat as it were great drops of blood, falling to the ground. Here was a straitened place for his soul. The sword of heaven awoke against the Shepherd; the vengeful stroke must fall upon the Man who is the fellow of the God of hosts. No lenity could be granted in the case; his agonizing soul, exceeding sorrowful, even unto death, his bloody sweat, his strong crying and tears, could procure for him no relief! "Oh! my God, if it be possible, let this cup pass!" But it is not possible. Then, "Father, save me from this hour!" Still no respite. The Father had given him this cup, and he must drink its dregs. From heaven the sympathizing angels descend and throng around him, ministering to him. But the stern decree was irrevocable. Billows must sweep over him. Deep waters must come into his soul. Sprinkling for baptism would not do. God's honor, as well as the salvation of millions, hinged on this fearful hour. There could be no abatement of the rigid demand of law and justice. Heaven and earth shall pass away, but not a jot or tittle of the law could fail till all was completely fulfilled. The fire was kindled on the holy altar; the suffering victim is the Lamb of God, a Lamb truly without blemish, the firstling of his flock, must, through the Eternal Spirit, offer himself without spot unto God.—Where shall we find language to express the full import of the Savior's words, "How am I straitened till it be accomplished!" Already the enkindled fire is felt in his writhing, struggling soul; but still more fiercely shall it burn until the offering is consumed upon the burning altar. The cold and chilling waves of death already lave his sacred feet; but deeper and still deeper must he descend into its icy stream! There is no retreat; the way is strait. The stormy billows rear their frightful foaming crest. Deep crieth unto deep. The waterspouts are heard! Deep waters come into his soul, and the raging billows of death go over him! "My God! my God! why hast thou forsaken me?" The startled heavens respond! The affrighted sun grows pale and dim, and wraps her luster in a veil of horrid darkness! The trembling earth is rocked with an earthquake, and shudders to her utmost centre! The adamant rocks are riven asunder! The slumbering dead from the repose of ages, spring from their opened graves! The veil of the temple is rent in sunder! The immersion is complete.—The baptism is accomplished. Deep in the shades of gloomy death the dear Redeemer has descended, and all the billows have gone over him.

"'Tis done! the dreadful debt is paid;
The great atonement now is made;
Ye saints, on him your guilt was laid;
For you he bled and died!"

"For you his tender soul did move;
For you he left the courts above,
That you the heights and depths might prove,
And lengths and breadths of perfect love,
In Christ your baptized Lord."

But baptism signifies resurrection as well as death and burial; and we conceive that it was no less indispensably necessary that Christ should rise from the dead, than it was that he should die and be buried. He was delivered for our transgressions, and, glory to his exalted name, he has by his one offering forever perfected them

that are sanctified; in his death he canceled all the demands of law and justice, and secured his people from hell and wrath; but to complete the baptism he must arise for our justification. Even if our sins were all washed away by his blood and canceled by his death, we could not go to heaven, even when the thunder of the law was hushed by his atoning blood, unless we partake of his resurrection life. The same Spirit that raised up Jesus from the dead, must also quicken our mortal bodies by his Spirit dwelling in us. If Christ be not risen, all our hopes must perish; and of all men we are the most miserable. All who have part in his death have part also in his resurrection. The church is his body and members in particular. Christ is the life or vitality of that body. It was not possible, therefore, that he should be holden of death, only until the early dawning of the appointed day. Truly, the Lord is risen indeed; and has become the first-fruits of them that slept. His people, which are his body, which were "Buried with him by baptism into death," are "quickened together with him and raised up together, and made to sit together in heavenly places in Christ Jesus. The risen Jesus is our life; it is hidden with him in God; and when he shall appear, we shall be like him. We are married unto him that is risen from the dead, and being married we are no more twain, but one; and what God has thus joined neither earth nor hell can rend asunder.

"In him his members on the tree,
Fulfill'd the law's demands;
'Tis "I in them, and they in me,"
For thus the union stands.

Since Jesus slept among the dead,
His saints have naught to fear;
For with their glorious suffering Head,
His members sojourn'd there.

When from the tomb we see him rise
Triumphant o'er his foes,
He bore his members to the skies;
With Jesus they arose."

The sons of Zebedee were told that they should drink of the same cup which Jesus drank of, and with the baptism that I am baptized withal shall ye be baptized." And the apostle Paul makes this appeal to the children of God: "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of Christ's death, we shall be also in the likeness of his resurrection."—Rom. vi. 3-5.

(TO BE CONTINUED.)

Inquiries after Truth.

WILLOW HILL, ILL., April, 1864.

Will brother J. F. Johnson, of Kentucky, give his views on Matthew xiii. 24-30, inclusive. I. B. PARR.

CHANGE OF RESIDENCE.

REMOVAL.—Brother Job Manly desires us to publish his removal from Geneva, N. Y., to Battle Creek, Michigan, at which place his friends are requested to address him.

Marriages.

April 20—Near Middletown, by Elder Gilbert Beebe, Mr. BENJAMIN CORWIN, of Warwick, in this county, and Miss SARAH V. DOLSON, of the former Place.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

E. K. Bunnell, Montrose, Pa.....	\$1 00
Mrs. R. M. Seymour, Chicago, Ill.....	50
Dewitt Slawson, Duquoin, Ill.....	50
J. F. C. Talbott, Tawsonstown, Md.....	1 00
Anthony Graves, Guilford, Mo.....	50
Hiram Wilkison, Wallkill, N. Y.....	1 00
Total.....	\$4 50

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IOWA—Abraham Foutch.....	1 00
Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions.....	\$33 75

Obituary Notices.

BROTHER BEEBE:—Will you please publish the following obituaries:

DIED—In Southampton, Feb. 3, 1864, after an illness of several months, CHRISTOPHER KREWSON, in the 66th year of his age. The subject of this notice never made a public profession of religion, yet he was enabled, through grace, to give many striking proofs of an interest in the Redeemer's righteousness, and the absolute government of Jehovah, particularly in his last few weeks here on earth, when he declared to those who interrogated him upon the point, that he had no hope in any other righteousness than that which is of the Lord Jesus Christ. Although at times his mind seemed somewhat deranged, yet he frequently manifested a desire to leave this world of affliction and wickedness to gain a better country. He leaves behind him a widow, who feels the loss of a kind husband, but we trust she does not sorrow like those which have no hope. For many years past grace has enabled her to occupy a place in the church at Southampton, and in the affections of the brethren and sisters. That kind Father that has sustained our dear sister in her afflictions thus far will, we trust and pray, be unto her now the widow's God and husband. The deceased was buried in the cemetery at this place, on the 6th, attended by a large and solemn assembly of people, and a sermon preached by the writer, from Ps. xxiii.

Also,

The death of HAMON PUFF, who died March 8th 1864, in the 36th year of his age. The subject of this notice had been living for the last year or two in Frankford Phila. Some weeks before his death he came to his father-in-law's, brother Wm. Yerkes, on some business, and while there was taken down to his bed, from which he never recovered. He evidently suffered much in his outer-man, while the inner man was renewed day by day. He had never made a public profession of religion, but for some years past showed a deep interest in hearing the word preached, also in reading the scriptures and the "Signs of the Times." The manifestations of God's love to him in his last sickness were far beyond description, either by mortal tongue or pen. I feel that if the limits for this would allow it, an attempt to describe God's glory to him would only mar its perfections. I will only say that a complete victory was given him through his Redeemer, over death, hell, and the grave. He only seemed to regret that he had not been baptized into the fellowship of the church here, and that his now widowed companion, together with others whom he loved, was not ready to go with him then to that land of

heavenly delight which through reigning grace he was about to take possession of. He leaves behind him a sorrowing widow, who feels the loss of a kind husband. May the Lord sanctify unto her these afflictions, and enable her through his mercy to rejoice in that dear Savior, who manifested himself so richly to her departed husband, and lead her to take her cross and follow Christ in the ordinances of the gospel. The deceased expressed a strong desire that the Lord would sustain his ministering servants in the proclamation of the whole truth amid the surging waves that are now dashing round about them; also a desire that the writer should preach his funeral sermon, which he did, at the Southampton meeting house, on the 12th, to a large and solemn assembly, from 1st Cor. xv. 51, after which his remains were laid quietly in the grave at this place. Yours as ever,
D. L. HARDING.

BROTHER BEEBE:—It becomes my painful duty to send you for publication the obituary of my father-in-law, Deacon FURN BIRD, who departed this life April 4th 1864, aged 62 years, 5 months and 24 days. He was taken sick the last of December; his illness was long and severe, but he was enabled to bear it with patience and christian submission. He has left a wife, one son and five daughters. His theme was the free and sovereign grace of God. He frequently told me during his sickness that he should not recover; and when I expressed a hope that he might recover, he said that I ought not to desire it. He was baptized in the fellowship of the Mesongoes Old School Baptist church in the year 1844, and was soon afterward appointed Deacon. He was a constant and firm advocate of the doctrine and order of the gospel, and we have satisfactory evidence that he has left the troubles of this world and gone to rest in the mansions of glory.

Please insert this notice in your obituary department, and oblige your brother in Christ, if I am a brother at all,

THOMAS M. POULSON.

ATCOMAC CO. VA., April 12, 1864.

DIED—Near New Vernon, N. Y., March 31, 1864, after a short but severe illness, Mr. JOSHUA P. CORWIN, aged 51 years, 6 months and 20 days. In all the relations of life, as citizen, neighbor, husband and parent, Mr. Corwin occupied an elevated position, and was very much esteemed as a peaceable man, a kind, reliable and constant friend, a very affectionate husband, a provident and loving father, possessing many amiable and exemplary characteristics. But above all these excellent qualities, we are informed that he entertained a hope of life and immortality through the Redeemer. Sister Corwin, the widow of the deceased, who is a member of the New Vernon church, informs us that he was conscious of his approaching departure, and in his last hours manifested a firm reliance on the blood and righteousness of Christ for his acceptance with God. He has left, beside our widowed sister, several children, with numerous relatives and dear friends to mourn his departure, but they mourn as they who have hope that their severe loss is his unspeakable gain. His funeral, on Saturday the 2d ult., notwithstanding the severity of the weather, and the almost impassable state of the roads, was very largely attended by a sorrowing and sympathizing assembly, at the meeting house at New Vernon, where a discourse appropriate to the solemn occasion was preached by Elder G. Beebe.

The following lines of the 1253d Hymn, to which the deceased was very partial, are here added, by request of sister Corwin:

"This languishing head is at rest,
Its thinking and aching are o'er,
This quiet immovable breast
Is heaved by affliction no more:
This heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat,
It never shall flutter again."

The lids he so seldom could close,
By sorrow forbidden to sleep,
Sealed up in eternal repose,
Have strangely forgotten to weep."

BROTHER BEEBE:—Please publish the following obituary:

DIED—March 21st 1864, aged 86 years, Mrs. MARGARET B. SCOTT, relict of the late Thaddeus Scott. She was born in Warwick, Orange Co. N. Y., Sept. 26th 1778; was married at an early age, and moved to Connecticut, where she obtained a hope in Jesus Christ, and while on a visit to her native place she was baptized by Elder L. Lathrop, and received as a member of the Warwick church. She removed to Oswego in 1816, where she has since resided. Since the death of her husband, which took place March 30, 1858, she has resided alternatively with her children until her death, which occurred at our house. She was a consis-

tent Old School Baptist until her Master called her home, as a shock of ripe corn is gathered in the harvest. We have no doubt that she is now in the full enjoyment of the promised rest in heaven. We believe she has exchanged this world of trouble for a world of happiness beyond the grave where she can bask in the smiles of her Redeemer and go no more out forever. This

Unfriendly world she bids farewell—
Redeeming grace must reign,
Till all the chosen seed shall dwell
In native heaven again.

MATILDA A. SCOTT.

Oswego, N. Y., April 10, 1864.

DIED—Very suddenly, Feb. 9th 1864, brother LEONARD REYNOLDS, in the 73d year of his age. The circumstances attending his death were peculiarly distressing to his bereaved companion and family. He was at Elkton, Md., attending court, and while at the dinner table he was struck with death, and in a few minutes was a corpse. Sister Reynolds expected him home that evening, and was preparing his supper when the messenger arrived with the heart-rending message, the effect of which I leave the reader to imagine. Brother Reynolds was baptized August 9, 1829. Since that time he has been a member of the Rock Spring church, in Lancaster Co. Pa. By this sudden stroke he has been removed, as we hope to mingle with the ransomed, who have preceded him, in the beautiful song, "To him that hath redeemed us by his blood, and hath made us kings and priests unto God; to him be glory forever and ever, amen." I would commend to the sympathy of our brethren our bereaved sister Reynolds, and earnestly pray that she may realize the supporting hand of her God and Savior Jesus Christ, and be enabled to say, "Thy will be done." Yours as ever,

THOMAS BARTON.

NEAR NEWARK, DEL., April, 1864.

DIED—At his late residence, at Unionville, in this county, after a short but severe illness of but a few days, Mr. TUSKIN MOORE, aged 67 years and 3 months. Brother Moore had but recently returned from the funeral of his son Hiram, who had received fatal injury from being thrown violently from his carriage, in Waverly, N. Y., to which place brother Moore was preparing to move his family, having sold out his property in Unionville, and had already sent on a portion of his goods, but in the early part of the last week was suddenly taken down with rheumatism in his stomach or bowels, which after a few days terminated his mortal pilgrimage.

DEAR BROTHER BEEBE:—I send the following obituary for insertion in the "Signs of the Times."

DIED—At his residence, near Winchester, Clark county Kentucky, on Saturday evening, April 16, 1864, in the 81st year of his age, JAMES HALLEY, after a short illness in which he suffered a good deal of pain, which was borne with commendable fortitude. I have known brother Halley for nearly fifty years. He was a highly respectable citizen and discharged the duties devolved on him as husband, father, master, citizen and member of society with as much fidelity as is usual among men. I baptized brother Halley at Mount Carmel about thirty years since, when he was received into the fellowship of that church, where he has lived highly esteemed by its members. Brother Halley leaves a deeply afflicted widow, several children, and a large number of friends to mourn his loss, together with the church at Mount Carmel. We confidently trust our loss is his gain. May God sustain the widow and children with his rich distinguishing grace. Your brother,
THO. P. DUDLEY.

P. S.—An excellent discourse was delivered on the occasion of his death to a large concourse of people, by Elder William Rupert, from Rom. v. 21.

T. P. D.

NEAR LEXINGTON, KY., April 19, 1864.

DIED—In this village, on Sunday morning, April 24, of Measles, GILBERT GEORGE, infant son of Gilbert J. and Carrie Beebe, aged one year and—days. He was a lovely child of remarkable intellectual development, for one so young, and their only son.

"Death is to him a sweet repose;
The bud was op'd to show the rose;
The cage was broke to let him fly,
And build his happy nest on high."

His lovely form was laid to rest in his peaceful grave on Monday the 25th, on which occasion a most appropriate, comforting and impressive sermon was preached by Elder Leonard Cox Jr., of Warwick, from Rev. iv. 3. "And there was a rainbow round about the throne, in sight like an emerald."

ELDER BEEBE:—Please publish the obituary of my brother, GEORGE WASHINGTON DANIEL, who departed this life at Batesville, Arkansas, January 28, 1864, in the 33d year of his age. He belonged to the 11th Missouri Cavalry. Shortly after his arrival here from Missouri he was taken sick with Measels, which soon terminated his sufferings and trials on earth. He leaves an affectionate companion and blooming little family to mourn their loss. But they are not left comfortless, for the Lord will be the widow's God, and a father to the fatherless. He has left a bright evidence that our loss is his exceeding gain. He often talked with me during his sickness on the subject of his eternal welfare. He said he knew his stay on earth was short; that he must very soon pass away, but he was not afraid to die. May we, the relatives, be comforted and sustained in our deep affliction by the gracious presence of the Lord.

B. L. DANIEL.

BATESVILLE, ARK., March 19, 1864.

DEAR BROTHER BEEBE:—By request of sister Montgomery I send you this obituary for publication, if you please.

DIED—March 10th 1864, after a sickness of three or four days, our much esteemed brother JAMES MONTGOMERY, in the 61st year of his age. He was one of the oldest members, and one of the main pillars of the Sugar Creek church in this place. He received a hope in Christ Jesus as his Savior when young, and united with the Regular Baptists in Kentucky. In 1831 he emigrated with his family to this state and joined the Baptists here, in company with his wife, where they have filled their seats thirty-three years in full fellowship. Brother Montgomery always adorned his profession by an orderly walk and peaceable, quiet, worthy character. He was favorably known among the Baptists, who have greatly shared his hospitality, his house and heart being ever open to the wants of the brethren. He often had meetings appointed at his house, where many met and enjoyed his fellowship for the saints. About three years ago the church ordained him her Deacon, which place he faithfully filled with much fear and trembling, having so great a sense of his unworthiness. The last time he was at meeting was communion season, the first Sunday in March, and as he was appointed to carry the bread and wine to the church, he officiated in much meekness and fear, all the time thinking of his unworthiness to fill a Deacon's place. This was the last work he done on earth. After his return home that evening he remarked to his wife "There were several deacons present to-day, and I, the weakest and unworthiest of them all, was chosen to officiate. Why was it so? I cannot tell." These were almost his last words, for even then he was sick with sore throat, which soon became so bad that it deprived him of talking. He died as he had lived, quiet and peaceful, leaving a wife and four children, with the church, to mourn their loss, while the departure, we believe, is gain to him. Elders Goben and Van Cleve both attended the funeral and preached Jesus the resurrection and the life, and sang the hymn beginning with,

Why do we mourn departed friends,
Or shake at death's alarm;
'Tis but the voice that Jesus sends
To call them to his arms.

Which seemed to me more expressive than ever before. Brother Montgomery was a subscriber for the "Signs of the Times" and had been constantly since its commencement.

ANN JOHNSON.

CRAWFORDSVILLE, IND., April, 1864.

BROTHER BEEBE:—Please publish the following in the obituary department of the "Signs:"

DIED—In the full triumphs of faith and of a glorious immortality, in the Overton hospital, Memphis, Tenn., on the morning of Jan. 23, 1863, Corporal MARION KAYS, of the 77th Ill. Vol. Infantry, son of Lieut. Henry B. and Rachel Kays, of Putnam Co., Ill.

As I was with him in his last moments, and the only one, I suppose, to whom he ever made an open confession of his faith in the Savior, it is the request of his mother that I write and you publish in the "Signs" some account of it for the satisfaction of her relatives, (many of whom are your patrons,) as well as for her own. His parents, for many years, have been worthy members of the M. E. church.

About the 1st of January I received or read a letter from him, addressed in part to me, informing me that my brother-in-law of the same Company and Regiment with him, was very ill, and he thought if we saw him alive, we must come soon. I made the necessary arrangements to leave home as soon as I could, started and arrived at the hospital on the 21st. But, what was my surprise, on entering the room, instead of finding my brother-in-law dead or dying, as I expected, I found him

seated beside poor Marion, upon whom already the icy hand of Death had fastened, chaffing his cold hands. I did not recognize the dying boy until told who he was. I called his name; he opened his eyes, and knew me immediately, and said, "Oh! Mr. Haynes, I am so glad you have come! Won't you stay with me?" I told him I would, and did not leave his bed-side until after midnight that night. I soon discovered, as I thought, that he wished to converse with me, but the hospital and post chaplains soon came in and talked to him some time, but as he did not seem free to converse with them on the subject of salvation, I thought that perhaps I was mistaken, and did not engage upon that subject until after the others in the room had retired for the night.

Knowing that his time was short, and thinking that he might want to send some message to his friends, if he knew that he was going to die, I raised a conversation with him, by asking him if he felt as though he would recover. "Oh, no," said he, "I shall not live long; I shall never see home again." I said, "Are you afraid of death and its consequences?" "No! But if I could only see father and mother, brothers and sisters, once more, I could die willingly; but it is all right! God is good—God is just. Oh, Mr. Haynes, I have been such a wicked sinner! but I never realized it till since I left home. But I am going home to Jesus, my Savior! Oh, Mr. Haynes, he is a precious Jesus—ain't he?" I replied, "the scriptures say, that 'unto you that believe; therefore, he is precious.'" "I do believe—I feel," said he, "that he has pardoned all my sins. And O! if I could only see mother once more, I could die satisfied. But God's will be done. Won't you go and see our folks, and tell them for me that I am going home to my eternal home, but not to grieve for me. Tell them all—tell my brothers and sisters—I want them to meet me there. Tell them I have found Jesus to be a precious Savior, able to save the chief of sinners—a whole and complete Savior, as I have often heard you say."

I observed that it wearied him to talk very much, and as I felt satisfied of his gracious state, I said, "Perhaps you had better not try to talk any more, it tires you so." He said, "O. Mr. Haynes, I have not long to talk; let me talk of Jesus." I then told him to say all he wanted to; I was rejoiced to hear.

This is the substance of my conversation with him, but only a tithe of the words. I have given it as nearly in his own language as I could, after this lapse of time. Sometime after midnight I retired to rest, and did not engage him any more on that subject. The next morning, on the 22d, his sufferings became so intense that reason was dethroned; but about three hours before he died they seemed to subside, and he fell asleep quietly in the arms of Jesus—another monument of the sovereign grace of God—another manifestation of his power in bringing a poor, needy sinner to Christ, notwithstanding he may be surrounded by temptations and evil influences, consequent upon a soldier's life.

I shall never, while reason retains her throne, forget the conflicting emotions of joy and sorrow that I experienced that night. And although, under the power of grace, he viewed himself to be such a great sinner, yet his disposition and deportment were such that he was beloved by his associates at home and his comrades in arms, as they showed by the interest they manifested in him while he was in the hospital. O that I could always feel as well assured touching my own case as I am of his.

On my return home with the tale of sorrow, I was requested by his sorrow-stricken parents to preach his funeral, which I did, on the first Sunday in June, (which was as soon as his mother could go to a place of worship,) in the Methodist meeting-house, in Caledonia, from the words of David upon the loss of his son, 2 Sam. 12-23, last clause.

Brother Beebe, I should not have been thus lengthy, but thought perhaps it might be interesting to the general reader of the "Signs," as, under the circumstances, it seems to be such a striking instance of the effectual grace of God. While at home, he frequently attended my meetings, and, as you will observe, had not forgotten all that he heard.

Yours, in the bonds of the gospel,
R. F. HAYNES.

MAGNOLIA, Putnam Co., Ill., Apr. 4, 1864.

Associational Meetings.

SANDUSKY.—DEAR BROTHER BEEBE—

Please publish in the "Signs of the Times," that the Old School Baptist Association will convene with the Baptist Church, at Van Buren, Hancock Co., Ohio, on Friday before the second Sunday in June, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the

ministry. Those coming with the cars, will stop at Findly, 7 miles from Van Buren. At Findly enquire for Samuel Spitzer, in town. Be at Findly on Thursday.
LEWIS SEITZ.

MELMORE, Seneca Co., O., April 4, 1864.

BALTIMORE—The Baltimore Association

will meet with the Ebenezer Old School Baptist church in the city of Baltimore, Maryland, on Wednesday before the fourth Sunday in May, (18th), 1864, at ten o'clock a. m., and continue three days.

DELAWARE—The Delaware Association

will meet with the Rock Spring church, in Lancaster County, Pennsylvania, at eleven o'clock a. m., on Wednesday before the fifth Sunday in May 1864, which will be May 25th.

DELAWARE RIVER—The Delaware River

Association will meet on Wednesday before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK—The Warwick Association

will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 8th, 1864, and continue three days.

CHEMUNG—The Chemung Old School

Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE—The seventh annual ses-

sion of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsblaw Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—

Please give notice through the "Signs of the Times" that there is a three days meeting appointed to be held with the church at Mt. Gilead, Mason county Ky., to begin on Friday before the second Saturday in May. We are informed that Elders J. A. Johnson, of Indiana, Samuel Jones and D. C. Jones, of Bath County, are coming, if the Lord will, and we also affectionately request Eld. J. F. Johnson to attend, and as many of our brethren, sisters and friends to be with us as can. Yours, in hope of a blessed immortality,
J. H. WALLINGFORD.

Mt. GILEAD KY., April 9, 1864.

YEARLY MEETING.—Brother Beebe:—

At the request of Bethel Church, in Shelby Co. Ky., you will please say, through the "Signs of the Times," that her Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,
J. F. JOHNSON.

YEARLY MEETING.—Brother Beebe:—

Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,
WM. J. FELLINGHAM.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address MRS. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 28, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he recommends may be used with confidence.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., MAY 15, 1864.

NO. 10.

Correspondence of the Signs of the Times.

(Continued from page 43.)

"Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 2.

DEAR BROTHER BEEBE:—In my last letter I endeavored to point out some of the burdens which every believer is called upon to bear, and the duty of mutual sympathy on the part of those who are partakers of the same grace and share the same hopes. It is, indeed, difficult to conceive how an evidence of sonship can be enjoyed where such sympathy is not felt. Where the love of God is, there will be love to the children of God.

Third. This love will manifest itself in prompt, earnest and loving effort for the relief of the sorrows and burdens of brethren. True love is an active principle. It seeks to do its object good. "God commendeth his love towards us in that while we were yet sinners, Christ died for us." "If God so loved us we ought also to love one another." If a brother or sister be destitute, we do not merely say, be ye warmed and clothed. True sympathy prompts to efforts of relief. There are burdens which words of sympathy may remove. It is a comfort to know that a brother feels our sorrows; and companionship in trial is often a consolation. The words of truth and the gospel are designed for this end. "Wherefore," saith the apostle, "comfort one another with these words." The spirit of true christian love prompts not only a careful avoidance of whatever would grieve or burden a brother, but also to earnest efforts to remove burdens under which we have reason to think he labors. His infirmities we would bear; his sorrows we would console. We are to bear mutual burdens so far as is required for the maintenance of the visible church of God. We have already said that God assigns to each his peculiar burden. He has his own place to fill, and this burden he is not to impose upon another. By careful observance of this rule the order of God's house is preserved, and the edification of the body is secured. To impose our proper share of this duty upon others is a wrong done to our brethren and to ourselves, and a violation of the law of Christ. We are not to leave our brethren to conduct the social meetings of the church without our aid, nor to absent ourselves from more public services without just cause; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another." The servant of God needs the assistance of his brethren to aid him in bearing his burdens. We are to strive to hold up each other's hands, to edify and comfort one another, bringing all the tithes into God's house, and seeking a mutual edification in love. If one is hindered in his walk, and

his hands hang down with weariness, we are to endeavor to aid him, making straight paths for our feet, lest that which is lame be turned out of the way, but let it rather be healed. Thus, by frequent interchange of thought, by mutual sympathy, counsel and good will, we are to preserve the unity of the spirit in the bond of peace. Frequent meeting together, and communications one with another, God has ordained for the especial aid and comfort of his people on earth. By such means do we become familiar with each other's wants and trials, and thus only can we be prepared to participate in those spiritual trials to which all the children of God are from time to time subject. Even to make known our own burdens may be often the occasion of relief to a burdened brother, and while it calls forth the manifestation of earnest christian sympathy, the ties which unite us are more closely cemented, the power of divine truth and the glory of the gospel are made to shine more conspicuously, and thus even our burdens are made the occasion of abundant consolation.

III. Let us now consider the motives which should prompt us to this duty.

In the world, some are charitable from impulse, and under such influence it may be they do not always act wisely. But even this principle of action is preferable to his who always calculates his return in the exercise of his charity, who bestows ostentatiously that he may reap the benefit, either in fame or as a matter of pecuniary investment. There is an appeal made to a principle somewhat akin to this when we say, we ourselves may need sympathy, therefore we should be sympathetic; we need aid in bearing our own burdens, therefore should we be ready to bear those of others. Such a consideration should indeed lead us to hesitate ere we turn coldly away from the necessities of a brother, or refuse to him the aid he needs; but he who acts solely from so selfish a principle may well question his interest in the blessings of the gospel. The true motive is not what we shall receive, but what we have already received. The impelling motive to all right gospel obedience is grateful love, a sense of the benefits we enjoy, and the obligation we are under to him who has done so much for us—whose we are and whom we serve.

First. A prime motive which should lead us to the discharge of this duty is love to Christ and to his members. Without this, all our pretensions and efforts are vain. The children of God are bound together by the strongest of ties, and when they realize the source of all their hopes and blessings—that they are objects of the same love, members of the same family, and heirs of the same inheritance, they feel the force of mutual obligations, and are ready to bear each other's bur-

dens. A consideration of what Christ has done for us, of his unmerited and boundless love towards us, is calculated to excite the most grateful emotions in every believer's heart. "Ye are bought with a price, therefore glorify God in your body and spirit which are his." "If God so loved us, we ought also to love one another." "If ye love me keep my commandments." Such are some of the motives presented by the gospel, and more powerful cannot be brought to bear upon the heart of man. Add to this the fact of the love of God which is shed abroad in our hearts by the Holy Ghost—the fact that in regeneration the Spirit of Christ is imparted to the believer, and we have an accumulation of motive and an array of argument which no child of God can resist. "By this we know that we have passed from death unto life, because we love the brethren." "He that loveth him that begat, loveth him also who is begotten of him." All the blessings of grace are bestowed upon us freely, and we share them in common with all our brethren. If at any time they may need our aid, what of all the blessings God has given us shall we withhold from them? The appeal is made to us, "freely ye have received, freely give." When we consider the vastness of the love of Christ towards us—the fact that tho' he was rich, for our sakes he became poor—that he bore our griefs and carried our sorrows—that he is now touched with the feeling of our infirmities—and that from him daily all our joys and blessings come, how powerful is the motive to live not for ourselves, but for him who died for us and rose again. And when we see one of his dear children in suffering or trial, and who because they are thus burdened demand our sympathy and aid, if our hearts do not run out towards them in active sympathy and our most earnest efforts are not given for their relief, we might as well at once abandon all our pretensions and hopes. For Jesus has said, "Inasmuch as ye have done it to one of the least of these, my brethren, ye have done it unto me." Not to feel sympathy with the body of Christ, is to have no sympathy with him; not to bear the burdens of his people, is to be destitute of his Spirit, and insensible to his love. The question is not how shall we best secure our spiritual advantage, but how shall we testify our love for Christ; not what return shall we have for our obedience, but what return shall we make for our mercies. That personal joy and comfort results from the performance of this duty is not the motive, but a necessary attendant upon obedience and additional evidence of the divine love. To bear each other's burdens, then, is to fulfil the law of love, which is the law of Christ.

Second. A powerful motive which

should lead to the performance of this duty is the fact that the edification of the church is secured thereby. God has instituted an essential connection between the harmonious action of his church and people, their obedience to the law of Christ, and the enjoyment of the blessings of his love. Not that God deals with us as we deal with him, or that the blessings we enjoy are the result of our own efforts. When all the members of our natural bodies are harmonious in their action there is health in the body, and a capability for the enjoyment of the blessings of life; so when his children are knit together in love, and bear each other's burdens, and walk together in gospel truth and ordinances, there is health in the body, and such a church, walking by the same rule, and striving together for the faith of the gospel, will be edified and built up. There will be spiritual discernment and a relish for truth. Each brother will strive to know his place, and to fill it. But where strife and bitterness and jealousies exist, prejudice closes the ear against truth, and there will be a lack of spiritual discernment, the graces of christian character decline, the gifts of the church are neglected, brotherly love vanishes, the assemblies of God's people are forsaken, and the ways of Zion mourn. Such a state of things is the almost certain precursor of neglect of all gospel order and the loss even of visibility. But when the law of Christ is maintained, and mutual burdens are borne, there is evidence that the principles of truth have taken root, and that they produce their legitimate results in the hearts and consciences of those who receive them. The feeble are encouraged, the weak are strengthened, the doubtful are directed, and the sorrowing are comforted; the strong bear the infirmities of the weak; the gifts of each are encouraged and exercised; the meetings of the church are prized; the privileges of christian intercourse and conversation are enjoyed; the ordinances of the gospel are maintained, and all the brethren are mutual helpers one of another. There truth will shine with especial lustre, for there will be manifested its practical influence upon the heart and life in a conversation and daily walk ordered according to the gospel of Christ. There will the children of God find blessed companionship and a delightful home, while they realize the fulness of the promise: "I will bless her provision abundantly; I will satisfy her poor with bread."

Third. But what gives this duty especial force, is that thus only can we fulfil the law of Christ. All the children of God are citizens of Zion and the subjects of the laws of its spiritual King. What he has enjoined is our rule of duty. Questions of feeling, interest, advantage or comfort, can not come in here. What

does the law of Christ require, is our only enquiry. "A new commandment give I unto you, that ye love one another." There are, it is true, some of his requirements which have especial reference to himself. We follow him in baptism, we sit down at his table in remembrance of him, we receive his doctrine, and bear his cross, but even in all these we enjoy the delightful evidence of communion and fellowship with his dear people. But never more truly or fully do we realize or illustrate the possession of love to him than when, in earnest love and sympathy with his dear people, we seek to lighten their burdens, to comfort their hearts, and to relieve their necessities. Every member of this mystical body is near and dear to him, and in no other way can we testify our allegiance to him than by evincing our love for them. "By this do we know that we have passed from death unto life." "Take heed," said the Savior, "that ye despise not one of these little ones."

How at variance with this law of Christ is the conduct of those who bind heavy burdens upon the people of God, teach for doctrines the commandments of men, and preach a conditional salvation. How opposed to this law and the Spirit of the kingdom of Christ is that spirit of fault finding and censoriousness which makes a brother an offender for a word, indulges in bitterness and hate, and imposes grief and burdens upon brethren rather than to relieve them. A sad mark it is when the fellowship of God's people is despised, and the obligation of the law of Christ is repudiated. In this day of darkness and trial may God give to all his people one heart and one mind. "Let this mind be in you which was also in Christ Jesus." May we be enabled to preserve the unity of the Spirit in the bond of peace, being kindly affectioned one towards another, and bearing one another's burdens, thus fulfilling the law of Christ.

LEONARD COX, JR.

ANDES, N. Y., March 23, 1864.

BRETHREN AND SISTERS OF LIKE PRECIOUS FAITH:—Having from time to time been refreshed, edified and comforted by the editorials and communications contained in our inestimable medium, the "Signs of the Times," I have often felt constrained to cast in my mite with the poor and afflicted people of God. And although (being young in years and in grace) my writings may appear insignificant in comparison with the testimony of the aged veterans who have grown gray in their Master's service, nevertheless I esteem it a privilege to speak in my feeble way of the dealings of the Lord with me, who am less than the least, if a saint at all.

I was born in Andes, Delaware county N. Y., Jan. 26th 1841. My parents were members of the Old School Baptist church, also two sisters many years older than myself. From infancy my mind had been occupied with serious reflections, more or less frequent according as any striking event occurred in the neighborhood, as the death of a playmate, a relative or friend, on which occasion I would hear my parents and others converse on the subject of death, eternity, and the judgment, on which subjects my mind

would be impressed quite seriously. And at times I have expressed the wish to myself that I might be a christian; that I might be good, so as to go to heaven when I died. Whether all are subject to the same or similar reflections, or those only in whose heart the Lord has commenced "a good work," I knew not. Sometimes when exercised on the subject of religion, I would reason thus: 'Twas a good thing to have, but I was so young; there was no use of my worrying about it yet; it was probable I should not die until I grew old, and then I could seek the Savior more earnestly; I thought I was as good as most young folks, so there was no need of spending much time or thought on that subject until I grew older. In the summer of 1860, while engaged in the vocation of teaching, my health became very much impaired, which threw a shade of melancholy across my mind, and caused it to be much drawn out on the subject of my expectations for a future world, and my prospects for an endless eternity. I read the scriptures more earnestly than ever before, and spent much time in reflection and serious meditation; indeed, I became so deeply sensible of my need of saving grace, that the late hours of the night were frequent witnesses of my tears, supplications and entreaties. I did not really think I could get religion, yet on some passages, (which I now understand to apply only to the heirs of the spiritual kingdom,) I would try to build up a hope that if on no other ground forgiveness was granted, yet on account of my importunity grace would be given. I continued in this frame of mind some five or six months, when my health returning gradually I was enabled to go out in young society more, and participate in their youthful amusements, and my troubles seemed to abate partially; though at times something seemed to check me and warn me that I was going the downward road to destruction, whereupon I would feel quite seriously impressed for a while, but when it wore away it seemed to leave me more careless, more reckless, and I seemed to indulge in amusements more eagerly than before, for the purpose of silencing the secret monitor, but in that attempt I did not succeed. These impressions remained with me for more than a year, during which period I was attending boarding school, where all was fashion and gaiety. There I had access to nearly every denomination except the Old School Baptists. One thing has always seemed a little remarkable to me, that when hearing others converse on the different persuasions and orders, I always felt constrained to defend the Baptist cause, and to such a degree that I found it utterly impossible to keep silent while hearing any one ridicule or deride their doctrine. I ever felt it incumbent on me to contend earnestly for their cause, though when alone would often ask myself the question, Why should I feel so partial toward that doctrine, for there were some points on which I was only half persuaded myself, and often thought it a hard doctrine; yet thus it was. I often joined in evening entertainments of dancing and merry making, where I endeavored to be one of the gayest of the gay, but such associations were always attended with more or less remorse, and many were the resolves formed in my own mind never to join

in the dance again, or in other vain amusements. My resolutions, however, seldom lasted longer than till the next party. Matters continued thus, while occasionally an event would seem to arouse me for a while and cause me some uneasiness as to my course of procedure, and the gloomy prospects beyond the grave. One evening at a party, while passing from the parlor through a winding passage to the ball-room, in company with several others, one of the number remarked that he would know the way next time, when in an instant these words flashed through my mind: "I am the way, the truth, and the life." Had a peal of thunder at that moment shaken the house to the centre I should not have been more astonished. I revolved the words again and again in my mind; knew they were Christ's words, and meditated long on their deep import, and immediately commenced asking myself, Can I join the gay dances this night after having such serious impressions? Still I was permitted to dance that night, and again and again, although after the evening's exercises had passed away, wondered how I could have done so; felt confident that I should never dance again.

In the first part of the month of May, 1862, I was alone in my school-room after school engaged in writing a letter to a friend, and happened to have a "Signs of the Times" with me on which my paper was lying while I wrote, when by chance my attention was drawn to some reading in the "Signs of the Times." I glanced hastily over a few lines but reproved myself, thinking I must finish my letter, but again my eyes were riveted on the reading to such an extent that I found it impossible to remove them. I laid aside my writing and read. The piece which chained my attention was an experience, by Mrs. Mary Jenkins, of Union Grove, which I read over and over again. The more I read the more it condemned me. These thoughts filled my mind, How good she is; she is surely a christian. And what a great sinner I am; it seemed I must perish; there was no help for me, I was such a vile contemptible creature. My evil deeds rose before me like mountains. I saw that I had been trying to clothe myself in garments of my own righteousness, and where were they? For nearly two years I had nightly repeated well worded prayers, and where were they? I felt that I was naked and helplessly weak; that my righteousness was filthy rags; my prayers had availed nothing; were a mere form of words, and an abomination in the sight of God; I knew not which way to turn nor what to do, and felt to cry out from the depth of my distress, Lord, be merciful to me a sinner! Continued in this state of mind for several days; one night dreamed of having a great visit with a sister deceased two years previous, who expired rejoicing in the triumphs of redeeming grace; 'twas a delightful interview in which were exchanged all the endearing words and embraces which natural affection prompts. In the morning when I awoke my impression was that I should die and go to see my sister, but that moment the idea flashed across my mind that I never should go where she was, though I thought I should surely die soon, and oh! my

prospects were so dark! That week there was to be covenant meeting in that place, and I concluded to attend—a thing that I had not done for a number of years. Accordingly I went: dreaded to go in; thought they must all know how unworthy I was; thought I should expose my trouble and make myself appear ridiculous; was much affected at hearing the brethren and sisters express their minds, although I tried hard to conceal my emotions, yet found it impossible to repress the tears, which flowed copiously. After they had all spoken, our pastor, Elder Hewitt, asked me if I wished to make any remarks. I merely said that as some of the sisters had remarked "they always wished to fill their place in meeting," I thought they might well wish to fill their place, those that were of that unspeakably happy number, whose sins were washed away through the blood of the Lamb; no wonder that they should count it a privilege to be in their seats at church meeting. Afterwards thought perhaps I was foolish for saying anything, yet thought I never should live until another meeting, and I wished to tell them that I would wish to be one of their number. That night I retired to rest and slept sweetly till the morning; dreamed innumerable dreams; in each there appeared one and the same person, and he was robed in white and surrounded by a depth of light which was wonderful. When I awoke, in thinking over my dream and the character I had seen, I thought it was Jesus. Immediately these words occurred to my mind:

"And the angels could do nothing more
Than to fall at his feet,
And the story repeat,
And the Savior of sinners adore."

And I do think I felt to adore the Savior that day. Nor did I ever see a lovelier day than that was. I went singing about my work all the morning. When the hour for church services arrived I went with my friends to church; thought they would all know how happy I felt that morning; thought they would read it in my countenance. After returning from church I took my bible to read; it seemed like a new book; there was a depth of meaning and beauty about it which I had never discovered before. One passage in particular I recollect. It was the first paragraph, 1st chapter, 2d Peter, where the apostle addresses himself "to them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ." O! how beautiful those words seemed to me; thought it no wonder that Peter called it *precious faith*. I never shall forget that day while reason remains with me. My eyes ran over one chapter after another almost with the velocity of thought, and each line seemed to inspire me with renewed love and adoration towards the Savior of fallen man. This frame of mind lasted but a few days however, when I began to be much troubled about doctrine. I knew the Baptist doctrine best suited my understanding of the scriptures, but self and pride said how can I unite with that poor and despised people, that is everywhere spoken against; which is so unpopular and unassuming, and but a mere speck in comparison with the swarms that make up the more popular denominations of our day. While such thoughts as these were

being revolved in my mind, these words of our Savior occurred to me: "The disciple is not above his Master, nor the servant above his Lord; but it is enough that the disciple be as his Master, and the servant as his Lord; and if they have called the Master of the house Beelzebub, how much more shall they call them of his household." These words were set home to my mind with great force. My proud heart seemed softened; I felt willing to be anything God willed me to be; and as the Master had suffered felt that I could endure sufferings and persecutions for his sake. For many days my mind continued to be troubled about difficult points of the Baptist doctrine, and though my constant prayer was that my mind might be enlightened on each of them, yet I seldom felt willing to ask information from any person, lest I should be biased by their opinions or prejudices, but felt that I wanted knowledge from the fountain head, in its purity, unadulterated by sectarian views or bigotry. While contemplating these things, this thought would present itself, Why should I be troubled about doctrine, when I had no hope nor evidence that my sins were forgiven; a vile sinner justly meriting the condemnation of God; this to me appeared marvelous. The book of God was my only resort and constant study; sometimes my understanding seemed to be enlightened as to its import by direct answer to prayer, and I was fed and nourished thereby, but again it seemed to condemn me. Thus I was wafted to and fro unstable and restless, until the next covenant meeting, which was in June, on which occasion Elder Hewitt read the 362d number, Beebe's Collection, and made remarks on each stanza. It was truly a most beautiful hymn, and as he proceeded to describe the feelings and sensations of the christian, I could scarcely keep my seat, and thought I could not leave the house without telling him I had experienced the same emotions which he portrayed; and I could not understand how he knew and could express my feelings so perfectly. Having occasion to go home before the meeting closed, however, nothing escaped my lips on that all-absorbing subject. Still as I had heard the travail of the christian described, and mine corresponded thereto, the query arose where had been the change? Where was the evidence? And immediately my mind reverted to the day after I had seen Jesus in my dreams, when all things seemed changed, and my eyes were opened. My mind was then at ease. The words of the poet would often present themselves, to my mind:

"Tis my happiness below
Not to live without the cross,
But the Savior's power to know,
Sanctifying every loss."

Again, when almost overcome with doubts and fears, internal warfare concerning doctrine, the words of our Savior came to my relief. "Fear not, I have overcome the world." But time and space would fail me to mention all the passages that were constantly being impressed on my mind by day and night—passages large with meaning, which were alike sustaining and instructive. A sister in the Baptist church with whom I was stopping one night, at my request related to me the reason of her hope, and in thinking of it the next day, I came to the conclusion that she had a brighter evi-

dence than I, and instantly felt to ask God, if I were deceived, that I might be undeceived, yet felt that I could not give up but that I had a small hope; was troubled about it for some time, when one night at midnight I awoke from a sound sleep; my mind seemed to be in a very tranquil state; there were two personages represented before my mind's eye. The first was doubting Thomas, who said, "Except I shall see in his hands the prints of the nails, and shall put my fingers in the prints of the nails, and thrust my hand in his side, I will not believe." The other was Nathaniel, of Gallilee, of whom Jesus, when he saw him coming said, "Behold an Israelite indeed, in whom is no guile."—John i. 47. Nathaniel saith unto him, Whence knowest thou me? Jesus answered and said unto him, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee," whereupon Nathaniel was constrained to say, "Rabbi, thou art the Son of God; thou art the king of Israel." Here was portrayed two very opposite characters. The one required so much evidence; the other was satisfied with less, and yet Jesus did not reprove, but rather commended Nathaniel. Never since then have I doubted my evidence, though I mourn my unworthiness and unlikeness to my blessed Master. The second Saturday in August following, I related with much trembling, what I hoped the Lord had done for me, to the Middletown Baptist church; was received by the church, and the next day, following the footsteps of the Savior, was buried with him in baptism, and I can truly say it was the happiest day I ever knew. I enjoyed such an undisturbed happiness. These words were my theme:

If God is mine then present things,
And things to come are mine;
Yea, Christ, his word, and Spirit too,
And glory all divine.

If he is mine let friends forsake,
Let wealth and honor flee;
Sure he who giveth me himself,
Is more than these to me.

Brother Beebe, these imperfect lines are at your disposal. Do with them as you think proper, and all will be well.

Yours in gospel bonds,

JULIANA H. O'CONNOR.

McCONNELLVILLE, Morgan Co., Ohio,
April 11, 1864.

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."—John xv. 26, 27.

DEAR BROTHER BEEBE—Meditating on the above scripture, it has produced some thoughts, which I am induced to write for the "Signs of the Times," whether they will be profitable or not, the brethren and you must judge. Many thoughts from various sources might be presented to the mind of a believer so instantaneously that it may become doubtful whether their origin were divine.

Therefore, there is a necessity to examine them carefully by the word of truth, to ascertain from what source such impressions receive their impulse, whether they be from the fleshly mind or from the Spirit of God. I believe every believer who is a subject of grace, is a witness of his Lord. But the disciples, whom the Lord addressed, were his apostles, and were called to an eminent position for to bear testimony of him. The solemn declaration of their Lord placed them in a

responsible station; for while they were to bear witness of him who saved them, they were to be under the intuitive evidence of the Comforter teaching. And, said Jesus, "I will pray the Father, and he will give you another Comforter, that he may abide with you for ever. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you. The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 16, 17, 26.

Again, "Howbeit, when he the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew things to come."—John xvi. 13.

From these scriptures we gather knowledge of the Holy Ghost in his personal, official character, of being the Teacher, Guide and Comforter of the heirs of salvation, that they might know the mystery of God's will. The apostle Paul, when writing to the saints at Ephesus, speaks of God having made known the mystery of his will to them. It is only by a sovereign revelation that the gracious will of God in covenant is made manifest; and this, though of the greatest importance to all who are interested, can never be understood by the heirs of promise, but by the Spirit of revelation. The natural man cannot understand the things of the Spirit, because they are spiritually discerned. The man might exercise all his rational powers for to attain the knowledge of the spiritual mystery of Christ's person, as God-Man, and his official characters, as the Prophet, Priest and King, and by his reason being lighted by the truth, he may believe in the virtue, wisdom and prudence of God in the salvation of his people; but the hidden wisdom of the mystery he can never know until God prepares him to receive the Spirit's teaching. The most eminent minister of Christ, with his profound knowledge of the mystery of Christ, and his persuasive arguments, will not produce one atom of spiritual unction in absence of the gift of the revelation of the blessed Spirit. Paul made it a matter of earnest prayer for the saints, that the God of our Lord Jesus Christ, the Father of glory, would give unto them the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that you may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, which plainly supposes that the word of God, though a great gift to the church, was not sufficient without the gift of the Spirit.

In the beginning of the Lord's ministry he called men from their daily occupations and chose them to be his apostles. They obeyed his call: his word was only "Follow me." His injunction they observed by submitting to his mandate. His call must have been with divine power to change their minds so instantaneous, as to follow him without inquiring, "What are we to follow thee for?" The Lord, by this procedure, gave evidence that all power was given him over all flesh, that he should give eternal life to as many as his Father

bath given him. These men, being unlearned and ignorant, proves the power to be supreme which Jesus displayed in calling such to so important a station as to be his witnesses. It was necessary for them to be in possession of facts to give testimony of Jesus. Their affirmations were not to be based on a report which they had received from persons, who had seen and heard him, but from a solemn declaration of the Lord himself, which could only qualify them to testify. They heard him expound the law of universal right and equity, and he taught them his precepts; they heard his denunciations against his enemies; they knew that by them he had been condemned to death; by his command they went to prepare a place where he would eat the passover, also where he instituted his supper as emblematical of his suffering and death; they were eye witnesses of his crucifixion; they conversed with him after he rose from the dead; and they saw him ascend up into heaven. These external evidences prove to a good degree that Christ was the Prophet whom God had raised up. For Moses truly said unto the fathers, "A Prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things, whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet shall be destroyed from among the people."—Acts iii. 22, 23. Also, his miraculous power in raising the dead, healing the sick, feeding thousands with a few loaves and fishes; by these acts he did demonstrate to the people that he was the Lord from heaven, the Son of God. But except the apostles had an internal evidence of facts revealed to their minds by the internal Spirit, these external evidences of Christ's power and sufferings would have been insufficient to qualify them to bear testimony of the grace of God, which saves a sinner from his guilt, and delivers him from the dominions of his corrupt nature, and which also prepares him for heaven and eternal glory. One of these witnesses testifies, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father and was manifested unto us. That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father and with his Son Jesus Christ."—1 John i. 1, 2, 3.

How edifying and consoling is this testimony of John's to the sincere believer in Christ, who desires and prays to be sanctified through the truth, for to possess a mutual knowledge with the servants of God of that fellowship of love, union and interest of the Father, through his Son, by the teaching of his Holy Spirit. This servant of God declares it to be real, that he actually enjoyed that communion with the Father and with his Son Jesus Christ; but how pure is this fellowship: for "If any man says he hath fellowship with him and walketh in darkness, he lies and does not the truth. Then, my soul, take heed and have no fellowship with the unfruitful works of darkness, but rather reprove them."

There were instances when the apostles were greatly elated from what they had done and seen, and told their Lord of the joyful events which had arisen through his name. He needed not their information, for he had beheld Satan to have lost his influence over men, through the ministry of his word, and cautioned them not to rejoice in that, but rather rejoice that their names were written in heaven; for you will find that all men will hate you for my name's sake; because I love you, the world will hate you; and because my Father has loved you and chosen you to eternal life, the world will despise and reject your testimony; but be of good cheer, I have overcome the world. The witnesses of God have, in all ages of the world, realized the truthful saying of their Lord, because they testify of what they have received and what they know, and if faithful they cannot do otherwise. How could they deny the sovereign and distinguishing grace of election, any more than they could their own natural existence; the evidence they possessed of that doctrine by the word of truth is to them as clear as that they exist in a natural body. Since the days of the apostles, the witnesses of God, in testifying of his truth, are not now confirmed by external miracles, yet not without evidence, for the word of God confirms what they testify. Thus saith the Lord, is more confirming now than it would be by a miracle, which no power but God could have produced. This he constantly affirms in his testimony. For instance, Paul the apostle, affirming what he had been, before King Agrippa, declares that he punished the saints oft in every synagouge, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them to strange cities. Such atrocious deeds he confessed with the deepest humility. When writing to Timothy, he says, "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief." "I am now what I am by the grace of God; therefore, it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." Such a confession as this is the greatest evidence that a sinner has passed from death unto life—more than if visions, dreams or miraculous interpositions appear to the mind of a sinner. Yet these evidences of being born again no one could produce such an internal evidence of but the power of God alone. Though miracles have ceased now by the ministers of Jesus Christ, yet their progress in spiritual knowledge continues, which is an evidence to them that their adorable Lord liveth; for they enjoy the truth of his promise. For he says unto them, "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go to my Father." This expression of the Savior impresses the mind of his ministers with emotion to conceive what was the design of their Lord, by his saying, "greater works than these shall ye do, because I go to my Father: They know that he excelled in words and in deeds, and possesses all power and wisdom, for whatever they possessed of a spiritual nature, they have derived from him; therefore, the conclusion is, the "greater works" are expressive of the

ministration of the Spirit.—2 Cor. iii. 7, 8, 9; Gal. iii. 2, 5.

The regal authority of Immanuel is mediatorial and acquired. As God, he is and ever was possessed of universal dominion. As God-Man, he has been invested with all power in heaven and on earth for the accomplishment of his work of redemption. This he always exercised since he actually commenced his work as Redeemer. As he was "the Lamb slain from the foundation of the world," his atonement was as available before as after his actual expiation; so was his Kingly power. But there was a more formal and explicative investient when he had fulfilled the condition.—Phil. ii. 8, 9; Acts v. 31. Having "set him as his only King on Zion," his kingly office is uniformly represented as having a beginning and to have an end. It was ordained for a special purpose, and will cease when that is fully completed.

The Son of God does not now assume the name of a Redeemer, for his redemption is complete, for he gave himself a ransom for all to be testified in due time, for by one offering he hath perfected forever them that are sanctified. But he wears the name as the only Potentate, the King of kings, and the Lord of lords. The whole church of God is redeemed from all iniquity and the curse of the law, but not all purified, yet will be in due time. For this cause Jesus is the Mediator of the new covenant, and ever liveth as such, to make intercession for them who come unto God by him. And for this purpose he has ordained a ministry, which is under the influence and power of the Holy Spirit of grace which prevails under the regal authority of Jesus as the king of Zion. The parables by which our Lord taught his disciples have a spiritual signification. The gospel requires from those who believe in its spiritual blessings, the evidences from the fruit of the spirit by faith. This the Lord by the parable of the sower, from which also we learn that the gospel is not the instrument, nor the preacher the means to quicken dead sinners to life; that is alone by the almighty and absolute power of God. For we may be certain from the word of God, and our own experience, that no one can be saved from destruction by preaching who has not been saved by redemption; for God to pardon a sinner so as to be just in the eternal world is either a certainty or an impossibility. It is apparent even by some who assume to be the faithful witnesses of the Lord, that they are more anxious to proselyte sinners to the membership of the church, than to impart spiritual benefits to them, whom the Lord hath planted there with his own right hand. This ariseth from not discriminating the words of truth.—The discrepancy which is exhibited in their ministry is not assumed to pervert the order and peace of the Church of God; but from an over zeal of their fleshly mind, impressed with a certain class of words of scripture, which have no bearing for the practice they plead. I will transcribe here the scriptural charge delivered by the apostle Paul to ministers:—"These things I write unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living

God, the pillar and ground of the truth. Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee. Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ. O Timothy, keep that which is committed to thy trust. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Christ Jesus. That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us. Thou therefore, my son, be strong in the grace that is in Christ Jesus. Thou, therefore, endure hardness, as a good soldier of Jesus Christ. Charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to show thyself approved unto God; a workman that needeth not to be ashamed, rightly dividing the word of truth. But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured; but out of them all the Lord delivered me. But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom: preach the word; be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. But speak thou the (practical) things which become sound doctrine. For a bishop must be blameless as the steward of God; holding fast the faithful word as he has been taught, that he may be able

by sound doctrine both to exhort and to convince the gainsayers. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all mercy to all men. I exhort, therefore, that, first of all, supplications, prayers, and intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men, (that is, men of every class and distinction,) to be saved, and to come unto the knowledge of the truth. Ye should earnestly contend for the faith which was once delivered to the saints. Be thou faithful unto death, and I will give thee a crown of life. But that which ye have already, hold fast till I come."

I have transcribed fully the apostle's charge to Timothy and Titus, who were ordinary ministers of the gospel, which enjoins them to conduct their public ministrations in the worship of God, and how to behave themselves in the church of God, according to the rule that he gives them. It is by bringing together into one view the various expressions of holy writ, which belong to the same subject, that we discover the true import of the sacred word in its own light. And if we compare the pastoral lessons of our Savior, which he delivered to his disciples, contained in the fifth, sixth and seventh chapters of Matthew, I think every believer, who reads them attentively, will be impressed with a solemn conviction of the coincidence between the Savior's teachings and his apostle's charge. It is lamentable to hear from the brethren, in these perilous times, acknowledging as what they call "Baptist doctrine," that which only has a tendency to destroy their peace and order. A minister might preach the sentiments contained in the gospel, but how does he preach them? Is it in the Spirit, or is it in the letter? Can we admit that our adorable Lord, who is exalted to give gifts unto men, does send forth persons to preach the gospel of his salvation without duly qualifying them by the anointing and teaching of the Holy Ghost? I think not. The apostle enjoins on the Hebrew saints to remember them which have the rule over them, who have spoken unto them the word of God, whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever. Obey them that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you. Then, O my soul, give all diligence, that no man take thy crown. I remain, dear brother, yours in the kingdom of God,

JAMES JANEWAY.

WEST MANCHESTER, OHIO, Feb. 1, 1864.

DEAR BROTHER BEEBE:—It has been impressed on my mind for some time to write a few lines for your perusal, for I have been truly edified in reading the communications and your editorials, which make me feel like saying a word or two. It is said, "Then they that feared the Lord spake often one to another," and we

presume they spake of the glory of Christ. What a glorious thing it is for such a sinner as I am to find rest for my poor soul in the Redeemer, for I often think if it were not for the hope that I cherish of eternal life, I should be one of the most discontented persons on earth. How many precious promises there are in the bible for the children of God. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever." It is the grace of faith that gives us an open manifest being in Christ. "He that believeth on the Son, hath everlasting life." Again, "He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." And still again, "He that believeth on me, hath everlasting life." The glorious and blessed salvation of God's grace and mercy flowing to poor sinners through the Lord Jesus Christ, is enough to call forth every feeling of the soul that is touched by the Spirit of divine love. But O, my brother, who that knows and feels the depths of the depravity within, does not feel and know how far he falls short of loving and praising the Lord as he ought, and as he most earnestly desires. When he would do good, evil is present with him; he feels a proneness to wander from his God. The world, the flesh, and the devil all stand ready to allure and captivate him, and to lead him away from the Lord. But, glory to all-conquering grace, salvation is of the Lord. My brother, I often fear that I am not a child of grace, although I have hoped and trusted that I had known something of the love of Christ, but I fall so infinitely short of what a christian should be, and of what I desire to be, that I fear that I may have taken the shadow for the substance. Yet, notwithstanding all my doubts and fears, I feel to respond with the disciple of our Lord. "To whom shall we go? thou hast the words of eternal life." I have no good works to fall back upon; no righteousness of my own to cling to, but to my dear Jesus I desire to flee and take shelter under his bleeding side.

"Other refuge have I none,
Hangs my helpless soul on thee;
Leave, ah! leave me not alone,
Still support and comfort me."

I often enquire, Was there ever one like me—so dark, so cold, so blind, and so ignorant, that has ever felt the power of grace? Tell me, brethren, is it so with you?

"Ye who love the Lord indeed,
Tell me, is it thus with you?"

If there was no other foundation than the sinner's works to rest upon for life and salvation, all would certainly fail of reaching the kingdom of glory. But there is a sure foundation laid in Zion, which is so firm that the gates of hell shall not prevail against the church which Christ has built thereon. All who are builded on Christ shall remain unshaken and secure. The beloved of the Lord shall dwell in safety, and the Lord shall cover him all the day long.

"As the bird beneath her feathers
Guards the object of her care,
So the Lord his children gathers,
Spreads his wings and hides them there."

Unworthy though I am, let me praise the Lord for his goodness and mercy. It is the delight of my heart to meet with those who worship him in spirit and in

truth. My soul has been truly edified in meeting with the brethren and sisters, and in hearing them tell of the wondrous love of that dear friend on whom my hopes for heaven depend. It is written, "If ye love me, keep my commandments." Well do I remember when these words arrested me: "Come all ye poor sinners who have found rest for your souls in Jesus, and obey your Lord and Master, and you shall find a comfort that the world can neither give nor take away." How can we forbear to obey him who has done so much for our poor souls. Come then and let us say with the poet:

"Dear Savior let us never be
Before the world ashamed of thee,
Nor shrink from duty's call;
Our work to do thy service here;
Our hope in glory to appear
Where thou art All in All."

Though the Lord is high, yet hath he respect to the lowly.

"Poor, weak and worthless though I am,
I have a rich Almighty Friend:
Jesus, the Savior, is his name,
He freely loves, and without end."

He is my comfort by day and my song in the night, so that I can say, even in the dead hours of the night, How sweet to reflect on the joys that await me in yonder blissful region, the haven of rest; for God is my salvation and my glory—the Rock of my strength, and my refuge.

"My spirit looks to God alone,
My Rock, my refuge is his throne;
In all my fears, in all my straits,
My soul on his salvation waits."

Brother Beebe, I will close with many wishes for your prosperity. I would be pleased to have your views or the views of some other brother, on John xiv. 1, 2: "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you." Yours in tribulation,
SARAH BROWN.

DELAWARE CO. OHIO, April 29, 1864.

DEAR BROTHER BEEBE:—I discover through the "Signs of the Times," that brother R. C. Leachman has been a prisoner, and is perhaps now in prison. With many others in this part of the country, I feel anxious to know about him. If you can give us any information on the subject, we will be glad to receive it. Elder Leachman and myself were school mates, and I feel a nearness to him in a two-fold sense. My brother, it looks hard indeed to see God's servants incarcerated in prisons and in loathsome places, but,—

"Prisons will palaces prove,
If Jesus will dwell with us there."

When I hear of the hard treatment of those dear brethren whom I esteem much better than myself, I can but feel amazed at the mercy of God to me in still permitting me to have my liberty, and to enjoy the company of his children, and of meeting with them from time to time, to join with them in the worship of our God. O, how pleasant! "Behold how good and how pleasant it is for brethren to dwell together in unity."

Brother Beebe, I am passing through some sore trials, which seems to be my lot while here below, and if I could only feel assured that mine are the trials of the children of God, I think I could cheerfully bear them, and count it all joy when I fall into divers temptations, knowing that they are for the trial of our faith, and when we are tried we shall come forth as gold.

And, my brother, I have also a little

comfort afforded me. On some occasions of late I have enjoyed some of the most precious meetings that I ever enjoyed since I have been in the ministry. In March it was my privilege to lead two of God's dear children down into the water and bury them in baptism; and there seems to be several others standing near the edge of the baptismal waters, and all that seems to be in their way is a sense of their own unworthiness, which you know is a common feeling with the family of God.

This leaves me as well as usual, and may it find you in health and prosperity.

JOHN H. BIGGS.

REPLY.—Two years ago Eld. Robert C. Leachman was a prisoner of state, in the old Capitol at Washington, D. C., and from the place and date of the stanzas which were published on the first page of our sixth number for this year, we presume he was first incarcerated in Armfield's old Slave Pen, in Alexandria. We have never heard of any special cause for his arrest and imprisonment, only that he was a citizen of one of the Seceded States, and with many other peaceable non-combatant men, was required to swear allegiance in some form to our federal government, which we presume he refused to do, and was therefore imprisoned a few months, and subsequently exchanged for citizen prisoners held by the Southern States. He was in being exchanged sent to Richmond, and has since that time been engaged in preaching the gospel in the southern counties of Virginia.

Elder Leachman's residence was before the war and up to the time of his imprisonment, at Bristow Station, on the Orange & Alexandria Railroad, in Virginia. The station house was on his farm. His farm was laid waste by the contending armies, his servants enticed away, and subsequently all the buildings on his farm were burned. Happily brother Leachman, though guardian for several orphans, had no children of his own. His wife, our sister Leachman, we presume shares with him his exile, and accompanies him in his ministerial travels and duties. The verses which he composed show what was the state of his mind and his unabating confidence in God, even when shut up in a loathsome prison. Mahony, in his "Prisoner of State," speaks of Eld. Leachman's being allowed to preach to his fellow prisoners while in the Old Capitol, from the song of the angels: "Glory to God in the highest, and on earth peace and good will toward men."—Luke ii. 14.

HERRICK, BRADFORD CO. PA., May 1, 1864.

DEAR BROTHER BEEBE:—The statement of your financial affairs given on the 15th of April will no doubt attract the general attention of the brethren. As the "Signs of the Times" is the only publication in the country devoted to the Old School Baptist cause, and as it is the only medium of christian communication between the scattered members of the household of faith, it ought not to be allowed to languish and go down for want of pecuniary support. It is especially important in this day of strife and darkness and desolation, when false teachers and false doctrines fill the land, that such a publication as the "Signs of the Times" should be upheld, to maintain the truth as

it is in Jesus, to feed the sheep, and to edify and encourage the children of God, as they pass through the trials and afflictions of this wilderness world. Many of the brethren are deprived of the privilege of hearing the word of truth preached, and experiencing that social intercourse, fellowship and communion which make the ordinances of God's house so rich in spiritual enjoyments. To such in particular, as well as all who love the truth, the "Signs of the Times" is as cold water to a thirsty soul. You cannot be expected to publish the paper at a loss to yourself. Now, the question is, how shall it be sustained? It seems to me that the only certain way is for you to immediately raise the price of your subscription to such a figure as will support the publication. Voluntary contributions may suffice for an emergency, (as in the case of last year,) but cannot be fully relied upon to conduct a permanent business. Let the subscription then be raised for the current volume to a paying standard, and I feel sure that the brethren will remit promptly to the amount at which you may have to place the price. "The laborer is worthy of his hire," and surely it is but right that the editor of the "Signs of the Times," devoted as all of his time is, to the spread of truth and the edification of the brethren, should receive an adequate support.

Enclosed I send one dollar, as the balance due from me under the above proposal for the present volume. Yours in love of the truth,

DANIEL DURAND.

STANTON, KANSAS, April 5, 1864.

DEAR BRETHREN AND SISTERS:—As I have had the reading of the "Signs of the Times," for the last thirty years, occasionally, I have often wished that I could write and express my feelings. This evening I have concluded to try once more; as I wrote a letter two years ago, which perhaps did not reach you. I have now been a professor for the last thirty-four years, and I am still groveling sometimes in the dust, and sometimes I have some light. If I am ever saved it must be by grace, and by grace alone. I have had sore trials, but they were all for my good. I am here deprived of hearing any gospel preaching, which may also be for my good, to drive me to my bible, for there I have sweet consolation in reading the promises of God to his children. I feel my own unworthiness more, and more, every day, and sometimes I feel so dark, cold and lifeless, that I can hardly claim that I ever had an interest in the Savior. Then again I have a glimpse of his presence and feel the healing virtues of his wings, which raises me up above time, and the things of time, and then my joys are inexpressible and full of glory. I am sometimes in the dark, but it may be for my good, that I may better know how to appreciate the light. The Lord knows best. I find that I can not do the things that I would, and the things I would not, then I do. I often wonder why I am spared; why I am not cut off. There is not a day passes that I do not think of death and eternity. And I enquire, Is it possible that such a sinful, and polluted wretch who has never done a good deed, but all to the contrary, can be saved? Often I think of the parable of the Sower, who sowed his seed, and I sometimes think I am like the thorny

ground which received the word, but the cares and vanities of the world choked it.

Brother Beebe, do as you think best with this.

ANN SEYMOUR.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1864.

REPLY TO BROTHER J. DICKERSON, ON LUKE XII. 49-51.

(Concluded from page 70.)

We come now to offer some remarks on the third and last verse of the text proposed for consideration, viz:

"Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather a division."

How mysterious and inscrutable are the ways of God! How unlike the ways and thoughts of finite beings! No man by searching can find him out, or trace his footsteps, which are in the mighty deep. The suppositions and conclusions of even his saints are only correct and reliable so far as they are based upon the revelations made to them by the word and Spirit of their God. The very appeal of our Lord to his disciples in this text implies that the disciples were indulging in the belief or supposition that the advent of Christ was designed of God to give peace on the earth, and we are not disposed to doubt that they were greatly amazed when Jesus told them plainly that such was not the design of his coming. Before, however, we impute dullness of perception to them, let us enquire whether the same apparent causes which led them to suppose he had come to give peace on the earth, would not have led us to the same supposition? There was to favor their supposition,

1. The very title applied to him in prophecy, The Prince of Peace, and the declaration, that of the increase of his government and peace there should be no end; and that he is known in the New Testament as "The very God of Peace," who shall shortly bruise Satan under the feet of his disciples, we would naturally suppose would have led them to the conclusion that he had now come to give peace on the earth.

2. The song of the heavenly messengers who announced his birth to the shepherds, "Glory to God in the highest, on earth peace, good will toward men," was certainly calculated to strengthen their supposition.

3. His humble birth most clearly indicated a peaceful mission. No demonstrations of terror, no clouds of wrath, no fiery bolts, or startling thunder tones were seen or heard. Beaming mercy smiled, "and wrath stood silent by." No flaming sword of vengeance flashed in his hand; no terrors darkened on his brow; the holy babe of Bethlehem reposed in a manger without a complaining word. Was ever such condescension witnessed in heaven or on earth before? Who would not have supposed that he had come to give peace on the earth?

4. From the example presented in his holy life, his bitter death, and his triumphant resurrection, might we not infer that the Meek and Lowly Lamb of God had come to hush the clamor of war, to allay the spirit of strife and discord, and to inaugurate a dispensation of the most perfect peace. He went about doing

good; when he was reviled, he reviled not again, when the greatest provocations were given—when insulted, reviled, buffeted, spit upon, and persecuted, he made no resistance, showed no resentment, but bore it all patiently. And when led forth to prison and to death, he went like a lamb to the slaughter, and as a sheep before its shearers is dumb, so he opened not his mouth. And when in the agony of the cross, mocked and derided, he cried, Father forgive, for they know not what they do, all seemed to say that he came to give peace on the earth.

5. The laws which he enacted in his kingdom, and the special instructions and commandments which he gave to his people, forbidding them the use of carnal weapons, and forbidding that they should even resent injuries maliciously done to them, but to do good to them who persecuted and evilly entreated them, and to forgive from their hearts all who trespassed against them, as they desired that God should forgive them, and positively forbidding them to avenge themselves; all went to show that in the dreadful conflicts which they were to encounter from a wicked world, although their blood should crimson the earth, still in no case should they be the aggressors, nor in any case, or under any circumstance should they retaliate, but submit their cause to him who has said, "Vengeance is mine; I will repay." It is presumed that from all these considerations, the disciples supposed that their Lord had come to give peace on the earth.

It is true, nor should we so interpret these sayings of our Lord so as to contradict the glorious truth that Christ is himself the peace of his people; that his peace he leaves with them, his peace he has given unto them, and their peace shall flow unto them as a river, and as the waves of the sea; that "Great peace have they who love the law, and nothing shall offend them. But this is peace which the world knows not of; earth has no participation in it. But the saints, "Being justified by faith, have peace with God, through our Lord Jesus Christ." Their eyes behold Jerusalem, the church of God, a peaceable habitation—a quiet resting place. By the atonement he has made peace, or reconciliation by the blood of his cross, not for the earth, not for the world in a general application of the term, but it is applicable exclusively to those who are freely justified through the redemption that is in Christ Jesus our Lord.

But our text will not allow us to suppose that the coming of our Lord Jesus Christ was designed to produce harmony between truth and error, or fellowship between Christ and Belial, or communion between the church of God and the temple of idols. His Spiritual kingdom and the world lying in wickedness were to remain as distant from each other as before, and the distance to be more clearly marked. While the divine mission of the Son of God was to redeem his people unto God out of every tribe and kindred of the earth, it was not to arrest or retard the progressive development of the powers of darkness, or make the world more friendly or less beligerant to the cause of truth and righteousness. The mystery of iniquity was to continue to work, and the cup of anti-christ was to be filled to its brim, and this could only be accomplished

by their bitter persecution of Christ and his followers. "Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand."—Dan. xii. 10. The coming of Christ was not what brought sin and depravity into the world, but his advent was designed to bring the depravity of the world into manifestation. "If I had not come, &c., ye would not have had sin, but now ye have no cloak for your sins." His coming had afforded occasion for the manifestation of their depravity, for "Ye have both seen and hated both me and my Father."

If then, it may be asked, the meek and lowly Savior's mission was not to destroy but to save; if in all his life, his doctrine, and his works, he was holy, harmless and separate from sinners; if he went about doing good, not only to his friends, but also to his enemies, and if he neither himself assailed the rights of others, nor allowed his disciples to do so, how could his coming have a tendency to make a division, or send fire on the earth? We can only understand the conflict to arise from the opposite principles of holiness and sin, of truth and error, of spirit and flesh, of light and darkness. From the time that sin entered and mankind became depraved, all the fallen family of mankind have stood in hostile array against every sacred principle of truth and holiness, so that every display which God has been pleased to make of himself, and of the purity and perfection of his attributes, has been in conflict with the wicked disposition of fallen man. The manifestation of the Spirit of Christ in Abel provoked the opposite spirit of Cain, who was, as far as the spirit which actuated him was concerned, of the wicked one, and under that influence he slew his brother. The peace-loving and harmless spirit of Abel made no assault upon the rights of Cain, but being so opposite to the murderous spirit of Cain, that Cain was angry and slew him. "And wherefore slew he him? Because his own works were evil and his brother's righteous. Here in this first outbreak of malignant cruelty and murder we have an early development of the enmity which God has put between the serpent and the woman, and between her seed and his seed. Cain was an active and working religionist, and had a religion perfectly adapted to his fallen nature, but it was of the devil; for it was a revengeful, blood-thirsty religion, which clearly demonstrated its paternity; for "Satan was a murderer from the beginning." Therefore, all that kind of religion which delights in shedding blood, was pre-figured in the religion of Cain. Jesus charged home upon the murderous and adroit generation all the righteous blood which had ever been shed upon the earth, from that of Abel unto Zacharias; and Jude brands the same infamy upon the same race of religious fanatics under the present dispensation, which was marked upon their prototype. "Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gain-saying of Core."—Jude 11. As the light of truth detects and exposes the hidden things of darkness, so the coming of the Son of God into the world, and light of truth beaming from him through all his faithful witnesses,

should reprove the world of sin, of righteousness, and of judgment to come. To test and expose the murderous spirit of all false or worldly religion, our Redeemer says, "Behold, I send unto you prophets, and wise men, and scribes, and some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city."—Matt. xxiii. 34. This conflict as we have shown had been in the world from the days of Cain; had drenched the earth with blood again and again; this fire was already kindled, but yet more fiercely it should burn. The coming of Christ was not intended to harmonize the conflicting elements, but more clearly to develop them. There was nothing hid that should evade exposure; nothing whispered in the ear that should not be revealed on the house-top. Hence his advent and ministry were violently opposed, and he was persecuted, and finally crucified by wicked hands. And the things done in the green tree would assuredly be repeated in the dry. Unto his faithful followers it is given, in his behalf, not only that they should believe on him, but also that they shall suffer for his sake. The ministers of Christ were sent forth as lambs in the midst of wolves, and duly advised that they should encounter the powers of darkness, false teachers, and vile deceivers, who should deceive many, and so turn the popular tide against them, but Jesus said to them, "All these are the beginning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake."—Matt. xxiv.

8, 9. So great should be the trial that many even of their professed brethren should "be offended, and shall betray one another, and shall hate one another; and many false prophets shall arise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold; but he that shall endure unto the end, the same shall be saved."—Matt. xxiv. 10-13. "And this gospel of the kingdom," with all these surroundings, attended with the same results, and subjecting its witnesses to the same cruel treatment, "shall be preached in all the world for a witness unto all nations, and then shall the end come." The tribulations attending the promulgation of the gospel, should witness in all the world, and down to the end of the world, who are, and who are not the servants of the Most High God—the followers of the meek and lowly Lamb of God. It should draw the line between the righteous and the wicked, between them that serve God and them that serve him not. In this searching development, "There shall be five in one house divided—three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."—Luke xii. 52, 53.

The division is now very apparent. The conflict is now raging. Blood in torrents is now flowing; the most violent passions of cruel and blood-thirsty men are now unbridled, and all is being pushed forward by raving fanatics who wear the clothing of sheep—who profess to be

commissioned from heaven to stir up the deadly strife; and the number of those who breathe the spirit of love, of peace, and who labor to allay the murderous strife, are in this day lamentably few and far between.

In conclusion, permit us to say, in all this conflict between truth and error, light and darkness, holiness and iniquity, not one drop of blood has ever been shed with the divine approbation, by any of the saints of the Most High God. Peter once from a reprehensible impulse of the flesh, drew a carnal weapon defensively in vainly attempting to defend his Lord, and with it smote a servant of the high priest, and cut off his ear. But mark! Our Lord reproved his imprudent zeal, and healed the wound. "Then said Jesus unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be." The spirit of Christ in his children fulfills the righteousness of the law, causing them to love God supremely, and their neighbor as themselves, for on these two precepts of the divine code hang all the law and the prophets. "Love thy neighbor as thyself." Is he, thy neighbor, thy friend? Reciprocate his friendship. Is he thine enemy? Love him and pray for him, for so your Savior expressly commands thee. But has thy neighbor trespassed against thee? forgive him, as thou hopest to be thyself forgiven of God, against whom we have all trespassed. For if ye from your hearts do not forgive, neither will your heavenly Father forgive you. "Wherefore, laying aside all malice, and all guile, and hypocrisies, and all evil speakings." "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil doers, they may, by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men; love the brotherhood; fear God; honor the king. Servants, be subject to your own masters with all fear, not only to the good and gentle, but also to the forward. For this is thank worthy, if a man for conscience towards God endure grief, suffering wrongfully; for what glory is it, if when ye are buffeted for your faults ye shall take it patiently? But if when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that we should follow in his steps—who did no sin, neither was guile found in his mouth: WHO, WHEN HE WAS REVILED, REVILED NOT AGAIN; WHEN HE SUFFERED, HE THREATENED NOT, but committed himself to him that judgeth righteously."—1st Peter i. 1, 11-23.

Let it be remembered that the friendship of the world is enmity to God. "The wicked are like the troubled sea, that cannot rest, but continually casts up mire and dirt." And "There is no peace to the wicked, saith your God." The way of peace they have not known, for misery and destruction are in all their ways, and their feet are swift to shed blood, for there is no fear of God before their eyes. But blessed are the meek, for they shall inherit the earth. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace makers, for they shall be called the children of God.

VANDALIA, Iowa, April 11, 1864.

BROTHER BEEBE:—If it is not asking too much, I would be glad if you would take up the subject of Laying on of the hands of the Presbytery, in the ordination of Elders, and Deacons. What is the practice of the Old School Baptists? If it is their practice, by what authority? Please give your views through the "Signs of the Times, and oblige one who wishes to know the truth.

Yours truly,

ABRAHAM FOUTCH.

REPLY.

There is not a perfect uniformity in the practice of Old School Baptists in their manner of setting apart their Elders and Deacons to their respective callings. In the ordination of Elders however, it is the general practice to call a council, or Presbytery, to be composed of Elders and brethren from sister churches, whose concurrence in behalf of the churches, in regard to the call and qualifications of such candidate for ordination, is deemed essential to their future usefulness; inasmuch as the Elders are set apart for service in all the churches of the same faith and order, where they may have occasion to officiate in their sacred vocation. When such concurrence is obtained, the most general custom is, to recognize the brother as an Elder in a public manner. First, a sermon is preached suitable to the occasion, then a prayer is offered, and at the same time the hands of the Elders present are laid on the head of the candidate, after which a solemn charge is given to the candidate by some elder father in the ministry, and then the right hand of fellowship is extended to him, with a few appropriate remarks, in which he is recognized as a regularly ordained Elder, of our faith and order.

We have said there is not a perfect uniformity, as to the ceremony; some brethren have doubted the propriety of laying on our empty hands, as we can not impart to the brother the gifts of the Holy Ghost, and it is by them supposed that the laying on of our hands would imply that the gifts of the spirit were pretended to be so given, and others perhaps have objected to the ritual from other reasons.

As our own views however are asked for, without any design to disparage the views of others, or to provoke any discussion or controversy on the subject, we confess that our convictions are in favor of the formalities which we have described. There can be no public recognition, without some formality, and if we have rightly read the scriptures, it was an apostolic custom to set brethren apart to the work of the gospel ministry, by fasting and prayer, and with the laying on of hands, to faithfully charge them before God and the elect angels, to preach the word, and also to give them the right hand of fellowship to go and preach to the Gentiles the un-

searchable riches of Christ; and the apostle tells us we have them for our example. There were many cases of the laying on of hands, where the design does not to us appear to have been to convey the gifts of the Holy Ghost, but simply to set apart brethren to the work where unto the Holy Ghost had called them.

With regard to Deacons, as their office is local, or generally confined to the church to which they belong, there does not appear to be any necessity of a council from abroad; and our churches generally ordain their Deacons by the unanimous voice of the church, solemnly invoking the blessing of God upon them to make them useful in their sacred calling. Still there are some churches who set them apart in about the same way in which Elders are ordained.

CHANGE OF RESIDENCE.

Having changed my address from Luray, Henry County, Indiana, to Sulphur Springs, Henry County, Indiana, my correspondents will please address me at the latter place.

J. A. JOHNSON.

APPOINTMENT.

BROTHER BEEBE:—Please publish that I will be, if the Lord will, with the church at Salisbury, Md., on the second Sunday in May, and at Church Creek on the third Sunday, and at Clark's School House, in Orange Co., N. Y., on the first Sunday in June. Yours as ever,

G. W. SLATER.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Dea. Benj. Fisher, Campbelltown, Ohio..	\$1 00
Dea. John Hammond, Delaware, Ohio.....	1 00
Eld. P. Hartwell, Hopewell, N. J.....	2 00
Joseph Billings, Adams, Ia.....	1 00
Mrs. Mahala Hill, Pennington, N. J.....	1 00
Mrs. Juliet Moore, " ".....	2 00
Dea. H.zekiah Purinton, Richmond, Me....	1 00
Joseph Davis, Jefferson, Oregon.....	1 00
Dea. Daniel Durand, Herrick, Pa.....	1 00
Levi. S. Reynolds, New Lexington, Ohio..	1 00
Total.....	\$12 00

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*Former remittance was not received.

WHY FEAR TO DIE?

"Why fear to die, and leave the earth
For brighter realms above!
A land of glory and of worth,
Where all is peace and love?
Why fear to die, and pass away
To mansions of the blest?
Straight is the path though dark the way
That leads to endless rest.
Why fear to die? death sets thee free,
And leads to endless life;
There will the soul find rest and be
Released from toil and strife.
Why fear to die? 'twas in the tomb
The precious Savior lay,
Preparing for the blest a home
When ransomed from their clay.

Obituary Notices.

BROTHER BEEBE:—Please publish the following obituary for the satisfaction of our sister Isabella Kendoll and many friends:

DIED—January 8th 1862, of Typhoid Fever, LYCURGUS KENDOLL, aged 18 years, 3 months and 23 days. He bore his sufferings with unusual fortitude for two weeks and then his spirit took its flight to mingle with kindred spirits, as we hope, in the enjoyment of the presence of him who has destroyed him that had the power of death, and who hath brought life and immortality to light through the gospel. The deceased gave very satisfactory evidence of his reconciliation to God, and desired that his friends might meet him in heaven. On the evening before he died he called his mother and said to her that he was going to glory, and told his friends not to grieve for him.

The writer of this notice preached on the occasion to a large and solemn audience, from Rev. xiv. 13, after which his remains were consigned to the grave to wait in hope to arise in the likeness of Christ's glorious body. He has left a widowed mother, one brother and sister, with many relatives and kind friends to mourn their loss; but not as they who have no hope. May the Lord sustain by his almighty power and grace, is the prayer of

JACOB CASTLEBURY.

Lucurgus, thou hast left us,
Thy face is seen no more;
'Tis God who has bereft us
Of loved ones oft before.
Lucurgus, thou hast left us
In sorrow and in grief,
Till death again unites us,
And gives our souls relief.
Lucurgus, thou hast left us,
While in thy youthful prime;
'Tis death that separates us,
But only for a time.

NEAR PLYMOUTH, Ill., April 25, 1864.

BROTHER BEEBE:—Please notice the death of another of my grand-daughters, SARAH ROBERTSON. She died at Lexington, N. Y., January 10th 1864. She was a sister of Harriet Van Housen, whose obituary I sent you for publication last year. We trust she has gone to reign with Jesus, as one born of God at the eleventh hour. "She is not dead, but sleepeth." Now so many branches are lopped off, how ought I, the old trunk, to grow in grace. But I am still constrained to cry, from day to day, "Strengthen me, O God, that I may not faint nor repine, since so many of my dear ones have left such evidence of their adoption, and have been made to rejoice in a whole and all-sufficient Savior, who is able to save to the uttermost all who come unto God by him, seeing that he ever liveth to make intercession for them.

PAMELIA MABEN.

ALBANY, N. Y., January, 1864.

DIED, near Mount Hope, in this county, March 31, 1864, GEORGE L. STONE, son of sister Amelia Canfield, aged 25 years. He had never made a public profession of religion; but we are told he gave a reliable evidence to those who conversed with him that he entertained a hope in Christ. He had manifested a desire to attend our church meeting, but had not enjoyed the privilege. He was a young man of amiable character, and greatly loved by his friends. May the bereavement be sanctified to our afflicted sister, his mother, and to all his relatives and friends.

MISCELLANEOUS.

Delaware River Association.

BROTHER BEEBE:—You will please inform the brethren and friends coming to the Delaware River Association, via. New York city, that by taking the 12 o'clock train of Tuesday, May 31, from foot Cornland st. to Princeton, N. J., they will be met on their arrival at the

Princeton station by friends who will convey them to the meeting. Those coming via Philadelphia, can take the morning train of May 31, to Trenton, N. J., and thence by stage to Pennington, where they will be met by friends to care for them.—Those who do not reach Philadelphia in time for the morning train on the 31st, can take the Belvidere train at 3 o'clock P. M. of the same day, and come to Washington's Crossings, where they will be met and brought on their way.

Yours, as ever,

P. HARTWELL.

Baltimore Association.

The Baltimore Old School Baptist Association will be held in the Temperance Temple, on Gay street, opposite the Odd-Fellows' Hall, in Baltimore city, with the Ebenezer church, on Wednesday, Thursday and Friday, the 18th, 19th and 20th days of May, instant. The Ebenezer church cordially invites ministering and other brethren of our faith to attend. They will be received at the depot in the city, but if any should fail to meet friends at the depot, on the arrival of the cars, they will call on Dr. John Thorne, 113 Front st., or on any of the brethren or friends, or Mr. J. Glat in Lombard st., near Fremont st.

JOHN THORNE.

Chemung Association

BROTHER BEEBE:—You will please give notice in the "Signs of the Times," for the benefit of those who wish to attend, that the Chemung Association will be held (the Lord willing) on 18th and 19th days of June, 1864, with the Asylum Church, at the meeting house in Terrytown, Bradford Co., Pa., on the west side of Susquehanna River. Those coming from the west, will call on Lucretia Gilbert, and Elder C. Schoonover; those coming from the east, will call on brethren L. D. Chamberlain, Elias Vaughn and Wm Chamberlain. A general invitation is given, especially to brethren in the ministry.

G. B. ROWLAND, Church Clerk.

Delaware Association

DEAR BROTHER BEEBE:—Please to publish in the "Signs of the Times," (in addition to your notice of the time and place of holding the Delaware Old School Baptist Association) An invitation from the brethren at Rock Springs, to our brethren and friends generally, especially ministers of our order, to attend our meeting, and we hope you will consider yourself included in this invitation. Those who come by public conveyance, will be met by friends with means of conveyance, at Port Deposit, Md., for which place, tickets may be obtained at offices of the Philadelphia, Wilmington, and Baltimore Railroad either at Philadelphia or Baltimore, and arrive at Deposit about the middle of the day, which will have to be on Tuesday, the day before the meeting of the association. And as it is probable that some may come by railroad to Oxford, Chester County, Pa., they will be met at that place also, with teams, on Tuesday about noon, or what ever time the cars arrive at that place. Those who come by private conveyance from Baltimore, or that direction, had better come by Conowingo Bridge, which is about four miles from our meeting house. Port Deposit and Oxford are each about ten miles from the meeting house. Yours in love and esteem for the truth's sake,

SAMUEL WICKS.

LANCASTER Co., April 25, 1864.

Associational Meetings.

SANDUSKY.—DEAR BROTHER BEEBE—

Please publish in the "Signs of the Times," that the Old School Baptist Association will convene with the Baptist Church, at Van Buren, Hancock Co., Ohio, on Friday before the second Sunday in June, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the ministry. Those coming with the cars, will stop at Findly, 7 miles from Van Buren. At Findly enquire for Samuel Spitzer, in town. Be at Findly on Thursday.

LEWIS SEITZ.

MELMORE, Seneca Co., O., April 4, 1864.

BALTIMORE—The Baltimore Association will meet with the Ebenezer Old School Baptist church in the city of Baltimore, Maryland, on Wednesday before the fourth Sunday in May, (18th), 1864, at ten o'clock a. m., and continue three days.

DELAWARE—The Delaware Association will meet with the Rock Spring church, in Lancaster County, Pennsylvania, at eleven o'clock a. m., on Wednesday before the fifth Sunday in May 1864, which will be May 25th.

DELAWARE RIVER—The Delaware River Association will meet on Wednesday before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK—The Warwick Association will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 8th, 1864, and continue three days.

CHEMUNG—The Chemung Old School Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsblower Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—

Please give notice through the "Signs of the Times" that there is a three days meeting appointed to be held with the church at Mt. Gilead, Mason county Ky., to begin on Friday before the second Saturday in May. We are informed that Elders J. A. Johnson, of Indiana, Samuel Jones and D. C. Jones, of Bath County, are coming, if the Lord will, and we also affectionately request Eld. J. F. Johnson to attend, and as many of our brethren, sisters and friends to be with us as can.

Yours, in hope of a blessed immortality,

J. H. WALLINGFORD.

Mt. GILEAD, KY., April 9, 1864.

YEARLY MEETING.—Brother Beebe:—

At the request of Bethel Church, in Soly Co. Ky., you will please say, through the "Signs of the Times," that her Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,

J. F. JOHNSON.

YEARLY MEETING.—Brother Beebe:—

Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,

WM. J. FELLINGHAM.

YEARLY MEETING.—BROTHER BEEBE—

The Northern Pennsylvania Yearly Meeting will be held with the brethren in Jackson, at their usual place of holding it, on Wednesday and Thursday (15th and 16th) after the second Sunday in June, commencing at ten o'clock each day. If the Lord will, I shall attend and be at the Susquehanna Depot, at about one or two o'clock p. m., with the morning train from New York City, on Tuesday the 14th. Some of the brethren, undoubtedly, will be there to meet and take us to the meeting.

GABRIEL CONKLIN.

April 23, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations as public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTEROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. T. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONIPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the tedious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the *Banner of Liberty*, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he recommends may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Ritzenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilion Johnson, Hamilton Stagg, J. W. Blair, David H. Wheeler, Elijah Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, John Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Feltingham, Jacob Castleberry, John Brickley, J. G. Williams, David Layman, J. C. Riggan, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

Iowa—Joseph H. Eliat, Bonham Kester, D. S. Tonnehill, J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle, I. C. Gibbs.

Kansas—A. M. Townsend.

Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Gidden.

Massachusetts—Elders John Vincent, and Wm. Pray.

Maryland—William Grafton, Jas. Lownds, Esq., Baltimore city, Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woodford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

Missouri—Elds. David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fewels, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry.

Michigan—Elds. James P. Howell, Thos. Swartout, A. Y. Murray, Ebenezer West, Geo. H. Clark, John Clark.

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"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

"NEW LIBERTY, KY., Feb. 20, 1864.

Will brother Wm. J. Purington give us his views through the 'Signs,' on Isaiah xxxiii. 20, 21?

D. H. SULLIVAN."

REPLY.—The scripture, to which brother Sullivan refers, reads thus: "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken; but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."

It is with some hesitation that I attempt to express my views of the passage quoted; but, as it is a request from a brother, and as I have had some reflections upon the passage, I will set forth my understanding of the text in as definite a manner as I can. It is evident that the prophet, Isaiah, had a clear view of the glorious reign of Jesus Christ; that his kingdom would be diverse from all other nations, powers, or kingdoms, that had been established upon earth, or ever would be; for, while mutation and decay would attend all earthly kingdoms, the kingdom of our God would be an everlasting kingdom, subject to no change of rulers, and safe in Jesus Christ, from all foes. It would not stand upon such a fickle foundation as earthly kingdoms do; but upon an immovable one, standing sure, "having this seal, The Lord knoweth them that are his." There could be no mistake in what holy men of old wrote; for they wrote as they were moved by the Holy Ghost. The apostle, Peter, referring to the ancient saints, said of them, "Searching what, or what manner of time, the Spirit of Christ, which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow."

Look upon Zion.—The church is represented in many portions of scripture under different figures, prominent among which is Zion, which signifies a monument; and the church is a monument of God's distinguishing love and mercy; "For the Lord hath chosen Zion; he hath desired (it) for his habitation. This is My rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision: I will satisfy her poor with bread: I will also clothe her priests with salvation, and her saints shall shout aloud for joy.—Psalm cxxxii. 13-16. "Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof, Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following; for

this God is our God forever and ever: he will be our guide even unto death."—Ps. xlviii. 11-14. "Yet have I set my King upon my holy hill Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee."—Ps. ii. 6, 7.

Who are they that look upon Zion, or see her in her spiritual beauty and glory, as she stands arrayed in robes of righteousness and power before her God? They cannot be carnal men, who are of the earth earthly; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them; because they are spiritually discerned. The Zion, set forth in the text, must have reference to something more than the literal Mountain; it must have direct allusion to the church of the blessed Redeemer; and it would seem that the great contrast between the kingdom of our God and worldly kingdoms is presented; for the peace and everlasting duration of the kingdom of our Lord Jesus Christ are clearly set forth in the connection. It is with rapturous delight that the saints oftentimes meditate upon the Zion of God; and when the church moves onward in love, harmony, and order, there is a visible manifestation of Zion in the organized church here upon earth. When peace, love, joy, praise and thanksgiving abound in the various branches of the church, the saints look upon Zion with great delight; and often each child can say, I wish Mount Zion well, whatever becomes of me; for there I behold them who love Jesus, and whose hearts are filled with delight.—While there is such beauty, happiness and delight—yea, such heavenly charms—to engross the attention of the heaven-born and heaven-taught, filling them with wonder and adoration, the great mass of mankind behold nothing lovely in Zion; and often say, "Is this Zion?" When poor, lost and ruined sinners are brought by free, discriminating and matchless grace to love Jesus, and love his church and people, with such an ardent affection as to desire to become identified with Zion, or the church, as the house of God, the wondering world often inquires why they should love their Jesus so; what are his charms, say they, that cause you to pursue such a course; you seem to regard everything of this world as of minor consequence; to which the heirs of immortality often respond, He is the one altogether lovely, and the chief among ten thousand.

The city of our solemnities.—The saints of God, when under the exercise of the Spirit of His grace, desire to honor and glorify God with their souls and bodies, which are His. When they assemble for the worship of God, and have the blessed evidence that they are "the circumcision, which worship God in the Spirit, and re-

joice in Christ Jesus, and have no confidence in the flesh," they cannot deal in all manner of levity, as legalists do; for, while joy and gladness fill their hearts, there is a solemn awe pervades their feelings; and the church is to them the city of their solemnities: it is not the house in which they assemble, but the organized body of believers in Jesus Christ. The apostle in writing to the Hebrews said, "therefore, we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

There are some very important reasons why the church is a solemn assembly: there is God's abode; "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones;" therefore, where there are contrite and humble spirits, there is the dwelling-place of the Holy Spirit. Our precious Redeemer, by the mouth of his apostle, says, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee." It is certain from the declaration of Paul that the church is the highest tribunal on earth; and she is not only to judge men but angels (professed ministers); and the reason is obvious why she is such a tribunal, for Jesus dwells there; and before that awful bar men are often brought on account of an improper course of conduct, either in proclaiming false doctrine or in wandering from the divine injunctions; and when the church is directed by the spirit of Christ, her decisions are valid and final.

The saints assemble to make manifest the riches of God's grace, by openly showing forth their faith in Jesus Christ, as their Savior; they speak of his goodness and mercy, and talk of his power; and, often, when thus assembled, God manifests himself to them as He does not to the world; for they have a feast of fat things—wines on the lees well refined. There the servants of our God stand up in his great and adorable name, and proclaim the gospel, which comforts, edifies and builds up the saints in their holy faith—the sheep and lambs are fed; and, in heavenly rapture, they can say, "The Lord is my Shepherd; I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters."

In the church, the saints partake of the emblems of the broken body and spilt blood of their precious Redeemer—memorials of such a character as to bring very vividly before them the agony of Jesus in

the garden, his betrayal by Judas, his trial before Pilate, and his crucifixion on Calvary, causing the children to exclaim, "surely, love like that, which our blessed Redeemer manifested, was love divine, love everlasting, and love immutable;" and often each poor, trembling child can say with deep emotion of soul, O! that I could love my Jesus more ardently, and be more devoted to the cause of truth; and there (in the church) sinners tell the wonders of grace, manifested to them, in their being brought to see their lost and ruined condition by the fall of their earthly head; there they with much trembling and fear can say, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." When the saints are assembled, it is often made manifest to them that the Lord commands his blessing upon them, and that the name of the place is, "The Lord is there."

How is it with the assembly of anti-Christ, or Babylon? Do we see any such solemnity, when the deluded followers of mystery Babylon, the mother of harlots, and abominations of the earth, are assembled for what they call worship? No; for confusion and tumult attend them; and their great or paramount desire is to extol man and give him great powers; and often much effort is made to put down the truth of God; and Zion, or the church, they wish to be had in remembrance no more. The Spirit of Christ, by the mouth of David, said, "Keep not thou silence, O God; hold not thy peace, and be not still, O God; for, lo! thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones; they have said, Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance."—Ps. lxxxiii. 1-4. These modern Babel builders set forth a doctrine that makes men, under its influence, open, bold and defiant; it causes them to stand up with brows of brass and necks of iron, and declare that when they are ready, they will seek the Lord and obtain religion; for God is under obligation to hear and answer them, when they see fit to call upon him, which abominable system represents the creature above the Creator.—No such blasphemous language ever escapes the lips of the saints, the inhabitants of Zion; but each says, I am a sinner saved by grace; and God must have all the glory in my salvation from death and hell. The saints having the true fear of God before them, and his love in their hearts, dare not rush into the presence of Jehovah, in a careless, indifferent manner; but often, with much trembling and fear, do they take His holy and reverend name upon their sinful lips; and they see so much sin in their most devoted worship,

that they know they could not approach God in an acceptable manner, were it not for their glorious Mediator; to them the language of Paul to the Romans is of great and vital importance; said he, "Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.—Rom. viii. 26, 27. With so many, and such important things connected with Zion, the saints often say, Behold "the city of our solemnities!"

Thine eyes shall see Jerusalem a quiet habitation. The ancient and literal Jerusalem was the boast of the Jews, while they, as a people, obeyed their God; and to it did they often resort to worship; there was their Temple, the pride of their hearts; but notwithstanding so much beauty and grandeur were connected with that devoted city, the wrath of God was to be poured out upon that ungodly nation; and their splendid city was to be overthrown, and the Temple, the wonder and admiration of the nations, was to be destroyed; not one stone was to be left upon another; and to-day may be seen the fulfillment of the woe pronounced upon the Jews by Jesus Christ. The land of Palestine is the great tablet whereupon God's messages to the Jews, by his ancient prophets, have been in a great measure fulfilled; mournful deserts and mouldering ruins rebuke the pride of man, and vindicate the truth of God. When that terrible time of destruction drew near, the signs that Jesus told his disciples should be seen in the heavens became ominous, and a small number, who felt the force of the solemn warning of Christ, fled to the mountains of Judea, and so escaped the terrible scenes which transpired in Jerusalem.—Human language is not sufficient to fully portray what transpired with those ungodly Jews; for desolation, sorrow and death were their portions; and it could not be otherwise; for SO God had declared it should be. The sun of their national existence must go down in rivers of blood; for our Redeemer solemnly declared to them, "that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the porch and the altar;" therefore, it appears evident to me, that sun has set to rise no more; and the dispensation has ended, never to be again established, as God's purpose, in that dispensation, has been accomplished.

That Jerusalem was not the one spoken of by Isaiah, in the text; for Jerusalem is seen a *quiet habitation*; therefore it must be Jerusalem which is above, and is free; and is the Mother of all the children of God. The apostle says, in writing to the Galatians, "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all."—Gal. iv. 25, 26. It is not only Jerusalem the place where *peace is seen*, or the *heavenly vision of peace*, but it is a habitation; it is the dwelling-place of God and his children; for said David, "Lord, thou hast been our dwelling-place in all

generations; from everlasting to everlasting thou (art) God;" also, "Lord, who shall abide in thy tabernacle? who shall dwell in the holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the TRUTH IN HIS HEART." Jesus saith, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me."—John vi. 56, 57. "The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?" As our God is a consuming fire, none can dwell with such burnings, except them who are in Christ Jesus. What a quiet habitation the heavenly Jerusalem is; for our God is a wall of fire round about her, and the glory in the midst of her. It is evident that nothing can enter within those sacred precincts to mar the peace, or disturb the tranquility of that holy, happy place, which is adorned with shining grace.

The spirit of them who dwell in that Jerusalem, is that of the innocent lamb, and the harmless dove; and when the old man is kept down by the spirit of the new, then in the visible church is manifested brotherly love; and a faint outline of the true peace and quiet spirit of Jerusalem is visible; and so heavenly is this manifestation of brotherly love, that the sweet singer of Israel broke out in strains of sublime adoration concerning it; for said he, "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life forevermore."—Psalm cxxxiii. Sometimes much trouble and distress come upon branches of the church, while in this wilderness world; and it appears that peace, love and union have departed never again to return; but do such scenes of confusion and strife enter the Jerusalem which is above? No; but then, whence do they arise? James informs us of their real source; for says he, "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.—This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion, and every evil work; but the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace."—James iii. 14, 18. For us to see Jerusalem, the quiet habitation, we must look away from ourselves, away from the visible church, as organized of frail, erring mortals; for all the light the church shows here upon earth, in her visible organization, like the moon of heaven, is reflected light; for as the sun is the source of light, and illuminates the moon, so Jesus Christ is the Life and Light of the church; and as the literal moon, in appearance, waxes and wanes, but is all the time the same, identical planet, so the church upon earth has her

seasons of darkness and sorrow, but as she stands in Jesus Christ she is the same; and in her union with Him, her Head, Husband, Redeemer, and Mediator, she is quiet. No waves of discord ever enter there; no fleshly lusts will ever cause sorrow in that heavenly abode; and when the saints have a foretaste of their glorified state, peace like a river flows from heart to heart; and, if the streams be so sweet here, what must the ocean be! Well might the poet sing—

"There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast."

The professed ministers of Jerusalem, or watchmen upon the walls of Zion, will show conclusively, sooner or later, which wisdom guides them in their course of conduct; and, if they are the servants of anti-Christ, and are intoxicated with the wine of Babylon, they, instead of preaching the gospel of the grace of God, will preach themselves; and, in so doing, will proclaim blood and carnage, instead of peace and good will to men; and the inhabitants of Zion are to know such characters, not simply by their loud profession of being the servants of Christ, but by their fruits. Sometimes it seems that such graceless hypocrites desire to scatter, amongst the children of men, arrows, firebrands and death; but the lambs of Jesus need not expect any thing better; and by their fruits the saints are to know them. Do men gather grapes of thorns, or figs of thistles? Certainly not; neither can gospel truth be declared by such characters, for they know it not. How different the proclamation from God's called servants, whom He sends abroad to feed His sheep and lambs, when under the exercise of the Spirit of God's grace, then their theme is, "Salvation is of the Lord;" but God, in his inscrutable wisdom, for some hidden and wise purpose, suffers the true ministers of Jesus Christ, at times, to be exercised by an earthly spirit; but, when so influenced, they have little or no enjoyment themselves, and are not in a proper frame of mind to comfort the flock; therefore it is clearly taught that God so disciplines His children as to cause them to place no confidence in man, whose breath is in his nostrils; consequently we see Jerusalem a quiet habitation, only as we see her without spot, or blemish in Jesus Christ.

A tabernacle that shall not be taken down. Under the legal dispensation the tabernacle was often taken down, and removed to some other locality; also the priests continued not long by reason of death; therefore there was a succession in the priesthood. The tabernacle, in my view of the matter, represented two important things; one that the Jewish dispensation was finite and limited, and must come to an end; the other, that the saints would tabernacle in the flesh for a short season; and then the tabernacle would be taken down, or the robes of mortality would be put off; and the apostle says emphatically, "For we know, that if our earthly (house of this) tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and in his epistle to the Ephesians, he announces the glorious doctrine to the saints that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief

corner-stone; in whom ALL the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are buildéd together for a habitation of God through the Spirit."—Eph. ii. 20–22.—The contrast between the literal tabernacle of the Jews, and the spiritual temple, or tabernacle of God, is presented; also, that between the tabernacle of the flesh, and the building of God, the house not made with hands.

A visible branch of the church may be so torn and rent asunder that not a vestige of it remains; yet that does not take one living stone from the spiritual building; for that is fitly framed together in Jesus Christ. It no more destroys the spiritual life of a true believer, than the scattering of a flock of sheep, by wolves, causes them to become goats; for, if it be admitted that one of them, thus scattered, ceases to be a child, by the visible branch becoming extinct, it is the doctrine that all carnal men proclaim that you can fall from grace, as they term it, and perish; but our blessed Savior has settled that matter; for he says, "I give unto them eternal life, and they shall never perish." But the question may arise in the mind, supposing there were some hypocrites in such branch, or branches, thus overthrown or destroyed, how could it be in their case? There need be no doubt upon so important a matter; for men's being united with the visibly organized church does not constitute them living members of the body of Christ; to be living members, there must be vitality; and for vitality to exist, there must be divine life; but a profession of the faith, and a complying with the outward ordinances of the church, cannot give it; but, for any to have it, they must be born again of an incorruptible seed, by the Word of God, which liveth and abideth forever. It is to be feared that the reason why some branches of the church have suffered so much sorrow, has been on account of persons becoming connected with them, who had neither part nor lot in the matter. Judas was one of "the twelve;" but he never was a member of the body of Christ; and when he betrayed his Master into the hands of wicked men, he did not then cease to be a true follower of Jesus; for he never had been anything but a deceitful man—a devil. The glorious tabernacle of mercy was not marred by his wickedness, nor one less member in the book of life. Should the day come that there is not left upon the footstool of our God a visible branch of the church, the spiritual body will not be lessened, and the seeming destruction of the church will not prevent its increase until the whole body is developed; for it increases with the increase of God. The tabernacle will not be taken down; for the word of the eternal One has gone forth that it shall stand; and that word cannot return void. Our Redeemer said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

WM. J. PURINGTON.

(TO BE CONTINUED.)

The following, from a brother in Baltimore, with many other interesting papers from other brethren, has been on hand some time, its publication being unavoidably delayed until now:

EXTRACT FROM THE DIARY OF A "LITTLE ONE,"
AS ENTERED ON HIS BIRTH-DAY, FEBRUARY
21, 1861.

I would desire to look back through the past year, and see all the way in which the Lord has led me. Blessings forever rest upon his name. I desire to set up my Ebenezer, and say, "Hitherto hath the Lord helped me." Bless the Lord, O my soul, and forget not all his benefits; for truly he hath been good to thee. Had it not been for his preserving and restraining grace, where should I have been? Blessed be God, he keepeth the feet of his saints, and all their times are in his hand. What a mercy it is that I am kept by the power of God, through faith unto salvation. How much do I see, through the past year, of my own sinfulness and vile-ness; how small has been my growth in grace, and in the knowledge of my blessed Redeemer. How small have been my advances in the divine life; and how little I have felt for the prosperity of Zion! I am led to cry out, "Unclean! unclean! God, be merciful to me—a sinner!" I believe the Lord has permitted me to feel more of worldly mindedness and wanderings of thought during my attempts to read his word, and to hold communion with him lately, so that I might be led to see more and more, that in me, (that is, in my flesh,) dwelleth no good thing, and that my salvation is alone in Jesus. O, blessed be his name! there is infinitely more in him to justify me, than there is in all my sins, (black and heinous though they are,) to condemn me. Precious, precious Lord Jesus, thy blood cleanseth me from all sin; and it ever avails, for thou ever livest to make intercession for me. O, how shall I praise thee enough, thou most precious Redeemer? What a righteous vision will that be when I shall behold thee for myself, and not another; for I shall be like thee; for I shall see thee as thou art. A few more days, or months, or years, at most, and I shall be enabled to praise thee without any hindrance. No sin there, no alluring world, no evil heart, no tempting enemy there. O, my soul! do not these thoughts lift thee up above this poor, vain, sinful world?

Why should you grovel here below,
Fond of these trifling toys?

This is not your rest; it is polluted. You are a citizen of another and a better country. You have a building of God, a house not made with hands, eternal in the heavens. Jesus, your covenant Head, has gone to prepare a place for you, and he will come again and receive you unto himself; that where he is, you may be also. O, my soul, how great is thy privilege! How highly art thou blessed! Thou art an heir of God: who can comprehend this? An heir of God! Stop, my soul, and ponder! Yea, more than this—a joint-heir with Jesus Christ. O, stupendous grace! How rich, and yet how free! Bring all thy powers of mind to contemplate this grand and sublime truth. And where art thou? Why, thou art lost in wonder and amazement at the riches of God's grace and condescension. Eternity, methinks, will be too short to contemplate upon this glorious truth—an heir of God! This implies relationship; and when did this relationship commence? Thou canst not tell. This truth is not for you to speculate upon. "I have loved thee with an everlasting love," saith Jehovah; "there-

fore, with loving-kindness have I drawn thee." We love him, because "he first loved us." Here, then, is the grand secret; it is the love of God, and that from everlasting. And what saith the precious Redeemer, when addressing his Father? "Thou hast loved them as thou hast loved me: and thou lovedst me before the foundation of the world." Does thy heavenly Father love thee with the same love that he doth his beloved Son? Yes, thy Jesus declares it, and I know thou dare not doubt his word. And now, my soul, if these great and unspeakable blessings are thine, what is thy privilege, but to seek the teaching of the Holy Spirit, that you may glorify your Redeemer by putting the crown of your salvation on his matchless brow. Give him all the glory, and pray for grace that you may have your spiritual mind continually fixed on Jesus; that he may be the great magnet of attraction, drawing you nearer and nearer to him. You recollect once, my soul, when, in the providence of God, you were preserved eleven long weeks on the mighty ocean, and during the tremendous storms you had to encounter, with what anxiety you watched the needle, and how it would vibrate, but yet how soon it would point to its proper object; even so now, my soul, whilst you are beset with temptations, in their ten thousand forms, and have to encounter the trials and difficulties of this unfriendly world, look up to your heavenly Father for the quickening and renewing of his Spirit, that you may be like the needle, ever pointing to its proper object, so may you be ever pointing to Jesus. How much is contained in these blessed words, "Looking unto Jesus!" Pray for grace that you may never be permitted to do, hear, or read, or say any thing that will take your spiritual mind off from him. And should your heavenly Father see fit to prolong your life another year, be often holding audience at the court of heaven, that you may receive blessed love-tokens from your covenant God. This God is your God forever; never forget your relationship, and that he is ordering all your affairs in this life. Oh, seek for grace to be passive in his hands, and seek to glorify him in all things. Recollect you cannot glorify him so much in any other way as by being enabled by his grace to believe what he hath said in his word of his glorious perfections, and what he is, as thy covenant God; and thou canst not dishonor him so much as by disbelieving it.

COPY OF A LETTER FORWARDED FOR PUBLI-
CATION BY AN ESTEEMED BROTHER IN
BALTIMORE.

MY DEAR FRIEND:—My prayer for you and desire is that this may find you happy in heart from a sense of the love of Christ, and looking wholly out of yourself to the worthy Lamb, feeding by faith on him as your sacrifice, and living on him as "The Lord our Righteousness" and strength. Blessings on him; he is love itself, beauty itself, life itself. His love is heaven. To know him fully, to enjoy him fully, to see him as he is, and to be filled by him with all the fulness of God, is the heaven of heavens. You have had a glimpse, in the light of the word and Spirit, of the glorious majesty of the Lord our God, Jehovah, Jesus, and it has drawn your mind after him. Your soul is enamored with him so that you can ad-

dress him saying, "Whom have I in heaven but thee? and there is none on earth that I desire beside thee." You have been taught by the Eternal Spirit, to value the blood and righteousness of Christ, and to rest thereon for complete redemption from all your sins and all your miseries. I trust you are in ardent pursuit after a greater knowledge of and more free and intimate communion with the most precious Lord Jesus,—that your soul is breathing after higher views, visits and communion with your beloved Savior, and that you are trampling upon all besides Christ, of whom you may say, "How great is his goodness!" And, "How great is his beauty!" When we contemplate the eternal dignity, the everlasting efficacy, the consummate perfection, the infinite value of this one all-sufficient sacrifice of Jesus, by which our sins are removed from our persons, abolished out of the sight of law and justice, and so completely blotted out that we are in him without spot or stain. This makes Jesus inestimably precious unto us. We feed by faith upon the atonement he hath made, and receive this truth into our hearts that, "The blood of Jesus Christ cleanseth from all sin; then we can triumph, and approach our Jesus with boldness and great delight, for then his love in its immensity begins to open to the view of our faith. That love which was fixed upon us from everlasting, which was manifested in his engaging for us with his divine Father, and undertaking to save us out of the hands of all our spiritual enemies, which show forth in its full meridian, and in its uttermost splendor when he gave himself for our sins and was made sin and a curse for us, and bore our sins in his own body on the tree. Here was love manifested in such a way and to such a degree as will fill saints and angels in heaven with inexpressable wonder and admiration for ever and ever! It is most blessed indeed when we consider the Apostle and High Priest of our profession, Christ Jesus, as our Head and Surety, and representative, as having substituted himself in our law place, room and stead, and on whom the Lord laid our iniquities. Then to behold our Jesus, as made sin, weltering in the flames of divine wrath, sweating great drops of blood, to purge away our guilt, pollution and stains—to view his soul made heavy unto death, his head crowned with thorns, his body made black and blue with stripes, his arms stretched on the cross, his hands and feet bored with pins of iron, and inwardly sustaining soul travail, to save us from the wrath to come. Under these views our Jesus appears divine. Oh! for a heart-warming sense of the love wherewith he hath loved us. He loved us on the cross with so great a love as only heaven and eternal glory can adequately express. He loves us now, he is on the throne, with the same incomprehensible love. His heart is towards us; his eye is upon us, and he beholds us all fair in his righteousness and bloodshedding wrought out and furnished for us. Happy it is for us who have our whole hope of salvation fixed on him alone, and to centre in him for life and salvation.

This is, I trust, your real experience. Oh! Look not off from Christ for any thing. If you want pardon, peace, holiness, grace or victory over sin, death and

hell, look to Jesus for all. Live by faith on him, and you will, you cannot fail to reap advantage by it. Trust your all with Christ. You cannot do him greater honor than by trusting him simply with all your concerns for time and for eternity. How many groan under an accusing conscience, because they do not believe the blood of Christ cleanseth from all sin. Many think they have no foundation on which to hope in God, whereas the righteousness of Christ lays an everlasting foundation for hope, which will never make ashamed. Some talk of the greatness of their sins. Why! there is no comparison to be made between all the sins of all the elect, and the efficacy and worth of the blood of the Lamb. Others feel so much weakness that they are afraid. Why! it is because we are perfect weakness, that we should rely on Christ. Hence the prophet Isaiah says, "Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength." Some complain that they are full of wants and miseries. Let us carry them all to Christ. He can turn our hell into heaven, our sorrow into joy, and our darkness into light. He can heal all our wounds, pardon all our sins, purge us from all our stains, purify and make us white in his own blood, clothe us with the robe of his own righteousness, and supply us from his inexhaustible fulness. I know Christ so as to trust him wholly in his finished salvation for everlasting health and purity. If I die trusting, this is my only ground of hope, and this is the whole of my faith. I believe the everlasting efficacy of Christ's blood and righteousness to abolish all sin and make perfectly righteous before God every one that believeth. I trust in God, and trust before him for everlasting healing cleansing purity and redemption in the blood and righteousness of Christ alone. I am sure this is the faith of the gospel, the faith of God's elect. I want to have this as clearly stated in my head and heart as it is by the Holy Ghost in the written word. Then I should always triumph in Christ. I am pressing after more free communion with Jesus, in the exercise of faith. Blessed be his name, he sometimes draws me near to him in real communion, opens his heart, and shines upon my mind with his own light, and shows me his glory. This is heaven, it is everlasting life, it is the breaking forth of eternal glory. Hence he gives me to conceive that the bliss of seeing him, face to face, of being forever with him is ineffable and incomprehensible. I wish you may take in what my faith is, and what it is supported by, because many think I am a great believer, whilst I am sure I am not; but I am a very simple believer. My faith consists in believing the everlasting perfection of the righteousness and sacrifice of Jesus, and that God the Father is everlastingly well pleased with Christ and his finished work, and with every one that believeth in him, and in the perfection of his work. My faith is supported by the word and testimony which God has given of Christ in the written word, which I receive and embrace through the grace of the eternal spirit. I find it the height of my experience to know that I am exactly fit for Christ, and that Christ is exactly fit for me. My sins, wounds, wants and miseries all fit me for Jesus, and he is most

divinely suited for me, who have all contained in sin in my fallen nature. I want to live on Christ, and to have him applied, according to feelings of sin, guilt, faith, wants and miseries. In him I am saved; in him I am complete. As one with him, I shall not be more pure, righteous, holy and beloved in heaven, in eternity, than I am this moment, because his Father is my Father, who sees me in him, the knowledge of which I receive through the word, as enlightened by the Eternal Spirit.

I fear that I have tired your patience. Perhaps you may find it a dull letter, but let your love for me induce you to forgive it. I remain yours in the Lord,

SAMUEL EYLES PIERCE.

SATURN, IND., Jan. 6, 1864.

ELDER BEEBE:—Through the kindness and mercy of God we are spared to the present time, and for what purpose? Is it that we should join in mortal combat with our brethren of the same country, with whom we have shared so long the common blessings of God's providential mercies—in a country the most highly favored on the globe, whose mild institutions and fraternal relations have produced a pacific influence on the discordant elements of the old world? Have we been thus blessed by heaven with peace and prosperity until we have become a mighty nation, and full of vanity, and like Pharaoh of old, now to be made an example to succeeding generations, of God's righteous judgments on the proud who fear not his name? Or are we as a nation polluted like Sodom, without enough of righteous ones among us for the Lord to save the nation for their sakes? These queries arise in my mind; and when I begin to look for the righteous their number seems to be small. I have been accustomed to think that all who belong to the Old School Baptists were of that number. But where we see strife and contentions, and one trying to build himself up on the ruin of another, and indulging in a disposition to destroy the usefulness of others, we are led to fear that not all who profess to be Old School Baptists are what they profess to be. John says, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother abideth in death; and whosoever hateth his brother is a murderer." Again, "If a man say he loves God and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We conclude that all the children of God are partakers of the divine nature, and that divine nature is love, for God is love; therefore, they that are born of God must love one another.

I can say with pleasure that I am often fed and comforted in reading the communications and editorials in your paper, for I thereby learn something of what the Lord taught the prophet Elijah, when that disconsolate prophet had thought all the Lord's prophets were slain but himself, and his life also was sought. But God had reserved seven thousand men who had not bowed to Baal. Even so at this time also there is a preserved remnant, according to the election of grace. Although the enemies of Israel have tauntingly said, The Old School Baptists will all soon be gone, I do rejoice in read-

ing the "Signs of the Times" to find proof of the reverse. I find they have greatly increased within the last fifty years, and it comforts my soul to witness the fulfillment of the promises of God that, "As thy days, so shall thy strength be." As our enemies increase in their religion, so our Sovereign causes his kingdom to grow in grace and in the knowledge of the truth. When they proclaim that Christ came to make a way possible and passable, we can read the testimony of our Savior himself, that he came to save that which was lost.—Matt. xviii. 2. And the testimony of the angel of the Lord: "He shall save his people from their sins."—Matt. i. 20-23. This was not the only instance of the fulfilling the thing which the Holy Ghost had testified by the mouth of the prophets. The Lord himself shall give you a sign. Behold, a virgin shall conceive and bring forth a son, and thou shalt call his name Emmanuel, which is God with us. Now we see that Jesus was not only the son of man, but he was also the Son of God; or, in other words, God was manifested in the flesh, which agrees with Isaiah xxiii. 30. "For I am the Lord thy God, the Holy One of Israel, thy Savior." Again, "I, even I, am the Lord, and besides me there is no Savior." This demonstrates to us that Jesus is the true God, and the only Savior. Surely then, "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Who then but infidels or those who are under the influence of the wicked one, can think the Mighty God will fail to do all his pleasure, or fail to fulfill all his promises? This is what appears to me to be the way of life and salvation. Now I say the soul that has the evidence that the love of God embraced him, even when dead in sins, has a solid foundation to rest upon. I do rejoice that it was not left for men to perform or carry out any part of this salvation. I, for one, am always willing to acknowledge that, had it been left to me, or had I yet to depend on any performance of my own, mine would be a hopeless case.

You will gather from these remarks where I stand while traveling here below. But I must quit. I have already written more than I intended. Do with this as you think best, and all will be right with me.

ALBERT HATFIELD.

FINDLEY, HANCOCK CO. OHIO, Jan. 10, 1864.

DEAR BROTHER BEEBE:—I have desired to write to you for some time, but have deferred it until now. I have been a reader of your paper for a few years, and I still wish it continued, and I herein send you two dollars for that purpose. It affords me great comfort to hear the Old School Baptists communicate their views of the scriptures, and relate their christian experience, from all parts of the country, except from our brethren in the south, who are prevented by the cruel and uncalled-for war. But I am glad to still learn through the "Signs of the Times," that there are those still who can tell the manner in which they were brought to taste that the Lord is gracious. And I will now attempt to give in relation, a sketch of my own experience—how I was brought to see and know that I was a great sinner. I am now about fifty years of age. When I was a little more than

nineteen years old, I was taken sick with dyspepsia, and a short time afterward a brother of mine took sick of typhoid fever. He was sick about four weeks and died, and his funeral was preached by Elder Baker. While he was preaching a thought struck me that my brother was taken from the stage of action at about twenty-one years of age, in the bloom of life, and that perhaps my time to follow him was not far distant, and I knew that I was not prepared to meet God in peace. I began to tremble, and shuddered at the thought, and my eyes were overflowing with tears. This was in the spring; the next fall I was married. I still suffered from bodily disease, and it was then in my mind to move the next spring to Sandusky to a new purchase of land in the north part of Ohio. But throughout that winter my mind was very much troubled, and I felt that I was the greatest sinner on earth, and I commenced working for relief, thinking that if I would pray three times a day the Lord would be under obligation to hear me and forgive my sins. But the more I struggled the deeper I found myself sinking. I frequently retired to an out house off in the field, and three times a day knelt down and tried to pray. But, O, what a guilty conscience! While trying to pray I would be frightened, imagining that somebody was coming in; and, O, what horror I felt. I felt as though I was standing upon the very brink, and one more step would land me beyond the reach of hope or mercy. I continued in that state of mind, at times, until something suggested that I must go to some lonesome place and pour out my cries for mercy, and perhaps God would have mercy on me, though so great a sinner. But trying to pray there, it seemed as though the words I uttered fell to the ground. Then what to do I did not know. I was growing worse and worse. My father-in-law had moved to Sandusky that spring, and had come back to move me and my wife to the new purchase. I began to think I should never reach that place. But while on the way I felt that I must go into the woods away off from the road and once more try to pray the Lord to have mercy on me; but it seemed to do no good. In six days we landed at our new home, and for a while I was not much concerned about my future state; but in the fall of that year, I had been working about half a mile from home, and was returning, and when about half way home, I was suddenly struck to the ground, and it seemed to me that I could get no farther. I felt as though I should sink to rise no more forever. But while alone there in the woods, all at once my burden appeared to be gone. When I found myself again on my feet going towards my residence, I was made to rejoice, and even the tree tops seemed to be rejoicing, and I was singing and praising the God of heaven. Everything seemed to wear a different aspect, and I began to think that all my troubles were gone. But, my dear brother, I was sadly disappointed, for I soon began to doubt and fear that I was deceived. But the Lord told me that his grace was sufficient for me. I was led to search the bible to learn which way to pursue. I there found the words of the Savior to his disciples: "If ye love me, keep my commandments." At that time I was living within the bounds of

what is called the Honey Creek Baptist church. I began to think that there was the place where I could enjoy myself, but was afraid I could not obtain admission. I attended their meetings a few times and heard Elder Lewis Seitz preach. On church meeting day I related to them the exercise of my mind, and was received and baptized. Since that time I have had some darksome days to pass through, but out of them all I think and feel that God has delivered me. But, my dear brother, to sum up all, it is the mercy and grace of God alone that has brought me and kept me to the present time. I have given you in a scattering way what I have felt constrained to write. You will do with it as to you seems best. Farewell, in the bonds of christian love,

SAMUEL SPITLER.

NEAR PLYMOUTH, ILL., April 24, 1864.

BROTHER BEEBE:—As I am detained at home by the rain, and cannot go to my appointments to-day, I will occupy the time in writing a word of exhortation to those who are of the household of faith scattered abroad. And first I will say with Paul, "Let brotherly love continue." This expression to our understanding implies that the principle of brotherly love exists in the hearts of those who are addressed. If we are correct in this it follows that the address was not to all mankind, but to a people possessing the requisite qualification to obey the admonition. Peter, in his second epistle, describes them as they who have received like precious faith with us, through the righteousness of God and our Savior Jesus Christ; and he says, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Taking these scriptures in connection with our past and present experience, we conclude there is no such thing as brotherly love where there is no righteousness of God, and of Jesus our Lord—no calling to glory and virtue. Hence faith is indispensable to the exercise and enjoyment of brotherly love, and it therefore follows that a man must be born of the spirit before he can participate in the blessing of peace multiplied unto him.

Dear brethren and sisters, let us apply these scriptures to ourselves, and if we find anything in us, of us, or about us, that we have obtained in any other way than that described by Peter in the above scriptures, let us discard it as soon as possible; for, according to Peter, it can neither pertain to life nor godliness. Therefore, it is by being born of God that we are enabled to enjoy the love of God and the blessings of his grace, which are promised in his sacred word, which word declares that grace was given us in Christ before the world began: even as he hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. And being called to glory and virtue, to a holy life before God in love, it follows that we love God, because he first loved us, and we consequently love his likeness as we discern it in his

children. This is our individual evidence of having passed from death unto life, because we love the brethren. So then my evidence is based upon my love to God and to the brethren; but the evidence to other people that I have passed from death unto life, is based upon my life and deportment, if they can have such evidence at all. It is therefore important that we should continue to exhibit the christian life and character to each other, in order that brotherly love should continue one to another. But we are composed of two parts—flesh and spirit, and these are antagonistic to each other. The flesh lusteth against the spirit, and the spirit against the flesh, so that ye cannot do the things that which ye would. But the spirit itself beareth witness with our spirit that we are the children of God. And if children, then heirs of God, and joint heirs with Christ. Now if in the apostles' day, it was important and desirable that brotherly love should be cherished, how much more important it is in this our day of delusion and error, that we should cultivate a close intimacy with each other, and that we love not in word, but in deed and in truth. No others can obey these injunctions but those who are born of God. And as the children of God are a peculiar people, they have their peculiar trials, such as are known to no others. We are apt to think even other christians do not have such as we have, but we are admonished to think it not strange concerning the fiery trials which are to try us, as though some strange thing had happened to us, for no temptation has happened to us but such as are common unto all. All the trials and temptations that any one of God's children are liable to, are common to them all. We have one interest as well as one common destiny. Therefore we need all the aid and succor of each other as long as we shall continue in this tabernacle. And although we may not be sensible that we have ever been of the least advantage to any of the family, yet, in the discharge of our duty, we may have rendered great comfort to some of the humble poor. It is thus with the writer of this letter; he has been greatly comforted by the communications in the "Signs of the Times," in reading the experience and trials of many brethren and sisters whom he never saw in the flesh; and I will here name one in No. 7, for April 1, 1864, from sister Bessie Durand, of whom I had never heard a word before, and perhaps she never heard of my name, or knew that there was such a being as myself. Yet, in giving a relation of her experience, she has touched such a chord of my affections that I think I shall not soon forget her, nor fail to pray for her welfare in time and in eternity. And I hope she will often write of the dealings of the Lord with her, so that the little ones may be comforted by comparing their case with others, that they may see the family likeness extending throughout the whole body of Christ. There are many others I might also mention, but I will forbear, except our old brother Purinton, which is a name I always like to see in the "Signs of the Times." His letter in the "Signs of the Times," of April 1st, showing that he had been comforted by the same scripture and at the same time that it was made a solace to me, makes me feel that I wish

that brother, in old age and affliction, to know that he lies near my heart, and I hope that he and sister Durand will excuse me for the freedom I have taken in referring to their names, and that I may hear from them again through your columns.

There is a duty assigned to each one of God's children, and I have been long convinced that one cannot perform the duty of another, or I would never have engaged in preaching the gospel. And if God has appointed the preaching of the gospel, it is undoubtedly for edification of the body of Christ, but it cannot be edifying to those who never go to hear it. Therefore, forsake not the assembling of yourselves together, as the manner of some is, but meet and exhort one another, and much more as ye see the day approaching. We should be warned by the approaching evil day which we see advancing, for we see iniquity abounding to such an alarming rate that it is a rare thing to hear

"The watchmen join their voice,
And words of peace reveal."

But it is lamentably common to hear from many who profess to be ministers of the gospel of peace uttering the distracting cry for war and carnage. But O, how consoling to hear the cry of those who speak comfortably to Jerusalem; who cry unto her that her warfare is accomplished, that she has received of the Lord's hand double for all her sins. Brethren, let us always seek the peace of Jerusalem, for in her peace ye shall have peace. "Seek peace and ensue it."

Finally, brethren, farewell; be of good cheer; be of one mind, and the God of love and peace shall be with you. Amen.

JACOB CASTLEBURY.

NORTH BUFFALO, Jan. 10, 1864.

DEAR BROTHER BEEBE:—Time admonishes me that I should make my remittance for your valuable paper, which comes regularly laden with the blessed truth. How lonely I should feel without it; it is all the preaching I have from one Conference to another, and I may never meet the dear children of God again here below; but if I never meet them on earth, O may we meet in heaven, where parting will be known no more. I think I view myself down at the bottom of the hill. I have been very unwell all the summer, and I am but very little better at present, being over three score years of age, and having a combination of complaints. I think that it cannot be long before I shall be called to bid adieu to all things here below. O, that the Lord may be with me and give me strength to bear all that I may be called to pass through to the honor and glory of his holy name; but I shall live all the days of my appointed time.

"I would at once have quit the field,
Where foes and fury foam;
But ah! my passport was not sealed,
I could not yet go home."

Dear Brother, I never repeat this verse but it carries me back to my experience, when my soul was filled with love; the love of God was shed abroad in my soul. I felt carried above the things of earth, and I felt ready and willing to go home,

"But ah! my passport was not sealed,
I could not yet go home."

But I feel as if it would not be long before it will be sealed. The Lord's will be done, on earth as it is in heaven. The Lord has promised to be with his children

even down to old age, and never, no never, desert them to their foes; and I do believe he will. Yes, and I think I can say I know he will. O bless and praise his holy name, he deals not with his children according to their sins, but according to his tender mercies; he has taken their feet out of the miry clay, and fixed them upon the rock of ages, and put a new song in their mouths, even praise unto his holy name. They never can be moved, and none can pluck them out of his hand, and he has engaged to save the poorest of his sheep. I think Dr. Watts says the *meanest* of his sheep, but I heard a sister say that Christ had no *mean* sheep, but I do think he has one very poor little one, if I am one; but bless his holy name, he has seen fit to spare me to the present moment. O that I could praise his holy name, for he has so many times gone out before me, and he is better to me than all my fears.

"Jesus my God, I know his name,
His name is all my trust."

I trust I have a hope that will not give me up. I think sometimes that I would give it up, for it looks so small, and look for a brighter one; but I find it like an anchor to the soul, both sure and steadfast. Dear brother, I am very much pleased with your views on Associations. I do think the Lord meets with his people at those meetings, for my soul has been wonderfully fed at those meetings. I have felt as if I could live on the strength of it for forty days, as the good old prophet did; his strength was in the Lord. O that my strength may be in the Lord. I have nowhere else to look but unto him; he has the words of eternal life; and he will do all his pleasure, and none can hinder. I feel to rejoice that all power is in his hand and he can turn the hearts of men as he doth the rivers of water. I wish you a happy new year. O that the Lord may keep you in all truth, and strengthen you in your declining years. I send you one dollar for the "Signs of the Times," and one to help support the paper.

ELIZA NELSON.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1864.

MARBLETOWN, N. Y., April 8, 1864.

ELDER BEEBE:—There is one thing that I am lost in; that is the subject of the New Birth. I believe you and the other writers in the "Signs of the Times" understand that there is nothing that belongs to a person in a state of nature that receives a change. I believe that all are alike born in a state of condemnation, and if not delivered from that condemnation they must forever perish. Now, if both are alike, that is, the righteous and the wicked, they have something that will exist after the death of the body, and if it be not changed, what becomes of it? Here is the point on which I am perplexed. Now will you please write me a letter and give me some light, if I have eyes to see and heart to understand? Don't do as you did before—promise and never perform.

HIRAM WINCHEL.

REPLY.—In the multitude of pressing cares devolving on us, we had forgotten that we had promised to write brother Winchel on the subject of the New Birth, and we confess it was wrong for us to make such promise; but having made it, it was wrong to forget or fail to fulfill it. It would require the knowledge, wisdom and the inspiration of the apostle, and the patience of Job to meet all the queries and settle all the doubts that may be suggested by the thousands of our readers

on all the deep mysteries of the kingdom of Christ, in which we profess ourself to have but a very limited understanding. We hope our brother will pardon our seeming neglect. He understands us and others to hold that there is nothing changed in us by the new birth. That is not our position. Every thing is in some sense changed, but no part of our old carnal or fleshly nature is born over again or made spiritual. A birth is that which brings forth into manifestation something that was never manifested or born before. All that is born of the flesh is flesh, and all that is born of the spirit is spirit. Now if our flesh were born again of the spirit, it would become spirit or spiritual; would live on spiritual food, but could no longer live on the fruits of the earth. The new birth is of incorruptable seed by the word of God which lives forever. But our fleshly nature is just what it was before; it requires the same earthly food and medicine; is as subject to disease and natural death as it was before. The new birth brings forth in the children of God a spiritual life that they never had before, which can only live on the bread which cometh down from God. It is a new life implanted in them. It is Christ in you the hope of glory. But still the body is dead, because of sin; but the spirit which is born of the spirit is life, because of righteousness. It is Christ in you; but it does not so change your fleshly nature as to fashion and make it like Christ's glorious body; nor will such a change take place until the resurrection. If the new birth instead of the resurrection should make our bodies spiritual they could not die, or be sown a natural body and raised a spiritual body. Pardon and justification are not the effect of the new birth; they result from the blood and righteousness of Christ. The new birth implants in us that life and light by which we are made to see, feel, know and understand that we are freely justified through the redemption that is in Christ Jesus. The new birth qualifies those who are born of the spirit to understand the things of the spirit so far as they are revealed to them by the Holy Ghost. But the reasoning powers of our old depraved nature are still left in the dark, for the natural man (or the *old man*, which is born of the flesh) receiveth not the things of the spirit of God, for they are spiritually, and only spiritually discerned. "The light shineth in darkness, but the darkness comprehendeth it not. That which we find in us which is born of the flesh is of the earth earthly, and will remain so until delivered from the bondage of corruption into the glorious liberty of the sons of God in the resurrection, when our mortality shall be swallowed up of life. This is called the *old man*, the *outer man*, the *carnal man*, &c. But that life which is born of God and implanted in our hearts by the Holy Ghost is "after God," (not after Adam,) "created in righteousness and true holiness;" it is therefore called the *new man*, the *spiritual man* and the *inner man*, which cannot be corrupted because it is born of *incorruptable seed*; it cannot sin because it is born of God, and that incorruptable seed remaineth and abideth in him. In his flesh, or *old man*, Paul could find no good thing; in his spiritual life, or *new man*, John could find no bad

thing; no sin. These two natures, Paul says, are contrary the one to the other; with the one he served the law of God; but with the other the law of sin. Trace your own personal experience, dear brother, and if you do not find these things in you, we shall have judged you wrongfully. But we are persuaded that you will find the flesh warring against the spirit, and the spirit against the flesh. What else can be meant by the christian's warfare?

Do you enquire, If then the body and soul, which were born of the flesh, are not by the new birth born over again, and made spiritual, holy and immortal, what change has this new birth effected in the sinner that is born again? We will endeavor to show that a wonderful change is effected. That man was a boasting pharisee, he is now a trembling publican. He could confidently venture near the burning throne to tell the Lord how good and pious and benevolent he was; but now he stands afar off and smites upon his breast, afraid to look up, lest his guilt stricken eyes should meet the all-seeing eye of a sin-avenging God. This we think is something of a change. But has his nature become changed from natural to spiritual? Ask him, and he will reply, The law is holy, and good, and just, and spiritual, but alas! am carnal, sold under sin. I was alive without the law once, but when the commandment came, sin revived, and I died. My legal hopes, my self-righteousness, and my free moral agency all gave up the ghost together. The dead sinner is quickened, for life is implanted in his heart. God, who commanded light to shine out of darkness, has shined in his heart, to give him the light of the knowledge of the glory of God, in the face of Jesus Christ. He is crucified with Christ, nevertheless he lives. Yet not he, (his body, or nature, the old man, is dead because of sin,) but Christ liveth in him, and the life which he now lives in the flesh he lives by the faith of the Son of God, who hath loved him, and given himself for him. What does the new born, heaven born sinner find to be changed? Ask him, and he will say: "One thing I know, that whereas I was once blind, now I see." He was once under the power of darkness, but he is now translated into God's marvelous light. He has eyes now to see, for God has blessed his eyes, and God has shined in his heart, and God has enlightened his understanding. What else that indicates a change? The things that he once loved he now loaths and hates, and what he once hated he now loves with all his heart. He has, in short, become a new creature. Old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us unto himself by Jesus Christ, and hath given unto us the word of reconciliation. His mouth that was full of cursing and bitterness, now breaks forth in unknown joys and sings surprising grace. Once he thought that God could not in justice condemn him to everlasting woe and misery; now he is amazed that God can be just, and justify the ungodly. Once he was living without hope and without God in the world; now he has both, for Christ is in him the hope of glory. Is not this a very great change? Well, from whence does it proceed; from

the old man, mended up and made spiritual? No, not a particle of it. The works or fruits of the flesh are precisely what they were before; but the fruits of the spirit, which is born of the spirit, are being developed, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. These are very opposite to the fruits or works of the flesh, and they all proceed from the new implantation, for the flesh profiteth nothing. If the flesh were regenerated and changed from flesh to spirit, (and if it were born of the spirit it is spirit) would it not bear the fruits of the spirit? If the tree were made good, would not its fruit be good? Christ settles this question: "A good tree cannot bring forth evil fruit." How is it with you, brother Winchel, does your fleshly nature bring forth good fruit? Has it ever brought forth good fruit? We know your answer. Well then the point is settled; the tree is evil, and cannot bring forth good fruit. Again, if our earthly nature which was born of the flesh, or any part of it were born over again, regenerated and made holy or spiritual, why is it unsafe to walk after it? "For they that are after the flesh do mind the things of the flesh." "So then they that are in the flesh cannot please God." "But ye are not in the flesh but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his. And if Christ be in you the body is dead, because of sin; but the spirit is life, because of righteousness." Therefore brethren we are debtors, not to the flesh, to live after the flesh. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live."—Rom. viii. Can we read these solemn warnings given by the holy apostles to those who were already born again, charging them to mortify, repress and shun the leadings of their flesh, and still contend that the flesh by the new birth has become so changed and pure that it would be safe and proper to be led by it?

We think we have proved that if that which was born of the flesh has been born again of the spirit, it has become spirit, and its fruits must be,—cannot possibly be otherwise than holy. Yet we are told by the authority of God himself, that if we live after the flesh we shall die. And this warning is given only to those who were the subjects of both births. We apprehend the difficulty with some arises from a traditionary notion of some imaginary distinction between a man and his soul. We admit a distinction between the soul and the body of man, but can conceive of none between the man and his soul. Take the soul from the body and that body ceases to be a man. Even should his animal vitality remain, without his soul he would not be a man; only an animal, like other animals that have no souls. In the creation the body was formed and existed as a body, but it was not a man, in the full sense of the word, until God breathed into his nostrils the breath of life, and man became a living soul. That soul was a man, and that man was a living soul. And as the progenitor and seminal head of the human race, the first Adam was made a living soul, so from him descended by natural

generation all the souls and bodies of mankind. No birth of the flesh ever brought forth a man without a soul; yet Christ has said that which is born of the flesh is flesh, and that which is born of the spirit is spirit. For the second Adam, who is the Lord from heaven, as the spiritual progenitor of his people, was made a Quickening Spirit, and by that birth we are partakers of the divine nature. These two natures, in conflict one with the other, from the time of the new birth will struggle in the same person, until that which is born of corruptible seed shall fill up the measure of his days on earth and then return to dust; but that nature which is born of incorruptible seed shall return to God from whom it came. The soul of the believer, with this divine life implanted in it, as soon as released from the earthly element, shall throw off all its bondage of corruption and leave all that is vile behind, and by virtue of the immortal life of God in it, shall enter the state of immortal bliss, and mingle with the spirits of just men made perfect. And at the final resurrection of the just, the bodies also of all the saints shall be quickened by the spirit of immortality, the first fruits of which they received when born again; and in that immortal life shall they be perfectly conformed to the image of the Son of God, and bear that heavenly image as they have when here in the flesh borne the image of the earthly Adam. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11. This change has not yet come. It is astonishing that any of our well informed brethren should think this change had already taken place, when "we ourselves which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit; the redemption of our body."—Rom. viii. 23. The spirit in the christian which is born of God, is called the spirit of adoption, wherewith the saints are sealed, in their persons, soul and body, until the day of redemption. And it is called the spirit of promise, and why is it so called? What has it promised? It seals the promise that every one who is a subject of the new birth, shall be raised up at the last day, perfectly holy, spiritual, and perfectly happy. It does not seal to us any assurance that we now, either in soul or body, are what we shall be, for it doth not yet appear what we shall be; but it seals the glorious promise to us, and us to it, that when he who is our life shall appear, we shall be like him. And what more do we want? "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15.

If brother Winchel, or any other brother, regards our views on this subject as heresy, we will not dispute with them; or if they believe that in soul, or body, or spirit, they have as yet attained the mark of their high calling, we will request them to compare notes with one who could not run so fast, and whose desire and prayer better suits the condition of some of us slow travelers. Paul desired above all things that he might know Christ and the power of his resurrection, and the fel-

lowship of his sufferings, and be made conformable unto his death. "If by any means I might attain unto the resurrection of the dead. Not as though I had already attained, EITHER WERE ALREADY PERFECT, but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended." (Not quite so fast, Paul, as some in our day.) "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."—Phil. iii. 10-14.

We commenced this article for a private communication to brother Winchel, but having written more lengthily than we had intended, and hoping that the subject may not be barren or unprofitable to others, we publish it in connection with his last appeal to us. And we do sincerely hope that what we have written may be satisfactory, and that it may be edifying and comforting to all who have been perplexed upon the subject.

April 26, 1864.

ELDER BEEBE:—Will you give your views through the "Signs of the Times," on Ephesians, last chapter, and also on the last chapter of 1st Timothy.

ENQUIRER AFTER LIGHT.

REPLY.—In the present excited state of the public mind, while the most unbridled infatuation is sweeping with unprecedented fury over our land, and so few comparatively escape the desolating tempest, it may be imprudent to do more than to request all who are really beginning to inquire after light, to read attentively the two chapters referred to, and soberly consider what they contain, and if they be not blinded by the god of this world, they can scarcely fail to find some light. At all events we can offer no commentary that we think would make the subject treated on more clear and lucid. [Ed.]

Notice to Subscribers.

The actual expense of publishing the "Signs of the Times" is double the amount we had to pay before the depreciation of our paper currency, and the consequent advance in the price of labor, paper, ink, type, coal, and all other articles indispensable in the business. Our friends being aware of our embarrassment, have many of them generously aided us by voluntary contributions, which saved us from actual loss during the year 1863. But as the price of stock has greatly advanced, and the currency proportionately depreciated since the present volume commenced, we are under the necessity of asking our patrons to make their remittances according to the specie standard of currency. Two dollars now in paper currency are but little more than equal to one dollar in gold. We would have altered our terms at the beginning of this volume, had we not feared that an advance in our rates might place the "Signs of the Times" beyond the ability of many of our poor brethren; and we would rather sustain what loss we can afford than to deprive such of the privilege of reading the paper. Hereafter, all who are really too poor to pay more than formerly, shall still be supplied at the former rates; but those who are able will be expected to pay us in gold, or Canada paper, or what is equivalent to gold in United States paper currency.

SPECIAL LETTER.

TO THE WARWICK ASSOCIATION.—*Dear Brethren:* Through the abounding goodness of our Heavenly Father, we have been blessed with another privilege of meeting in an Association, and hearing from the different branches composing our body. Peace and harmony abounds. We have been much comforted by the correspondence with your body; but owing to the distance, and the consequent inconvenience, we have thought it expedient to drop the correspondence. We also have the privilege of hearing from you through that excellent medium, the "Signs of the Times." For further particulars, we refer you to our Minutes, a package of which we send you.

WM. McCORMACK, Mod.

J. A. JOHNSON, Clerk.

Donations and Subscription Receipts.

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Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions.....\$300 75

Obituary Notices.

DEAR BROTHER BEEBE—Will you insert the following?

Departed this life, April 4, 1864, ANDREW J. HANNAH, aged 48 years and a few months. Our departed brother has left a widow and children, and a large circle of relatives and friends with the little church of Rock Springs, to mourn their loss, but

"Why should we mourn departed friends,
Or shake at death's alarms?
'Tis but the voice that Jesus sends
To call them to his arms."

Brother Hannah was baptized March 27, 1840, and I feel warranted in saying that he was sound in the faith, sound in experience, and sound in his walk and conversation; and I have nothing more to say than this: He has been gathered to his people, to unite with them in the song of Moses and the Lamb, and to be forever at rest.

I remain, as ever, yours in gospel bonds,
THOMAS BARTON.

NEWARK, Del., May 4, 1864.

BROTHER BEEBE:—Please publish, in the "Signs of the Times," this notice of the death of my aunt BETSEY PURINGTON, of Bowdoinham, Maine, who departed this life the 5th inst., aged about 65 years. The subject of this notice had been a member of the Old School Baptist church about 35 years. She was baptized about the time the separation was taking place in the Baptist denomination. She was afflicted for a long time of deafness, which made it very difficult for her to converse with her friends. And brother Campbell informed me that she was nearly blind the last three years of her life; and that she bore all of her afflictions with christian fortitude, without a murmur or a complaint, which plainly showed that she enjoyed that peace which the world could neither give nor take away. She left the evidence that all her toils and conflicts have ended in an eternal rest. Brother Hiram Campbell, of Topsham, Maine, attended her funeral, and preached a discourse from the following words: "But the righteous hath hope in his death."—Prov. xiv. 32.

WM. J. PURINGTON.

WASHINGTON, D. C., May 11, 1864.

ELDER BEEBE:—Will you be so kind as to publish, in the "Signs of the Times," the following notice. Find one dollar enclosed to remunerate you for the same:

Fell asleep in Jesus, at half past 10 o'clock, on the evening of the 31st of January last, at the residence of her son-in-law, J. C. Keller, in Bourbon Co. Ky., Mrs. LUCY SIMPSON, aged about sixty-two years. For about fifteen years she had been troubled with disease of the heart, and at times was the subject of much suffering. During the last thirty days of her illness her sufferings were of the most intense character; yet she murmured not, but manifested that perfect resignation to the will of her heavenly Father which had characterized her life, walk and conversation, since she confessed a hope in a Savior's blood. She delighted in talking of Jesus, his sufferings, his death, his power and ability to save poor, fallen, sin-defiled creatures. Although her sufferings were great, they were not to be compared with the sufferings of her Savior. She was pillowed on a downy bed with kind children and friends to attend to every want. Jesus had not where to lay his head. A few days before her death she

requested me to write to her two daughters in Missouri, and say to them she greatly desired to see them before her death, that she was ready and willing to meet her Savior and blessed Jesus if this could be the moment, how sweetly I could lean my head upon his breast and breathe my life out sweetly there. I remarked to her that she must await the Lord's time; that his people were a poor and afflicted people; that he had chosen them in the furnace of affliction, yet had promised to deliver them out of them all. She died without a struggle or the move of a muscle, and methinks angels were present to receive her spirit and conduct it home to her Savior, there to enjoy that rest she so earnestly desired, so earnestly prayed for. Children try to imitate the bright example and christian life of your sainted mother. Mrs. Simpson was baptized on the second Saturday in February 1849, and united herself to the Particular Baptist Church at Elizabeth, Bourbon Co. Ky., of which she remained a constant member until death.

JOHN H. COLLINS.

April 24th 1864.

BROTHER BEEBE—The church of Union, Morgan Co., Ill., has been called to mourn the loss of two valuable members. Sister SARAH BALDWIN died of congestive chills, the 23d day of Dec., 1863. She was sick but two days, and was not conscious during that time, but her life was such that no one doubts her happy change. She was 62 years of age, daughter of Capt. Hunter, who served as a Captain in the Revolutionary war. She was married to brother Ira Baldwin, in 1831, and raised a large and respectable family. In 1848 or 9, brother Baldwin moved to Illinois, when sister Baldwin joined the Movistaine church, the fourth Sunday in May, 1850. From that time to the day of her death, none maintained a more exemplary walk and christian deportment than she. She was a kind wife, mother and church member. She has left many warm friends and relatives to mourn her death.

Sister MARY BENNETT died April 4, 1864, aged about 55 years. She was married to brother Isaac Bennett, in 1822, baptized July, 1847. She spent most of her married life near the church she joined and of which she was such a constant attendant. I have been trying to preach to the church about two years, and found her and sister Baldwin always in their seats, unless providentially prevented. Sister Bennett lived near the meeting house, and the Baptist always found a good home there. Her disease was inward, and wasted her away for nine weeks, but with entire resignation. She had her senses to the last, and frequently expressed an anxiety to die. She also raised a large family, who are all respectable members of society. As you desire short-obituaries, I will close. Yours, in gospel bonds, B. B. PIPER.

CHICAGO, Ill., May 3, 1864.

BROTHER BEEBE:—By request of my sister-in-law, I send you the following obituary of my deceased brother, for publication:

DIED—At his residence, near Wabashtown, Indiana, on the 12th of August last, WILLIAM L. HOWELL, aged 38 years. The deceased was a firm adherent to the doctrine of sovereign, eternal and unmerited grace, as set forth and maintained by the Old School Baptists. He was a good and faithful citizen, much esteemed by his neighbors and all that knew him, and a good provider for his household. He leaves a wife and five children (all boys) to mourn his sad departure. God grant that the widowed mother may have grace to sustain her under the heavy dispensations of kind providence that she has been called to endure, and enable her to exclaim with the sweet singer of Israel, who had keenly felt the afflicting hand of God. "The Lord is my shepherd, I shall not want."

The light has gone out, and our dwelling is sad,
For our brother that loved us is laid with the dead,
Yet so ready and willing, how could we say nay?
When our Father who gave him had called him away.

Dear brother departed, we see thee no more,
Thou art gone to thy birth place, a happier shore;
And O, may our Father, the Spirit of love,
Lead and guide us to join thee, our brother above.

Dr. J. Q. HOWELL.

ROCHESTER, IND., May 21, 1864.

Died at his residence in Frenchtown, Hunterdon Co., N. J., on Sunday morning, the 6th of March, of Typhoid Fever, after an illness of about four weeks, our son-in-law, ELI BRITTON, aged about 36 years. Our daughter is thus early in life left disconsolate, and called to mourn the loss of a kind husband, and the children, five in number, an affectionate and fond father. Those who were near him and conversed with him during his sickness, particularly the latter part of it, tell us that he was very patient under his sufferings, and manifested much reconciliation to the will of God, whether to live or die. He has left an affectionate

mother and sisters and brothers, as well as wife and children, to mourn. We all feel the loss very sensibly, but hope our loss is his gain.

GABRIEL CONKLIN.

Near Baptisttown, April 22, 1864.

In connection with the above notice of the death of brother Eli Britton, I send the following brief notice of his life and death-bed experience:

About one year before his death he united with the Baptist Church at Frenchtown. During this period he became much interested in the meetings of the church. He was among those who led in singing the praises of God in the sanctuary, and took delight in meeting for prayer; and on these occasions would sometimes seem favored with precious manifestations of Divine grace and glory in his soul. The disease which resulted in his death was Typhoid fever. During his illness of four weeks, he was much of the time delirious; but during the periods of his consciousness he indicated a sweet trust in his blessed Savior. At one time, when asked how he felt in view of death, he said, "I feel that I am a poor, weak creature; but, by the grace of God, I feel prepared to leave this world and go home to heaven." At an early stage of his sickness, he was impressed with the conviction that it would be his last sickness. This led him to be frequently engaged in prayer to God. He suffered very much with his disease, yet bore it with much patience and resignation to the will of his Heavenly Father. At one time he expressed his willingness to die and leave this vain world, feeling quite sure the Lord had graciously pardoned all his sins, and would take him home to be with Jesus, which is far better than living.

At another time he called his family around his bed, apparently with a view of conversing with them, but owing to the diseased state of his mouth and throat, was not able to do so, and after looking upon them all, he stretched out his arms, and took his youngest child—his little Gabriel—in his arms, pressing him to his bosom, and, kissing him, could do no more. Thus, in the 36th year of his age, has this servant of the Lord passed away at an early period in life. And the solemn admonition should stir up each child of God to the reflection of, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Brother Britton leaves an amiable and affectionate wife, with five children, to mourn their loss. And while she feels bereaved—yea, even smitten of God—and afflicted, yet through the sovereign grace of God, she can say, "Even so, Father; for so it seemeth good in thy sight." "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

A. ARMSTRONG.

BROTHER BEEBE—You will please publish the following obituaries:

Died, at his residence in Berlin, near Cincinnati, Ohio, Sept. 20, 1863, Dea. THOMAS FENNER, in the 79th year of his age. Brother Fenner was born in England, and baptized by Elder Stephens. He came to Cincinnati some twenty or thirty years ago. I have been well acquainted with him for several years; he was a firm, unwavering believer in the Lord Jesus. He often said, "I am ready to depart and be with Christ, which is infinitely better than all this world."

Died at his residence, near Cincinnati, April 13, 1864, JOSEPH SAXTON. Three days later, his wife was called to follow him. Their ages I am not in possession of, but they were old, and like a shock of corn, fully ripe. They were faithful and well established in Jesus, as their eternal salvation. They were lovely in their lives, and in death they were not divided. The above were members of Mill Creek church, Hamilton Co., Ohio.

We, as a church, can say our loss is their eternal gain. We feel their loss, and therefore we sorrow, but not as those which have no hope, for they are gone, yes gone, from the evil to come. They are gone to that land of rest—

A land, upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again.
There sweeps no desolating wind
Across that calm, serene abode;
The wanderer there a home shall find
Within the paradise of God.

In hope of eternal life, as ever, I am your unworthy brother,
L. SOUTHARD.

HAMILTON, Butler Co., Ohio.

DEAR BROTHER BEEBE:—It becomes my painful duty to announce the death of our beloved friend JANE CAMPBELL, wife of John Campbell, L. W. R. Ekfred, C. W., which took place April 30, 1864, after a severe and painful illness of eight weeks and two days, which she bore with christian fortitude and resignation to the divine will, and then bade farewell to her earthly friends calmly and peacefully, in full assurance of going to the heavenly mansions prepared for the justified who are made perfect. I visited her several times during her illness, and had great consolation and comfort in her conversation concerning her hope for eternal happiness. The last time I saw her she made me promise, to send you her obituary for publication in the "Signs of the Times." Her bereaved husband is left very lonely, and her nine children—four here and five in Minnesota—are left to mourn their loss. Her age was 64 years. She had been married 38 years, and was one of the oldest settlers of Ekfred, having left the north of Ireland in 1824. Her husband emigrated

from Scotland in 1819. She has been a member of the Baptist church of Ekfred more than thirty years. She will be greatly missed in this place, as her house has been a home for the ministers and others at all times, especially at the times of our Quarterly Meetings in this branch of the church. She was taken sick March 3d, going from the funeral of her sister, whom she had been to see on the day she died, so she remained until after the burial, and on her return from the funeral she went to her son-in-law's, intending to remain a time with her daughter, and which place she was not able to leave until death had released her from her sufferings. Her complaint was inflammation of the lungs and liver. Her friends did all that earthly power and skill could do to relieve her sufferings. Two doctors attended her, but her case was beyond the reach of human skill. She was quite sensible until her last breath, and she talked very affectingly to those around her. She knew that she was dying, and called her friends to her and kissed them all, and bid them a long farewell, and then died without a struggle, in hope of a glorious resurrection. During her sickness she did not expect to recover, and she sighed and prayed to be relieved from her earthly tabernacle if agreeable to the divine will. She often repeated these beautiful lines:

"The race appointed I have run,
The combat's o'er, the prize is won,
And now my witness is on high,
And now my record's in the sky.

I leave the world without a tear,
Save for the friends I hold so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend."

Your brother in tribulation,
JAMES MCINTYRE.
EKFRED, C. W., May 13, 1864.

BROTHER BEEBE:—Please publish the following obituaries of our dear children, viz:

EVA Y., daughter of Abraham D. and Ann Eliza Simmons, who departed this life January 10, 1864, aged 2 years, 11 months and 3 days, of that dreadful disease Diphtheria. She retained her senses until the last. In her last expiring breath she said, "O ma!" and clasped her little hand in mine and fell asleep.

Little Eva, thou hast gone,
Thy loss we deeply feel;
It is the Lord who gave the wound,
And he alone can heal.

How oft alas! those little arms
Twin'd round my neck in love,
But now she knows diviner charms,
And dwells with Christ above.

O, may I meditate his grace,
And say, "Thy will be done,"
And hope to meet thee, face to face,
Before the heavenly throne.

Also,

MARATHA B. SIMMONS, died on the 19th day of the same month, and of the same disease, aged 5 years, 1 month and 15 days. She was noted by all who knew her for intellectual developments superior to her age. She also retained her mind unimpaired to the last. She wanted me to remove her to another bed by an open window, which I did with her arms clasped around my neck. Her last words were, "Put the curtain back, Ma." She survived only about twenty minutes and then fell asleep.

"From which I trust she'll never wake to weep."

And art thou gone Maratha dear?
Thy cheerful voice no more I hear;
Then fare thee well, Why should I weep;
In Jesus thou hast fallen asleep.

This world was no more fit for thee,
It was not meant thy home to be;
Thou wast to us a season given,
But thy abiding place is heaven.

ANN ELIZA SIMMONS.
OLIVE, N. Y., May 13, 1864.

MISCELLANEOUS.

Chemung Association

BROTHER BEEBE:—You will please give notice in the "Signs of the Times," for the benefit of those who wish to attend, that the Chemung Association will be held (the Lord willing) on 18th and 19th days of June, 1864, with the Asylum Church, at the meeting house in Terrytown, Bradford Co., Pa., on the west side of Susquehanna River. Those coming from the west, will call on Lucretia Gilbert, and Elder C. Schoonover; those coming from the east, will call on brethren L. D. Chamberlain, Elias Vaughn and Wm Chamberlain. A general invitation is given, especially to brethren in the ministry.

G. B. ROWLAND, Church Clerk.

Associational Meetings.

SANDUSKY.—DEAR BROTHER BEEBE:—Please publish in the "Signs of the Times," that the Old School Baptist Association will convene with the Baptist Church, at Van Buran, Hancock Co., Ohio, on Friday before the second Sunday in June, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the ministry. Those coming with the cars, will stop at Findly, 7 miles from Van Buran. At Findly enquire for Samuel Spitzer, in town. Be at Findly on Thursday.

LEWIS SEITZ.

MELMORE, Seneca Co., O., April 4, 1864.

DELAWARE RIVER.—The Delaware River Association will meet on Wednesday before the first Sunday in June, which will be on June 1st, 1864, at ten o'clock a. m., and continue three days with the First Hopewell Old School church, Mercer county, New Jersey.

WARWICK.—The Warwick Association will meet with the Warwick Old School Baptist church, in Orange County, New York, on Wednesday after the first Sunday in June, at ten o'clock a. m., which will be June 8th, 1864, and continue three days.

Brethren coming via New York City, by taking the Express Train on the Erie Railway, at foot of Chambers st., will take tickets for Warwick, and by taking the train at 7 o'clock A. M., will arrive at about meeting time at Warwick the same morning.

CHEMUNG.—The Chemung Old School Baptist Association will meet with the Asylum church, Bradford County, Pennsylvania, at ten o'clock a. m., on Saturday before the third Sunday in June, that is on Saturday June 18th, 1864.

CONFERENCE.—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsblow Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—

Will you please publish, in the "Signs of the Times," the following notice: There will be a Union Meeting held with the Old School Baptist church in Grundy Co. Ill., twelve miles southwest of Morris. The meeting will be held on Saturday and Sunday, the 11th and 12th days of June, 1864. There will be teams in Morris on Friday, before the meeting, to convey any of our friends that may come on the Rock Island and Chicago railroad. We shall be glad to meet as many of our friends as can make it convenient to come—especially, ministers. Come over into Massadonia and help us. Yours in the best of bonds,

WM. J. FELLINGHAM.

YEARLY MEETING.—BROTHER BEEBE:—

The Northern Pennsylvania Yearly Meeting will be held with the brethren in Jackson, at their usual place of holding it, on Wednesday and Thursday (15th and 16th) after the second Sunday in June, commencing at ten o'clock each day. If the Lord will, I shall attend and be at the Susquehanna Depot, at about one or two o'clock p. m., with the morning train from New York City, on Tuesday the 14th. Some of the brethren, undoubtedly, will be there to meet and take us to the meeting.

GABRIEL CONKLIN.

April 22, 1864.

YEARLY MEETING.—Brother Beebe:—

At the request of Bethel Church, in Shelby Co. Ky., you will please say, through the "Signs of the Times," that the Yearly Meeting is appointed to commence on Friday before the first Saturday in June next, at 11 o'clock, and continue three days. All our ministering brethren who can favor us with their presence will please bear it in mind, and make their arrangements to be with us. From past assurances, we shall confidently expect brother Nay, of Indiana; and we hope others from that State, this, and other States, will also visit us on the occasion. Our brethren and sisters generally, are cordially invited to attend the meeting. As our yearly meetings heretofore at Bethel have been unusually large, we hope again to meet many of the saints there. Your brother,

J. F. JOHNSON.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.—

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTEROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. T. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that may be recommended be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

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Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts—Elders John Vincent, and Wm. Pray.

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Wisconsin—Elds. M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed,

and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or Two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as either will be equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., JUNE 15, 1864.

NO. 12.

Correspondence of the Signs of the Times.

WASHINGTON, D. C., May 9, 1864.

(Continued from Page 82.)

Not one of the stakes thereof shall ever be removed. The stakes around the Jewish tabernacle were of much importance in making the tabernacle or tent secure against heavy storms; they had to be driven into the ground; and thus fixed, they were a strong support to the tabernacle; they were really a part of the tabernacle, for whenever the tabernacle was removed to some other location, the stakes were taken with it. In branches of the church, some members are so firmly fixed in the doctrine of grace, and so well informed in all matters that pertain to the order and discipline of God's house, that they seem to stand around the church as stakes; and, in times of trial and deep distress, they are found at "their post." The apostle, in one case, expresses to his brethren, in very cogent language, his heart's desire and prayer to God for them. "Wherefore, I desire that ye faint not at my tribulation for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened by might in his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."—Eph. iii. 13-19. There are brethren who are, as it were, like stakes, rooted or fixed deep in the truth. They have given to them eyes of deep discernment; and such is their stability of mind and firmness of principle, that members of less experience, and not so far-sighted, repose great confidence in their counsel, when storms beat upon the church, and deep distress weighs her down. These stakes, or stable members, are often removed from their places in the church. Some of them, who have stood as counselors to the church for many years, and have been bold soldiers of the cross, and met the enemy in many conflicts, and defended the doctrine of grace, the discipline of the church, and confounded and put to flight the foes of Zion, are called away from the scenes of earth, and dismissed from the conflict; but when such members have the summons, "Child, your Father calls, come home," and leave the branch to which they belonged, it often gives a gloomy sensation to the members, for they feel that they have experienced a loss; while it is so great a breach made in their visible number, they know that the dear member's toils are ended, and that he has gone to rest.

After his departure how frequently do the surviving members refer to his character as a christian, a brother, and a wise counselor. Now can we not justly say that such a one stood as a stake to that tent, or visible branch of the church? Soon another is taken, and yet another, and another, though not taken away by death, is, in the providence of God, separated so far from his brethren that he cannot meet any more with them in the church; and finally so many are removed that the branch becomes extinct. While such is the case with these earthly branches of the militant church, it is not so with the spiritual body; for while death, as well as other things, separate the brethren here, or remove the stakes, in that glorious, glorified and triumphant state of the church no such things can transpire—not a stake or support will ever be removed to mar the beauty or disarrange the symmetry of the body, as all things are immovably fixed in the divine arrangement; and king David by inspiration proclaimed, "Forever, O Lord, thy word is settled in the heaven."

Neither shall any of the cords thereof be broken. The cords used in erecting and supporting the tabernacle were of great importance, as they were not only necessary appendages to support the tent, but they bound it strongly, by being made fast to the stakes, and extending to a permanently fixed post or upright stake near the centre; and without these cords the tabernacle could not be made secure. If we now make an application of these cords, seeing that in the literal tent they extend from the stakes around the tabernacle to a common centre for the support and strengthening of the tabernacle, must we not view them as prefiguring brotherly love? And as they extend from the surrounding stakes to a common centre, do they not set forth Christ as the source of brotherly love? Can a visible branch stand long during a severe tempest, if brotherly love is wanting? *Most surely not.* The apostle of the Gentiles saw very clearly what the consequence would be when brotherly love should become lukewarm; for he says, "I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3. "In this the children of God are manifest, and the children of the devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother." "My little children, let us not love in word, neither in tongue, but in deed and in truth." "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth

God. He that loveth not, knoweth not God, for God is love." "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." "God is love, and he that dwelleth in love, dwelleth in God, and God in him." "We know that we have passed from death unto life, because we love the brethren." See John's first epistle. It is evident that a house must have a binding principle to hold the various parts together; and while it is evident that the spiritual temple of our God can never be rent asunder, it is equally plain that the candlestick is often removed, or a branch of the church becomes extinct. For some hidden and wise purpose God permits his children sometimes to be controlled by their fleshly minds; and when such is the case, so far as a union and fellowship are concerned, the cords of brotherly love are broken; and the consequence is sorrowful; the church is torn and rent asunder; and *biting and devouring* take the place of watchfulness and care for one another's welfare. If there ever has been one time with the church in modern days, when more vigilance should be exercised than another, in manifesting brotherly love, it is now, for the angry elements of men's passions seem let loose; and does it not behoove all the saints to examine themselves to see if anything like revenge has control of their actions in this dark and trying day?

When brotherly love seems to have waxed cold, and a state of indifference taken hold of the mind, is it not to be feared that, in some cases, there never was any *real* love for Jesus and his faithful followers? Circumstances sometimes appear to be the cause of persons professing the faith of the church, and when a time of adversity comes they go out from the church; and why do they leave in such trying times? John says of certain characters: "They went out from us, but they were not of us; for if they had been of us, they would (no doubt) have continued with us; but they went out, that they might be made manifest that they were not all of us." Though we see the cords broken between professed brethren, and an alienation of feeling the result, it is certain that if they are the true children of God that the severing of fellowship upon earth does not separate them from the spiritual union in Christ; but it destroys for a season, at least, earthly comfort and sweet brotherly love. It is evident that where the *cords are not broken*, must be in the mystical body; and it is a soul-cheering truth that the church being one with Christ, not a ligament can be broken, as she is bone of his bones and flesh of his flesh. The strongest expressions that can be couched in language

are used in the scriptures to represent the indissoluble union between the head, Christ, and the church, his body. "Thy neck is like the tower of David, builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men."—Songs iv. 4. "That they all may be one, as thou, Father, art in me, and I in thee that they also may be one in us; that the world may believe that thou hast sent me, and the glory which thou gavest me I have given them, that they may be one, even as we are one—I in them and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."—John xvii. 21-23. Paul, in showing to the Colossians that the legal dispensation had passed away, warns them against false doctrine in the following important declaration: "Let no man beguile you of your reward in a *voluntary* humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which *ALL THE BODY BY JOINTS AND BANDS* having nourishment ministered and knit together, increaseth with the increase of God."—Col. ii. 8, 9. "For as the body is one, and hath many members, and all the members of that one body being many, are one body, so also is Christ; for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit, for the body is not one member, but many."—1 Cor. xii. 12-14.

It is evident that the Spirit of Christ showed clearly to the prophet Isaiah the glorious building of God—a tabernacle that should not be taken down; not a stake should be removed; not a cord should be broken, and the heavenly delight that filled the prophet's mind, caused him to rejoice in the God of salvation. Though the visible church has been persecuted, her privileges, at times, have been taken from her, portentous clouds have gathered around her, the waves of sorrow and distress have beaten upon her, the hatred of men and devils have been arrayed against her, tortures and death have been the portion of many of her members, brotherly love has been destroyed, at times, though she has been driven to and fro, the glorious building is complete in Jesus Christ; and when the last wave of time shall have dashed and broken upon the shore of eternity, the glorious fabric will stand entire, not a living stone will be missing in that spiritual temple. To-day, although we are surrounded by a storm of awful consequences, and darkness, sorrow and death seem to be our portion, as a people, the blazing portals of eternal day stand open for all the family of our God; and all the

efforts of wicked men and devils cannot prevent the entrance of the feeblest lamb of the flock to the mansions of everlasting rest.

But there the glorious Lord will be unto us a place of broad rivers and streams. The great burden of prophecy pointed to the coming of Christ, in the flesh, and his mediatorial reign, until all the ransomed of the Lord should be gathered in, and his enemies destroyed; and inspired apostles solemnly affirm that the church has been redeemed. Not a passage of scripture, in either the Old Testament or in the New, expresses the least doubt concerning the salvation of all the family of God; but, on the contrary, declare in the most positive language that nothing shall ever be able to destroy the spiritual immortality of one of the chosen vessels of mercy. Who, that loves the Lord, can read the fifty-third chapter of the prophecy of Isaiah without deep emotion of soul. There are recorded the sufferings of Christ, and why he thus suffered; and the language there used to set forth the sufferings and death of the immaculate Lamb of God, is of very grave import; but, although the agonies of the Redeemer are so fully described, the glorious victory is also vividly delineated, that he would gain over death and the grave for his people; for the Spirit said, "He shall see of the travail of his soul, and shall be satisfied, by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." The church being one with Christ, her sins by imputation became his; and when the time drew near that he must die the just for the unjust, he came "unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, tarry ye here, and watch with me; and he went a little farther and fell on his face, and prayed, saying O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." The Spirit by the mouth of David said, "For innumerable evils have compassed me about; mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head; therefore my heart faileth." "Now is my soul troubled, and what shall I say? Father, save me from this hour; but for this cause came I to this hour." "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." It is evident that the vast amount of blood that stained the Jewish altars was typical, and pointed to the great atoning sacrifice that in the fulness of time would be offered for the chosen people of God; and as the lamb, or the bullock, *neither* offered itself, but was immolated by the priest, so the prepared body, in which our glorious Mediator suffered the full penalty for "the children," did not offer itself, but *was offered*, for the solemn declaration was, "Therefore doth my Father love me, because I lay down my life, that I might take it again; no man taketh it from me, but I lay it down myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Was not that pure spotless body offered to divine jus-

tice upon the altar of his divinity? Before the hungering and temptation of our adorable Redeemer in the wilderness, Jesus came "from Galilee to Jordan unto John, to be baptized of him; but John forbade him, saying I have need to be baptized of thee, and comest thou to me? And Jesus answering, said unto him, Suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him: and Jesus, when he was baptized went up straightway out of the water; and lo! the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo! a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

That class of characters who can trifle with the sacred ordinance of baptism, by sprinkling, pouring, or some other mock ceremony, have no knowledge of what was set forth by the body of Jesus being immersed in the river Jordan. It was not simply baptism in water that was set forth, but a scene of suffering and sorrow of awful moment was soon to take place; for like as his dear body was laid in the watery grave, by his servant John, and raised up again out of the yielding wave, so the floods of divine wrath were soon to go over Christ, and he give up the Ghost on the cross; and like as every member of his body was buried in Jordan, so all the members of the church would sink with him down into the deep waters of death; for says the apostle, "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death." When the time drew near that the Son of God should drink the bitter cup for his bride, did the justice of God become any more flexible than what had been predicted? No, for the language was hundreds of years before. "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; *repentance shall be hid from mine eyes.*" When bowed in the garden, our Jesus, with the weighty load of Zion's childrens sins upon him, and in agony too great to be expressed in words, said, "Father, if it be possible, let this cup pass from me," did God repent? Oh no! While deep was calling unto deep, and the awful billows of wrath were upon him, the purpose of God could no more change than Deity could cease to exist; and such was the agony of Christ that he sweat as it were great drops of blood; but the baptism into death must take place; it could not be averted, *for thus it must be.* The agony in the garden, his trial before Pilate's bar, his delivery into the hands of the murderous band, his being nailed to the cross, were each and all according to the divine arrangement; but none of those things changed his everlasting love for the church. While Immanuel hung upon the cross, the heavens were veiled in darkness, the sun was mantled, and, as the awful moment drew near, when the blessed Son of God would yield up his Spirit, the scene was such as to strike terror to the hearts of them who witnessed it; and when all was accomplished, that was designed for him to fulfill, while in the body, he cried, "My God, my God, why hast thou forsaken me?" When he had cried again with a loud voice, he yielded up the ghost. Then

did that baptism into death take place; and, as the yielding water gave way for his body, when John immersed him in Jordan, so did he sink beneath the billows of death. Then did the justice of God receive full satisfaction for every member of the body; the baptism was completed; but when the billows of divine wrath went over him, "the veil of the temple was rent in twain from the top to the bottom; and the earth did quake and the rocks rent; and the graves were opened, and many bodies of the saints which slept arose." In that death every member was represented, and if one died for all, then were all dead. When John buried his body in Jordan he was raised up by his servant out of the liquid grave; and although Jesus sank down into the deep waters of death, the power that laid down the life would take it again at the appointed time. When that glorious morning came the sealed stone, the grave clothes, and the mighty bars of death must give way; for, at the touch of his Divinity, that body in which he hungered, in which he thirsted, in which he agonized, and in which he offered himself through the Eternal Spirit, without spot unto God, rose from death, to suffer no more, and never to die again. The atonement was complete, the church was acquitted—no more demand against her. Life and immortality are brought to light; our Jesus leads the way, for he is the first begotten from the dead, the first fruits of them that slept. The glorious Lord for many hundred years has been to his people a place of broad rivers and streams; so broad is the river that there has never been any lack for the children; all their sins are washed away; all their hopes of eternal blessedness rest upon what Jesus has done. While earthly happiness is fleeting and soon passes away, the river becomes narrow, and the streams dry up, it is not so with the river of life; and the Psalmist was enabled to say, "God is our refuge and strength, a very present help in trouble; therefore, will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea, though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. Selah, there is a RIVER, the streams whereof shall make glad the city of God (Zion) the holy place of the tabernacles of the Most High." As the children of God have been led by the Spirit into the fulness of the gospel, and had a view of what Jesus has done, they have found him a place of broad rivers and streams; for not only has he redeemed all the predestinated vessels of mercy, but all their blessings were given them in him before the world began; and these blessings so many that all the saints were blessed in him, and the place is so broad that all the family are there, for they are sanctified by God the Father, preserved in Jesus Christ, and called. Not only is the glorious Lord a place of broad rivers, but also streams; for not only is there such a fulness for the church, but in her branches she is blessed; and the individual members are also the special care of their glorious Lord, for the most feeble lamb often feels the love of his Lord in his heart, and knows the power of saving grace, causing him to wonder, love and adore.

Wherein shall go no galley with oars,

neither shall gallant ship pass thereby. It is clearly taught in the scriptures that creature works have nothing to do with eternal salvation, which is a doctrine not congenial to human nature; and such has been the hatred of men to that doctrine that they have ridiculed it, and persecuted them who were its votaries; but what says the Spirit: "For by grace are ye saved, and that not of yourselves; it is the gift of God, not of works, lest any man should boast." "And if by grace, then is it no more of works; otherwise grace is no more grace, but if it be of works then is it no more grace, otherwise work is no more work." Although inspired men have given us so many, and such positive declarations showing that salvation is by grace, carnal men have never believed it, but much rowing or working has been done. The ancient war-galley, used in and around the Mediterranean sea was manned by some three or four hundred men, and at times great confusion was made by them in their passing around, and much trouble caused by them to the inhabitants; but in the rivers spoken of in the text, no such confusion can be caused by carnal men. Much rowing is done in the Arminian galleys, but what rivers are they in? The rivers of Babylon; for the Spirit said unto John in the Isle of Patmos: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." The rowing has continued until the waters of strife are so much agitated that their raging billows now threaten to engulf all in one common ruin; their foaming crests are towering high; but adored be our God, he controls all things, and a word from him can calm the raging waves of men's vile passions.

How often do carnal men assemble and hold what they call a "protracted" meeting, for the avowed purpose of converting souls. At such times the galley is manned, and the rowing commences, and the legitimate consequences are strife, hatred and ill-will; and there are cases where a strife is stirred up amongst persons, who were, prior to that, friendly, so far as it has regard to the conventionalities of society. And it is a lamentable truth that after receiving the spirit that rules in such times of creature excitement, that the persons who imbibe the most of, or greatest amount of the spirit of anti-christ, are the most bitter enemies of the gospel. When one of these galleys gets fully manned, they talk about taking heaven by storm; that God is under obligation to hear them when they call; that he must save them when they desire it; that it is optional with themselves whether they go to heaven or not, all of which abominable teaching is a plain and full denial that Christ has redeemed the church, but the salvation of the members of his body depends *alone* upon his merits without any aid from poor, sinful, mortal man. There has been a continuation of the workings and inventions of anti-christ until, at last, he has thrown off in one branch at least of his abominations, the mantle of disguise, by openly denying the divinity of Christ, and boldly denouncing the doctrine of election; and that branch of his open defiance of the truth is modern spiritualism, which seems to be the climax of Arminianism or the culminating point. At the present time there are *two and a*

half millions of them in this country; but it is the same system of all legalists or carnal men, but a little more openly avowed; for any persons who declare that Jesus Christ has suffered, died, and risen again for men, and yet it is of no avail, unless men are disposed to make it so, deny his divinity. What are some of the ripples thrown off from one of these galleys, when manned, as she passes through the rivers of Babylon? All kinds of "religious" novels as a means of converting sinners; but examine one of them, do you find a word of gospel truth? No, but you can see the same spirit of open denial of the power of God to save sinners unless men assist him, and the teaching and tendency of such works, with which our country is now flooded, are to exalt the creature and abase the Creator; but the glad church can and does rejoice that none of this confusion can take place in Jesus Christ, the Source, Fountain and Giver of all true enjoyment to his dear and blood-bought people. No galley with oars can ever agitate the bosom of that river of Life; no storms can gather there to raise up angry billows, but there peace and quiet reign.

Neither shall gallant ship pass thereby. The grace of God, when conferred upon lost and ruined sinners, plainly exhibits majesty and power; for when a Peter is taken from the fishing boat, or a Paul from the feet of Gamaliel, BOTH are brought to know the same truth, and to rejoice in the God of salvation; all their own righteousness becomes to them as filthy rags; but is such the case with that system of religion which is of the earth? No, exactly the opposite, for instead of humbling man, it exalts him in his own eyes; for anti-christ assumes to sit in the temple of God, and exalteth himself above all that is called God, or worshiped as such. What spirit does this exaltation manifest? It is a spirit of pride, conceit and vain-glory; and being under the control of a worldly spirit, must lead to the picturing out, by such ones, a carnal heaven, for it is all the heaven they know anything about; hence arises that unscriptural, imaginary notion that the enjoyment of heaven will depend upon the improvement here; also that the same passions and sympathies pass from this state of being to the eternal state; that there parents are interested in the welfare of their children upon earth; and are anxious about their spiritual happiness, and children about their parents, brothers about sisters, sisters about brothers; and the very ideas destroy perfect happiness, and if there be not perfect bliss, it cannot be heaven. But while the deluded followers of anti-christ advance such heresy, and millions love it and believe it, because it is congenial to human nature, our blessed Lord has told us how it is with the family of God. The Sadducees tried to confound our Savior relative to the resurrection, concerning the woman and seven husbands, but our Lord told them "in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." It is clearly taught in the scriptures that when the mortal body dies, human ties are severed; and a conclusive evidence to the believer that the ties of consanguinity do not constitute nor enter into the spiritual union

between Christ and his members, is, that when they partake of the emblems of the broken body and spilt blood of Jesus, they cannot permit the nearest and dearest friends upon earth to partake with them, unless they give evidence that they have passed from death unto life, and have complied with the requirements of their Lord and Master. Carnal, corrupt, haughty mortals have the boldness to arrogate to themselves much praise for the great good that they declare they have done in being the means of saving so many precious souls; and sometimes some of them have the boldness to say, "Behold, I and the children which thou hast given me," and take it to themselves. What awful presumption to apply the language of the Lamb of God to themselves; but it is in exact accordance with their God-dishonoring system. How often is the boast made, I have a large, fine church, and a great number of members, who have much wealth and exert a powerful influence in the world, morally and politically; and we have means to do almost as we wish, and so strong is our influence that our members have so increased that it has become necessary for us to erect a more cheap and plain church for our poor members—the laboring class. Now in attempting to make an application, what is such a society as that compared to the true church of Christ, but a gallant ship. Look at her in her grandeur, having almost unbonded worldly influence and power; she appears so conspicuous in the eyes of the world that there is a display of worldly pomp scarcely equalled by any other circumstance that brings the children of men together; and it is equally true of hireling priests, as individuals, for they are as gallant ships compared to a true minister of the cross; but all of this worldly display and power disturbs not the "place of broad rivers," which the glorious Lord is unto his people; no gallant ship sails on those waters. How satisfying it is to the children of God to know that all their blessings are where no carnal instrumentalities can ever disturb them; where no moth nor rust can corrupt, and no thieves can break through and steal. Sometimes while in this vale of sin and gloom, peace like a river flows into their souls, and they feel calm and resigned to the will of their Lord and Master. Our God has arranged it in wisdom that his loved ones shall find no real rest only in Jesus; and often in his providential dealings with them he blasts their earthly hopes and causes them to see the vanity of all things on earth; then, when troubles are sore, he gives them rest in Jesus, which often causes them to say with Job, "I would not live always;" and with David, O, if I had wings like a dove, I would fly away and be at rest.

Brother Sullivan, amidst such scenes of confusion and creature complaints there is a river the streams whereof make glad the city of our God; and we, who profess to love him, ought to rejoice that all the enemies of truth, the deceitfulness of Satan, the coldness and indifference of brethren, the storms of life, combined with all the powers of darkness, can never destroy the building of our God any more than Deity can cease to exist. I have tried to express my views of some of the important principles involved in the text; but much more could be said. I hope all

who read these remarks will read them in comparison with the scriptures, and what is daily transpiring, and wherein they see error forgive the same, as it is written I hope in the spirit of love, and a desire to maintain the truth.

WM. J. PURINGTON.

WATERLOO, Oct. 4, 1863.

DEAR BROTHER PARKER—By your request I have seated myself to-day to try in my imperfect way to tell you what I think our blessed Lord has done for me, and through which I sometimes feel that I have obtained a hope of eternal life. It is a pleasure to think and write of that everlasting love of the Redeemer, where-with he loved us before the world began, which draws the ruined sinner and points him to the Cross, there to behold a suffering Savior.

It has been about two years since I was made to feel the need of a Savior. I felt the hopelessness of ever saving myself; for when I would do good evil was present with me; and yet I could not look unto Christ as my Redeemer. I was not worthy of an interest in his blood. At times I would feel entirely indifferent as to my future existence, and again my mind would be called to it, and a sense of certain ruin and utter destruction would fill my soul with horror. At such times, although I could see nothing but torment in the future for me, I have prayed that my sinful life might be blotted out of existence before it sunk me deeper into ruin, I could find nothing to justify me, nothing in the law, everything there condemned me; for if there had been a law given which could have given life, verily righteousness should have been by the law.—Time passed on; I sought worldly pleasures, hoping to lose my trouble there; but the taste grew unnatural; and often, while trying to participate in such pleasures, I have heartily wished myself away from them—any place, so I could be alone with my misery.

It has been about four months since He first revealed himself to me as my Savior. O what sweet consolation and comfort! Here I had a Redeemer indeed! A Friend who would stick closer than a brother. What rapture filled my soul when I first felt that I had an interest in the blood of the Lamb; that he died for me, bore my sins upon the tree. Did he love me, notwithstanding my sinful, wicked nature, with such unparalleled love? What manner of love is this, that he gave his own life upon the tree to rescue me from death? I never thought seriously of joining the church until June; but I stood back, and could not go. I thought if I was permitted to live until the next meeting, I would then make known to God's people what he had done for my poor soul. But we were disappointed, and had no meeting. It was two months then until our next meeting, and it pleased God to direct my mind to that; and I thought it a long while to wait. During the time I had many doubts and fears; something tried to persuade me that all my hopes were unreal, only fancied ones, and my feelings were only occasioned by excitement. Here was another trouble. I then tried to carefully search my heart, to know if I was deceiving myself and the people of God, when this passage came to me, "Continue thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast learned them." When the time of church meeting came, I went on Saturday, and after an invitation was extended I could not go. Although I dearly loved the people of God, something kept me back. I left the house restless and uneasy. Oh, how miserable I felt! I felt then that I could talk freely of my condition. I wished that God's people would meet and give me an opportunity to talk to all the church. I thought I must wait now until the next meeting; for I did not expect an invitation the next day. When an invitation was given I could not remain dumb; but I know I could not have been otherwise, had I not been influenced by some invisible power. But looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, I felt it my duty to follow his commandments, and found it a pleasure to do so. Then what a complete and perfect Savior did I behold in my blessed Redeemer! I was raised above the world, and seemed living in an atmosphere of such heavenly peace and love that my poor heart could not praise him enough. I wish I could feel so all the time. Doubts and fears often intrude upon my mind; but they are a part of the Christian's earthly inheritance. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. Thanks be to God, who giveth us the victory through our Lord Jesus Christ! He said, "My grace is sufficient for thee." Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me.

Grace taught my soul to pray,
And pard'ning love to know;
'Twas grace that kept me to this day,
And will not let me go.

He brought me nigh to him through his own blood, and has become my Light, my Redeemer, my Song. I now wonder how the world could ever have been so enticing, and how I could ever fancy myself happy while given to its pleasures; for truly the Christian is blessed at times with a feeling of peace and happiness, which the world can neither give nor take away.

If he is mine, let friends forsake,
Let wealth and honors flee;
Sure, he who giveth me himself,
Is more than these to me.

Mr. Kagy is here to-day. He came expecting to preach for us, having written a letter to uncle John, telling him he expected to be here, but it was not received, consequently there was no meeting.

I have been reading considerable since you was here, and I am finding something new continually. When you left us, I felt perfectly at rest, and thought I could never know trouble again, but I have since learned that I was mistaken; that the flesh is continually warring with the Spirit. But, if Christ has opened the grave of unbelief and brought me forth, set my feet upon a rock, and put a new song in my mouth, he will still guide and protect me. I still have a hope through his blood, which keeps me up. May he overrule our lives, and finally save us in his kingdom, to sing his praise with eternal glory.

I cannot write as I would like to, and as I feel; but will submit this, imperfect as it is, to your perusal. Knowing you

can expect nothing good from such a mass of imperfection, I will close. Yours in hope of eternal life,

M. LOOFBOURROW.

NEAR SUMMIT, IOWA, May 30, 1864.

MUCH ESTEEMED ELDER BEEBE AND BRETHREN AND SISTERS—It is with a heart filled with gratitude to God our Father, for his many blessings bestowed upon me a poor unworthy worm of the dust, that I once more attempt to write a few lines, to tell the dear correspondents of the "Signs" how edifying and comforting their communications are to some of the poor weak ones who read them. The communications of sisters M. E. Derby and M. I. Denton are very interesting to me; also sister Bessie Durand's. I hope they will continue to write; for their communications are full of comfort to the saints of the Most High, and your editorials, brother Beebe, are to me one continued feast. Your reply to brother I. Dickerson was truly a delightful sermon; and it often occurs to my mind what would we do without the "Signs of the Times," for we anxiously await their coming, as we expect a feast from them, and are not disappointed; for they are always richly laden, bringing good news from a far country, and giving us the blessed assurance that our Father still reigns and watches over us, and that there are still a few scattered lambs throughout the broad land who are yet trusting in the Savior and leaning on his almighty arm, and putting no confidence in the flesh. What is more comforting to the children of God, than to hear of the welfare of their brethren and sisters, and to learn that they are all traveling the save road, and hoping to meet where all is love and purity, and parting is no more, and where we shall have the blessed privilege of praising our Savior for ever?

When I look at this poor sinful heart of mine, it does not seem possible that I can ever be blessed with so great a privilege; for if I am saved at all, it will be all of grace, and not for any good deed that I have done. I hope that my heavenly Father will enable me to put my trust in him, for

Ah! how blind, how weak we are!
How frail! how apt to turn aside!
Lord, we depend upon thy care;
O may thy Spirit be our Guide!

Brother Beebe, do with this as you think best, and all will be well. May the blessing of our heavenly Parent rest upon you and all the saints below, is the prayer of your unworthy sister, if a sister at all,

MARTHA E. PRICE.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1864.

WESTVILLE, O., April 19, 1864.

ELDER BEEBE—I have been a reader of your paper, the "Signs of the Times," for some months past, and have been well entertained with many precious truths therein presented. Some ideas, however, I have been unable to comprehend, owing perhaps to a dull understanding on my part. Nevertheless, my desire is to have a correct knowledge of the teachings of God's word. And as I noticed in a recent editorial that any scriptural subject, upon which brethren desire to be enlightened, is deemed worthy of your notice; therefore, I thought it might be of profit

to myself, and others perhaps, who are also young in the cause, to solicit information through the "Signs of the Times," on those points of doctrine that are obscure to my mind. I profess to be a regular Predestinarian Baptist, and have a hope that a few years since I learned by experience that I was a lost sinner, helpless and undone, justly condemned by reason of disobedience to the law of God; at which time I felt that what was said by the mouth of God's prophet of ancient Israel, was true respecting my case: "O Israel, thou hast destroyed thyself;" but am now permitted to indulge a hope, (though sometimes very faint,) that I have the same *Almighty Savior* that Israel had for his. However incredulous I may be respecting other things, and however much I groan under a sense of this, yet it is a sad reality which I daily feel, I am unholy. I think sometimes that I can very pertinently adopt the language of Paul, and say, "So then with the mind I myself serve the law of God; but with the flesh the law of sin."^(a) My hope is, that when the morn of eternity dawns, I will awake fully with the likeness of Christ, and join in the choir above, to be forever employed in repeating his praise, and recounting the wonders of his grace, that a sinner condemned to die should be raised to a crown of glory on high. This hope is based on the belief that God did, in the Counsel of Eternity, make choice in his Son of a people, of whom Paul says, Eph. ii. 3, "They were by nature the children of wrath, even as others."^(b) And further he informs us that the design of this choice was, that they should be *holy* and without blame before him in love; and in accordance therewith, they are made the happy recipients of all spiritual blessings, to be enjoyed in heavenly places in Christ, having predestinated them unto the *adoption* of children by Jesus Christ unto himself. O glorious hope of eternal blessedness! Surely none who are sighing for deliverance from sin, and are longing for that which is perfect to come, can harbor thoughts of disrespect towards God's distinguishing love. Here is the Eternal Source, from whence the ungodly and the profane are made holy and conformed to the image of Christ. Here, by the sovereign act of Heaven's King, untold millions of Adam's polluted and sin-plagued posterity are secured for the enjoyment of life and immortality. Here is it fixed by immutable decree that the fetters of sin shall be broken and the tyranny of Satan overthrown. Here it is emblazoned in glittering letters, which are unmistakable, that the stranger and the alien, the apostate foreigner and the child of wrath, are constituted children of God and heirs of the Eternal inheritance.—Gal. iv. 5-7.^(c)

Among those invaluable blessings of the Spirit which the elect of God enjoy, as a part of their patrimony here, an evidence of their justification stands of infinite importance. How shall a man be just with God? is a question which must have baffled forever the reason of man, and remained eternally unknown to angels. But the God of angels and of men is brought to view in the sacred oracles, as the Judge who justifieth the ungodly.—Rom. iv. 5.^(d) In consequence of which Paul could with defiance challenge all intelligences to lay anything to the charge of God's elect; and when interrogated as to how he could

be so defiant in throwing out a challenge so broad, knowing that all have sinned and come short of the glory of God, his reply is, "It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Here the spotless righteousness of the adorable Redeemer is presented as a dress for the naked sinner. Here the purple fountain, filled with Immanuel's blood, is brought to view to wash away his guilt and cleanse his leprous soul. And here his glorious name, who bled and died on Calvary's tree, is proclaimed as the Lord our Righteousness. All glory be to him who took not on him the nature of angels; but the seed of Abraham, and thus whilst veiled in flesh did bear the law's tremendous curse, and endure the dread stroke of incentive justice, that his people might be freed therefrom. This righteousness is to all and upon all them that believe, without regard to their parentage or genealogy whatever; no previous excellency can be admitted as a plea; for there is no difference, as in Romans iii. 22,^(e) well may David say, and Paul with all the saints in every age, with acclamation loud and long, repeat it, "Blessed is the man to whom the Lord imputeth righteousness, without works. That man can say with Mr. Toplady:

"The terrors of law and of God
With me can have nothing to do;
My Savior's obedience and blood
Hide all my transgressions from view."

But as my design is to solicit information from those who are older and wiser than myself, it will not be considered presumptuous, I trust, if I refer to those ideas which I have been unwilling to receive, or of which perhaps I have had a misunderstanding. I dislike very much to see among Baptists a manifest spirit of unfriendly criticism, but what would appear to be infinitely worse and presumptuous in the extreme, would be for a boy to assail with a view to demolish the views of an old father in the ministry; at least, it would be showing a disrespect to the opinions of those whom we would venerate. I trust I shall not appear guilty of either. The first to which I shall refer, I find in Volume Thirty-two, No. 5, p. 37.

In your reply to a request on the fifth chapter of Romans, you say that the whole human family were a unit in the first Adam, that they all acted in him, sinned in him, and were made sinners by his transgression. Again on page 46, No. 6, you say, "Being in him from his creation, we sinned in him before any of us were brought into personal manifestation; hence, when death passed upon him it passed on all that he was, as the embodiment of his entire race." Now, if I apprehend the meaning of your words, the conclusion is this: that all of Adam's posterity were created in and simultaneous with him, were all embodied in and had an actual existence with him, and in consequence of what they did in him in the first transgression, death is passed upon all. Thus far we agree, or rather thus far light has been given. But in the 14th verse it is said, "Adam is a figure of him that was to come, which is Christ"—of which you say, page 37, No. 5, "The second Adam, the spiritual progenitive Head of the spiritual family, or posterity or seed, embodied them all in himself before the world began, and as sin, condemn-

nation and death came by the one earthly Adam, so justification unto life and immortality came by the second, or anti-typical Adam, to all his seed." Again you say, on page 46, No. 6, "As it was totally impossible for any who were in the loins of the earthly Adam to escape the guilt and consequences of his disobedience, so it is also and equally impossible that any who were created in Christ Jesus, chosen and embodied in him before the foundation of the world, should fail to participate in his righteousness, and the free gift by it unto justification of life." Now, my understanding of your views is this: That judgment unto condemnation and death, is passed upon all the seed of the first Adam, in effect, of their participating in his transgression. (Like as it is said by Paul of Levi, who paid tithes in Abraham; for he was yet in the loins of his father, when Melchisedec met him.—Heb. vii. 9.) Likewise after the same similitude, righteousness is imputed to all those who were created and embodied in the second Adam, by virtue of their being participants in the one great transaction that brought justification unto life, for, in effect of what they did in him.^(f) This would seem to conflict with what I regard as a Christian experience.^(g) The sinner who feels his just condemnation, does not think for a moment of throwing the responsibility for his guilt upon the first Adam, or any one else; but, as he vents his plaintive sigh, it is with bitter remorse he cries, "I have ruined my soul." But now suppose the Savior comes to calm his troubled breast, and speaks his sins forgiven, how changed the scene becomes! At once he quits his mournful cry to ask from whence this heavenly message came; but ere the wasting moment is gone, his tongue begins the heavenly theme, "Salvation, and glory to God!" In Christ he views his all. But now we will present our similitude to him, and tell him, that like as he involved himself in guilt, by participating in the act of the first Adam, in like manner has he freed himself from condemnation, by acting a part in the work of the second Adam.^(h) Such a thought would be repulsed with utter abhorrence; for he says, "When I was yet *without strength*, in due time Christ died for the *ungodly*." This will not do; but I cannot arrive at any other conclusion, if justification be based on the supposition of being created and embodied in Christ before the world began.⁽ⁱ⁾ You say that when death passed upon the first Adam, it passed upon all that he was, his entire embodiment.^(j) Shall we say the same respecting the seed of the second Adam? Were they all embodied in him when he was delivered for their offences and rose again for their justification? Were the patriarchs and prophets there, with all the train of saints, who fell asleep before the Holy Child was born? Were they all embodied in him, when on Calvary he cried, "It is finished!"^(k) If not, I can't see how justification could be based on the supposition of an actual embodiment.—None could have been held amenable for the act of the first Adam, but those who composed a part of himself when the deed was done.^(l) And could such a thing have been that any of his posterity were separated from him prior to his fall? I presume they had not been involved in his guilt.^(m) It appears from scripture that

his wife, though formerly taken from his own side, acted separately in incurring the guilt of sin upon herself; and had either of the first conjugal pair abstained from the indulgence of sin, they had not been involved by the guilt of the other. Hence it appears evident to me, that if justification comes in the manner aforeprescribed, then all the elect, or those that will ever be in heaven, must have been actually embodied in Jesus when the atonement was made, and they considered as sinners; for none others would need its benefits.

These, brother Beebe, are some of the thoughts that rushed into my head, as I read your comments on the fifth of Romans. I hope, therefore, you will not think it impudence that I have written them out, in order that you may set me right wherever I have misapprehended your meaning. A few queries for information, and I am done. Was Christ brought into being as a creature, simultaneous with his elect? Was the spiritual family of God ever corrupted in sin? Hoping to receive information, and pardon for imperfections, I will leave it for your disposal.

W. T. PENCE.

REPLY TO BROTHER W. T. PENCE.

It would afford us pleasure to be able to relieve the mind of our young brother, and of all others, of all their perplexities and difficulties in understanding the testimony of the scriptures on the profound mystery of Godliness; but we freely confess, although we have been, as we hope, in the school of Christ more than fifty years, we still stand in need of instruction in the first principles of the gospel of Christ. Young as our brother may be in his Christian experience and profession, he probably has, or soon will have learned, that it is easier to ask questions in relation to the deep things of God than to give a satisfactory solution of every question that may arise. If the two queries at the conclusion of our brother's letter are intended to comprise the whole matter of his inquiry, we might come directly to the points designed for discussion. But if it be necessary to review the whole of his communication, and compare it with our own views, as expressed in all that we have written and published for the past thirty-two years, on the subject of the eternal vital union of Christ and his church, and the union and identity of the earthly Adam and his posterity in the flesh, or even what we wrote on Rom. v., and published in No. 5 of the current volume, then indeed the field before us is very large.

As the queries referred to, if we understand their design and import, have a direct bearing, at least, on all the points wherein our brother asks for farther light of us, we propose to attend first to them, and then we will review the entire letter, and remark on such passages as we have indicated by letters of the alphabet in their order. In doing this we shall require to be as brief as we can and make ourselves understood, lest we swell our article to too great a length.

Query First.—Was Christ brought into being as a creature simultaneous with his elect?

Here our brother takes us beyond our depth; for we know nothing of Christ being brought into being as a creature at

all. It is true, as an apostle has said, we have known Christ after the flesh; but henceforth know we him no more. If by creatureship, brother Pence means manifestation in his Mediatorial character, or when the Word was made flesh, or was made under the law, made of a woman, to redeem them that were under the law, we hold that his elect were in him as the Christ of God, long anterior to his incarnation—as long anterior as his existence was to that of Abraham. See John viii.

58. The scripture that speaks of him as the first-begotten from the dead, and the first-born of every creature, we understand as applicable only to his resurrection from the dead, as the first-fruits of them that slept. As the Son of God, we can attribute to him neither beginning of days nor end of life. All we can learn of his unexampled pedigree is, that He was and is in the Father, and the Father is in Him: He and the Father are one. This is the true God and Eternal Life. And as Christ is the embodiment of the fulness of the Godhead, so the church of God is the embodiment of Christ. The Head of the church is Christ, and the Head of Christ is God. In this mystery of godliness, we only know Him as the brightness of his Father's glory and express image of his person, and all we know of the Father is revealed to us by and through him. Matt. xi. 27. Luke x. 22. Neither do we understand that the "incorruptible seed" or Spirit of immortality in the saints of God, is a created seed or life; for it is Christ in them the hope of glory, and it is called ETERNAL LIFE. An inspired apostle testifies that this Eternal Life was with the Father, and was manifested. 1 John i. 2. "And this is the record that God hath given to us, Eternal Life; and this life is in his Son."—1 John v. 11. That which is eternal we understand to be without beginning or end. We can conceive of no period in time or in eternity when the Eternal Life and immortality of the church was not hidden with Christ in God. Christ is himself the Life. He only hath immortality dwelling in the Light. "And we know that we are of God, and the whole world lieth in wickedness. And we know that the Son of God is come, and hath given us understanding, that we may know him that is true, and we are in him that is true; even in his Son Jesus Christ. This is the true God and Eternal Life."—1 John v. 19-20. This Eternal Life God has given to his children, not in the earthly Adam, who is of the earth earthy; but in the second Adam, which is the Lord from heaven. If this Eternal Life were not the life of God, how could its impartation to us make us or manifest us as the sons of God? Can we be vitally the sons of a parent in whom we had no life or being before we were born? If so, what definite idea can we form of the relationship of parent and son? Are we indeed begotten and born of God? Is the life which we receive in the new birth a life that was with the Father and given to us in Christ, and called Eternal Life? Is it Christ? is it the life of God in Christ? or is it only an improvement of the life of the earthly Adam, which we have received by our first or natural birth of the flesh? If it be but an improvement made on the life developed by our fleshly birth, why is it so emphatically declared by both

prophets and apostles, that "All flesh is grass. But the incorruptible seed is by the word of God, which liveth and abideth forever."—1 Pet. i. 24-25. "That which is born of the flesh" (or is the production of a fleshly birth,) "is flesh; and that which is born of the Spirit is Spirit." John iii. 6. And this Spirit, which is born of the Spirit, is the Spirit of Christ, and it is Christ. "For me to live is Christ."—Phil. i. 21. "Nevertheless I live, yet not I, but Christ liveth in me." Gal. ii. 20. This Christ living in the christian is what is called the *new man*, which after God, (not after man) is created in righteousness and true holiness. The *new man*, which is renewed in knowledge after the image of him that created him. Col. iii. 10. This creation is not natural, but spiritual—a creation in Christ Jesus; not the making of something from nothing; but the gift of that Eternal Life, which John says was eternal and was with the Father. This Eternal Life was given to the saints in his Son. It is this identity of life and immortality which creates or constitutes their vital union with Christ as their spiritual Head, and seminal progenitor. This life being given to the saints in the Son, makes them one with Christ even as Christ is one with the Father; and in this manifestation (for John says *the life was manifested*,) is presented to us the Mediatorial relationship of Christ, both to the Eternal Father and to the church, which is his body and the fulness of him that filleth all in all.—We can conceive of no period when Christ did not exist as the Mediatorial Head of his church; nor can we conceive of the existence of the Head without the body of Christ. We now speak of his spiritual or mystical body. If it be admitted that they are one with Christ, even as Christ one with God the Father, we can no more deny the eternal vital union of Christ and his members, than we can deny the eternal identity of the Father and the Son, in the Godhead.

As we know of no beginning of the existence of Christ, we will take the liberty to so change the form of the enquiry as to substitute the word *manifestation* for that of existence, and then we hesitate not to answer the question affirmatively. As the second Adam, his church—his bride—were always in him, as Eve was originally in the earthly Adam, or as the human race were all in Adam from his creation. But as we are extending our article too far for our limited space, we will now pass to consider the other question of brother Pence, viz: "Was the spiritual family of God ever corrupted in sin?"

Answer.—The *spiritual family of God* are terms which are used to denote the church of God in distinction from the world at large; and that family or church, as we have labored to show, sustain a two-fold relationship; that is, the constituents of the church or family of God sustain a relationship both to the flesh and the Spirit—both to the first and the second Adam. In the one relationship, the members of that family were children of wrath even as others. They were *corrupted in sin*, sank down in depravity and death and ruin, in the first Adam; from which they are redeemed, washed, cleansed and made pure by the

blood and righteousness of the second Adam. But their life in Christ Jesus, which is hid with him in God, was never corrupted, for the scriptures affirm that it is incorruptible. It being the life of God in our Lord Jesus Christ, given to us in him before the world began, secured or preserved in him, how could it be contaminated? Christ is himself that life, and he is holy, harmless, undefiled, and higher than the heavens. And farther, this life, when developed in us, by the new birth, still retains its immaculate purity; for there is no possibility of its being corrupted. We are born again, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever; and that which is absolutely incorruptible, never has, nor ever can be corrupted. "Whosoever is born of God doth not commit sin; for his seed remaineth in him." And that seed is, as we have proved, incorruptible. "And he cannot sin, because he is born of God."—1 John iii. 9. But we also have a nature which is born of a corruptible seed. The production of the fleshly birth is so completely corrupt, that it is called corruption itself. In this bondage of corruption all the family of God are held as long as they remain in the flesh; as well after the new birth as before; and so much so, that with their flesh, (which is born of the flesh, of corruptible seed,) they serve the law of sin; even when with the mind, (for they have the mind and Spirit of Christ, which is born of an incorruptible seed,) they serve the law of God. This corruption of the Adamic nature is of long standing, and is deep rooted, and will continue to develop its pollution until it shall ultimately be raised a spiritual body; "For this corruptible must put on incorruption, and this mortal must put on immortality."—Why? Because "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Hence the necessity. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." These vile bodies are not yet changed; they are still Adam; for "As is the earthy, such are they also that are earthy." But they shall be changed, for Christ shall change them, and fashion them like unto his resurrected and glorified body. "For if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." Now they are mortal and corruptible, but when quickened by the Spirit that raised up Christ, and which dwells as the *new man* in all who are born of the Spirit, they shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

Having dwelt perhaps too lengthily on the questions proposed, we, in conclusion, will briefly notice a few things marked by *italics* interspersed by us throughout the letter of brother Pence, for convenience of reference.

(a) This *mind* with which our brother serves the law of God is the mind of Christ, which Paul says, *we* (his children) have; with it, he says, "I myself serve the law of God; but with the flesh, the law of sin. Are not these the two natures or

principles which Paul says are contrary one to the other, and which he designates as the flesh which is born of the flesh, and of corruptible seed, and in which he could find no good thing; and the other the Spirit, which is born of the Spirit? Does he not denominate the one the *old man*—the outer man and the natural man—and the other the new man—the inner man and the spiritual man, which is born of God? By each and both of these he identifies himself. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me."—Gal. ii. 2, compared with Rom. vii. 20-23. "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind," &c. Why does Paul use the personal pronoun *I* in a two-fold application to himself, saying, I live, yet not I, and the law of sin, yet it is no more I that do it, but sin that dwelleth in me? Does he not here clearly define the living I to be the inward man, in distinction from the body of this death, from which he groaned to be delivered? Brother Pence has the same two natures or opposite identities in him; feels the conflict raging. Can he tell us whether these were both born of God, or were they both born of the flesh? Or will he not rather say that this outward man is born of the flesh, and descended from the earthly Adam, and is the earthly Adam; and that the other, the new man, is born of God, and is a development in him of that spiritual eternal life which was with the Father, and was given him in Christ before the world began, and implanted in him by the new birth? We are mistaken if he will not say that all that is earthly, sensual and devilish in him he has derived from the world, the flesh and the devil; and all that is spiritual, holy and heavenly in him has come from God.

(b) It is important that we should read these scriptures very carefully, lest we should become confused by an unwarrantable mingling of passages which should be considered distinctly. True, Paul says to the saints which were at Ephesus, and to the faithful in Christ Jesus, that "the God and Father of our Lord Jesus Christ hath blessed us with all spiritual blessings." But where? Not in earthly, but "in heavenly places." Not in the earthly Adam, but "in Christ Jesus." As in the earthly Adam God blessed us with all earthly blessings, including every green herb, and all the productions of the earth, the light and atmosphere of the heavens, and all the gifts of nature, so all spiritual blessings of life, holiness and happiness, all the provisions of grace, mercy and peace, were given us in Christ Jesus. These gifts were not given according as we should earn or merit them, but according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Now, what was in Christ Jesus, as set apart by God the Father, preserved in Christ Jesus? Was it our earthly or spiritual life? Were we, when chosen and blessed in him before the foundation of the world, dead in trespasses

and sins? Had we then walked according to the course of this world, were we then children of wrath even as others? It appears to us that the children of God always were perfect in Christ, but no where else. This spiritual and blessed people, which thus stood in Christ, as the children of God, by his divine purpose and decree, were ordained of God to a first and a second birth, to bring them into manifestation in their two-fold character, in which Paul, and brother Pence, and every other christian, find themselves, as christians, while here in the flesh. Our relationship as children of God, was not predicated upon our becoming "partakers of flesh and blood; for the relationship was complete before Adam's dust was fashioned to a man. But for his own glory God ordained that his children should become in time partakers of flesh and blood, share in the apostacy of that flesh and blood, and in that condemnation consequent thereon; and from that condemnation and wrath be redeemed, and these bodies, washed, cleansed, purified and adopted in due time into the fellowship and liberty of the children of God. Our life of God in Christ, required no adoption; for it is born of God. As the children of God, they have a glorious birthright; but as the children of Adam, we were predestinated to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. That this adoption relates to the resurrection and immortality of our now mortal bodies is clear from the arguments of Paul (Rom. viii. 11-25), which read. In our fleshly nature we have all sinned, and in Adam we all die. Death has passed on all men; and those who are redeemed, freely justified through the redemption that is in Christ Jesus, were by nature children of wrath. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in the heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus."

As we were sinners in the flesh, it behoved Christ to be made flesh for our redemption. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage. To legally represent his children who had sinned in the flesh, he was made of a woman, made under the law, for it was under the law we stood guilty and condemned. He was therefore made under the law to redeem them that were under the law, that we might receive the adoption of sons. He took not on him the seed of angels, but he took on him the seed of Abraham. And if ye be Christ's, then are ye the children of Abraham's seed, and heirs according to the promise. We conclude that it was as indispensable for Christ to be born of the flesh, and take on him the seed of Abraham, in order to stand in our law place and bear our sins in his own body, and expiate our guilt, as it was that we should be born of his Spirit, and by the life brought forth in

us by that birth become partakers of the divine nature, in order that we may reign with him in glory.

(c) As aliens and strangers we are brought nigh by the blood of Christ, together with the impartation to us of the spirit of adoption, while our vital relation to God is far more ancient and eternal, based upon a life given us in Christ which was never alien to God, but forever hid with Christ in him, and this sonship is developed by a spiritual birth. The word *constituted* may embrace the idea, but we prefer the scripture word *adopted* in its application to the redemption of the purchased possession.

(d) Justification, as a legal act, is not effected by a mere arbitrary judicial decree of the Judge. God is not only the Judge, from whose decisions there is no appeal, but he is the *Righteous* Judge, and as such his decisions are in harmony with his eternal justice. And justice could not clear the guilty without an adequate atonement. Hence the apostle adds, "It is Christ that died; yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us."

(e) There certainly is no difference in regard to the depth of depravity and ruin into which all mankind are fallen, nor any creature excellence to commend one more than another to the saving favor of God, for salvation is by grace; but if our brother means that there was no difference of relationship to God; no special relation to Christ, or in other words, that the saints did not possess a sonship in Christ Jesus before the world begun, we shall not be able to agree with him, for if a vital relationship to God through Christ is a spiritual blessing, all the saints at Ephesus, and all the faithful in Christ Jesus were blessed with it by God the Father, in Christ, before the foundation of the world. As to their parentage in the flesh, there is no distinction, for they are all Adam; but in their spiritual relation they are "a chosen generation, a royal priesthood, a holy nation, and a peculiar people, and it is because they are sons that God has sent forth the Spirit of his Son in their hearts, crying, Abba, Father."

(f) The apostle Paul, in 1st Cor. xv., draws the parallel between the first and second Adam, and shows that as the first was made a living soul, the second was made a Quickening Spirit; that the first is of the earth earthy, the second is the Lord from heaven. And then he adds, that as is the earthy, such are they also that are earthy, and as is the heavenly, such are they also that are heavenly, and this he applies to the death and resurrection of the saints. "As in Adam all die, even so in Christ shall all be made alive." "In Adam they die or are sown in corruption; in Christ they are raised in incorruption." And in his elucidation of this subject, in Rom. v., he says that Adam is the figure of him that was to come, and thus illustrates the figure in its application to Christ as the anti-type: "As by one man (Adam) sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned. But not as the offence so also is the free gift; for if through the offence of one man many be

dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift, for the judgment was of one to condemnation; but the free gift is of many offences unto justification; for if by one man's offence death reigned by one," &c. "Therefore, as by the offence of one judgment came upon all men to condemnation. For as by one man's disobedience, many were made sinners," &c. Now, if these scriptures do not prove the position which we assumed in the article referred to by brother Pence, we must be even more dull of comprehension even than we had supposed. If our brother can tell us how it were possible for us to have been in Adam, as Levi was in Abraham, and not have sinned in him, or how Levi could have been in the loins of Abraham at the time referred to, and not have paid tithes to Melchisedec, we will also ask him to explain upon what principle we could be involved in condemnation, and under the reign of death, for Adam's offence. Has any decree consigning the children of men to die and return to the dust been subsequently made or published? We have said in our former article that all the human race were a unit, in the person of Adam when that unit transgressed, and when sin entered, and death by sin, and when death passed upon all men for that all have sinned. As none of Adam's posterity were born when sin and death entered, and as some of that posterity are probably not yet born, upon what other ground can we understand that "all have sinned," and as sinners judgment has come upon all men to condemnation. But the apostle in showing what in sense Adam is the figure of Christ, represents him as such in his seminal and federal character, and that Christ, the second Adam or progenitive head of all the children of God, embodies them in vital union with himself, so as to make them partakers of his divine nature, as Adam's earthly children are partakers of his corrupt, depraved and fallen nature. No production or offspring of the fallen Adam can as such be holy or free from the pollution and mortality of his fallen nature, so nothing existing in, or proceeding from Christ, the second Adam, can be unholy. A corrupt fountain cannot send forth pure streams, nor can a pure fountain send forth impure waters.

(g) This does not conflict with what we have understood christian experience to be. It is true every quickened sinner is made to feel the dreadful corruption of his own heart, and his own personal transgressions rise like mountains before him with crushing weight, but this is not all. So far as his present acts are concerned he hopes to find relief by reformation; he resolves to do better and to sin no more; but alas! he soon finds that there is a deep fountain of corruption within; that his whole nature is depraved; that he inherits a wicked nature from his earthly parent. It was so with the psalmist when he confessed that he was conceived in sin, and shapen in iniquity, and from that cause he had gone astray from the womb-speaking lies, and the words of the poet become appropriate to his case:

"Lord I am vile, conceived in sin,
And born unholy and unclean;
Sprung from the man whose guilty fall,
Corrupts the race, and taints us all."

Not to extenuate his own vileness, but from a deep conviction of his sinfulness, both by nature and by practice; not to throw the blame off from himself, for what is he himself but Adam developed or multiplied?

(h) The views which we have expressed are justly liable to no such construction. The work of redemption, as we have tried to show, was performed by Christ in his incarnation. Himself bear our sins, not in his spiritual or mystical body, but in his own body which hung upon the tree. He suffered for us in the flesh, not in the spirit. He suffered for us in the flesh; his spirit did not die. When he yielded up the Ghost He committed his spirit into the hands of his Father. The revelation made by the Spirit to the heaven-born child of God, that the life which is communicated to him in his new birth by no means inflates him with pride or boasting, but rather leads him in amazement to exclaim, "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God!" As Christ is "The only begotten of the Father," our sonship is in his sonship, as our life is in his life, for John says, this life which God has given us is in his Son, and Christ says it is eternal. This vital union, or union of life and immortality, which makes Christ and his members one; even as Christ and the Father are one, is that life wherein the saints, as chosen in him, were blessed with all spiritual blessings in Christ, before the foundation of the world. The work of redemption is quite another thing. That work, as we have shown, required that Christ should take our nature on him, and come under the law which we in our own, not in his divine nature, had transgressed. So that as we from his fulness receive, and grace for grace, so he from our nature received our sins, and bore them in his own body on the tree. He received our sorrows, bore our griefs, and the chastisement of our peace was upon him, and with his stripes we are healed. But such is the nature and reciprocity of the union. We in him, and he in us, that eternal justice could hold him responsible for our sins, and acquit us from all the demands of the law for his righteousness' sake. If we are Christ's, then we are Abraham's seed. Christ took on him the seed of Abraham, and in that incarnation suffered in the body of his flesh for us and in us. For such was the oneness and identity of Christ and his members, that when he died for them all then were they all dead, legally dead, for the law had exacted and received its utmost demands at his hand; hence we sing:

"With him his members on the tree
Fulfilled the law's demands;
'Tis I in them and they in me,
For thus the union stands.

Since Jesus slept among the dead
His saints have nought to fear,
For with their glorious suffering Head,
His members sojourned there."

(i) The justification of the ungodly is based upon the redemption which is in Christ Jesus. He was delivered up for our offences, and raised again for our justification. We are not aware of having ever represented that our having been in Christ, before the world begun, superseded or rendered unnecessary the death and resurrection of our Lord Jesus Christ, yet his death and sufferings would no more have justified the guilty, in the ab-

sence of this union, than the punishment of an innocent person would remove the guilt of a criminal. How could Christ's death and resurrection have any more effect in taking away the sins of the elect than the sins of the non-elect, or of devils, if the elect had not stood in this vital and indissoluble union and relationship with him which we have described? Would my paying a ransom price for a property on which I never had any previous claim, make the property my own? The right of redemption under the law belonged to the nearest of kin, and if our relation to Christ had not been anterior to our relation to Adam, and consequently prior to the claims of the law, Christ would not have been our nearest of kin; so in this view of the subject, though our justification required the incarnation, sufferings, death and resurrection of Christ, yet the relationship of eternal vital union was and is the principal on which his Mediatorial work is available to us, and in that sense we think no understanding christian will regard the doctrine as repulsive or abhorrent.

(j) If we said too much in saying that death passed upon all that Adam embodied, will brother Pence be kind enough to tell us what part of Adam or his posterity death did not pass upon? We felt some confidence in reiterating the declaration of an inspired apostle: "Wherefore, as by one man sin entered into the world, and death by sin, AND so death passed upon all men, for that all have sinned."—Rom. v. 12. And how? If we can understand the meaning, it is this: As sin entered by one man, so death entered by one man, so death passed upon all men by one man; for that all have sinned in that one man.

(k) To all these interrogatives we answer yes. Most assuredly they were all there. The patriarchs and prophets, and all the Old Testament saints, and all the New Testament saints, all the election of grace, all that shall ever reign with him in glory, and we sometimes even hope that the writer of this article, though the chief of sinners and the least of saints, was there; for if they were not in him, be it remembered there is no salvation out of him. They were all buried with him by baptism into death; were all crucified with him, and they all arose with him to newness of life. *God hath quickened us together with Christ, and hath raised us up together, and made us sit together.*

(l) Very true; but was any part of his posterity out of him when he transgressed? If so, who, or where are they?

(m) If things had not been just as they were, we do not pretend to know how they would have been.

(n) As Adam is the figure of Christ, so Eve, to our view, is the figure of the bride, the Lamb's wife. And there was a union of life between them before her formation or manifestation as his bride. That relation was not annulled by her distinct formation, for she was still the bone of his bones and flesh of his flesh, and she was called *woman*, because she was taken out of the man, and her name was called Eve because she was the mother of all living, and that too before any of her children were born. Even as Jerusalem, which is above and is free, is

the mother of all who, as Isaac was, are the children of the promise. Now, Paul says: "For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived, was in the transgression." Were we to suppose that when Eve had transgressed, Adam had refused to follow her into the transgression, must they not have been forever separated from each other? But Adam said she was given to be with him, and she gave him of the forbidden fruit, and he did eat. Apply the figure to Christ and his church; for Paul says he is speaking of Christ and the church. The church was created in Christ; she is still the bone of his bones; she is his body, his flesh and his bones. The church in her separate formation was beguiled by the serpent, deceived, betrayed, and was in the transgression. She had no power to return to Christ, though she was no less his wife—no less the bone of his bones; for the relationship could not be dissolved, but he could go to her. Christ could and did bow his heavens and come down. He was made of a woman, made under the law. He was made sin for us who knew no sin, that we might be made the righteousness of God in him. His Bride was previously given to be with him; for God has said it was not good for man to be alone; so, neither was it good in the sight of God that Christ should be alone. He had power to follow his Bride, by receiving the fruit at her hand, and by having her iniquities laid on him and to forever cancel them. But when Adam had followed Eve into the transgression, there with her he remained; for he had no power to redeem her. So here the figure ends. But Christ had power to lay down his life and to take it again, according to the commandment of his Father, and in his triumphant resurrection quickened his church with resurrection life and immortality.

We submit what we have written to the consideration of brother Pence, and to our readers generally. Long as the article is, we have not allowed ourself a full range of the subject, but hope we may be understood, and that some at least may be edified; and if our readers will forgive us for the tedious length of this, we will try to avoid the infliction of so severe a punishment on them next time.

Notice to Subscribers.

The actual expense of publishing the "Signs of the Times" is double the amount we had to pay before the depreciation of our paper currency, and the consequent advance in the price of labor, paper, ink, type, coal, and all other articles indispensable in the business. Our friends being aware of our embarrassment, have many of them generously aided us by voluntary contributions, which saved us from actual loss during the year 1863. But as the price of stock has greatly advanced, and the currency proportionately depreciated since the present volume commenced, we are under the necessity of asking our patrons to make their remittances according to the specie standard of currency. Two dollars now in paper currency are but little more than equal to one dollar in gold. We would have altered our terms at the beginning of this volume, had we not feared that an ad-

vance in our rates might place the "Signs of the Times" beyond the ability of many of our poor brethren; and we would rather sustain what loss we can afford than to deprive such of the privilege of reading the paper. Hereafter, all who are really too poor to pay more than formerly, shall still be supplied at the former rates; but those who are able will be expected to pay us in gold, or Canada paper, or what is equivalent to gold in United States paper currency.

ORDINATION.

A council convened with the First Baptist church of Lexington, N. Y., Feb. 3, 1864, at the special call of that church, to examine, and if thought proper, set apart by ordination brother Samuel Moore to the work of the gospel ministry.—Elders and messengers were present from the first and second churches of Roxbury, Middletown and Halcott, Olive and Hurley, Jefferson, Schoharie, Middletown, Andes, Broome, Middleburgh and Otego churches, all in the bounds of Lexington Association. The council organized by appointing Eld. Isaac Hewitt Moderator, and John T. Bouton Clerk. The candidate was presented and examined by the council, after bearing a relation from him of his christian experience, call to the ministry, and of his doctrinal views, all of which being satisfactory, the council decided to proceed to ordination in the following order:

First. A sermon by Eld. Isaac Hewitt, from Acts xx. 28.

Second. Eld. Loren P. Cole offered the ordination prayer.

Third. Eld. Hewitt gave the charge, and Fourth. Eld. Cole gave the candidate the right hand of fellowship, after which the candidate dismissed the assembly with the usual benediction.

ISAAC HEWITT, Moderator.

JOHN T. BOUTON, Clerk.

Inquiries after Truth.

MARSHALL Co., Va., May 24, 1864.

Will the beloved and highly esteemed Elder John Stipp, of Oregon, give a communication through the "Signs" on the 21st chap. of Luke, 25th to 28th verses, and oblige one of the least of all saints, if one at all,

ELIZABETH CONKLE.

MARSHALL Co., Va., May 24, 1864.

Will brother or Elder John Hargrove, of Indiana, give through the "Signs" his views on the 15th chapter of Luke, 17th verse, which reads, "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance," and oblige an aged sister in Christ,

JANE MUNDELL.

FRIEND BEEBE—I and several others would be pleased to have your views on the 20th chap. of Rev., as far as time and space will permit, and oblige,

JOHN MURRAY.

BROTHER BEEBE—I request your views on the last chapter and 11th verse of Daniel: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Yours, in affliction,

trusting that you may be long spared to stand upon the wall of Zion, and wield the sword of the Lord and of Gideon,
JOSEPH C. BIGGS.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

Mrs. E. Carlisle, Strickersville, Pa.	\$1 00
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CANADA WEST—J. S. McColl,	1 00
Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions,	\$147 50

Marriages.

May 17—At the house of the bride's father, by Elder I. H. Flint, Mr. FRANCIS M. THOMAS, of Wappello Co., to Miss JENNIE E. PRICE, of Van Buren Co. Ia.

Obituary Notices.

DIED—At North Berwick, Maine, May 2d 1864, Mr. STEPHEN FORD, in his 33d year. He was not a professor of religion, but he suffered beyond description for 3 months before he died; he bore it patiently, and said that it was all right, and he could not see anything in this world worth living for. He has left a kind companion and children to mourn.
WM. QUINT.

DIED—At North Berwick, Maine, June 1st 1864, PHEBE J., wife of Ebenezer Newell, and daughter of brother Gilman Ham, aged 28 years, 10 months. She was suddenly attacked not long since with the throat complaint, of which terminated in quick consumption. She had not been baptized and become a member of the visible church on earth, but obtained a hope some years ago. She was reconciled to her fate when she saw that her days were numbered. She appeared to be as happy as any one could be in the flesh, only regretting that she had not been baptized. She selected me to preach at her funeral, also selected

the text, and hymns to be sung. She has left a kind husband, four little children; a father; brothers and sisters to mourn, but not without hope.
WM. QUINT.

NORTH BERWICK, ME., June 6, 1864.

DEAR BROTHER IN CHRIST:—By request of sister Bonner, I will write a few lines on the death of her husband, which you will please publish in your highly esteemed paper, the "Signs of the Times."

Our much esteemed brother WILLIAM BONNER fell asleep in the arms of the Savior on the 2d day of December, 1863, after a short affliction of a few days. He had been a member of the Baptist church for a number of years, and died as he had lived, in full fellowship with the church. He left to mourn his loss a kind and affectionate companion, seven children and a large number of relatives. But while they sorrow, they sorrow not as those who have no hope. After the spirit had taken its flight to that God who gave it, his body was interred in the burying ground at the Wayne church, which was followed to its resting place by a large and solemn procession, and addressed by Elder Smith.

Peaceful may his slumbers be,
Peaceful in the grave so low,
Till the last loud trump shall sound,
And bid our kindred rise;
Then burst the chains with sweet surprise,
And in his Savior rise.

Truly yours,
KNOX CO. OHIO, May 15, 1864.
Z THOMAS.

BROTHER BEEBE:—Will you please notice in the "Signs of the Times" the death of my wife, OLIVE MAYNARD. She died on the 27th day of May, 1864. She had been afflicted with the palsy for some years, which deprived her of her speech and the use of her limbs. It is heartrending to part with a wife that I have lived with more than fifty years. She with myself and four sisters and one brother, united with the First Predestinarian Baptist church, in Burlington, Otsego Co. N. Y., about fifty-three years ago, and have held our standing ever since in the same faith. Her brother, George W. Leonard, died the 15th of last March, near Aldensville, Wayne Co. Pa. We have spent many happy hours together enjoying the presence of God our Savior, but it is the purpose of God that we must be parted a little while, but we shall soon meet in heaven to enjoy the presence of God through a never ending eternity. We had consolation in getting Elder Schoonover, from Terrytown to preach a short but comprehensive and comforting discourse. His text was, "Dust thou art, and unto dust shalt thou return." He showed us that we must return to dust in consequence of the fall of our first parents, but it is far better for the children or saints of God that we do turn to dust, that our redeemed spirits will so soon soar to realms above to go to that God who gave it to enjoy the felicity of heaven.

ERASTUS MAYNARD.

TOWANDA, May 31, 1864.

CONFERENCE—The seventh annual session of the Old School Baptist Conference of western New York, will be held, by appointment with the Old School Baptist church at South Dansville, Steuben County, New York, about nine miles north of Hornsleville Station, on the Erie Rail Way, where brethren and friends will be met with conveyances, on the day preceding the Meeting. The Meeting to be held on Wednesday and Thursday, after the third Sunday in June, 1864, viz on June 22, & 23d.

Elders, brethren, sisters and friends from all quarters are affectionately invited to attend and participate in all the above named meetings.

BROTHER BEEBE:—I have been requested to write you to say, through the "Signs of the Times," that there will be teams at Wayland, on the Buffalo & New York railroad, as well as Hornsleville, to convey brethren and friends to the place of meeting on the day before the meeting commences—Old School Baptist Conference of Western New York. Brethren, sisters and friends, and all who desire to hear of the old way and the old paths, are cordially invited to attend. We hope the ministering-brethren especially, will remember our lonely situation, and may the Lord put in their hearts to come and dispense the word of life; and you, brother Beebe, we greatly desire that you would attend with us. I would say for the information of those in the vicinity of Geneva, Utica, &c., that Wayland is about ten miles from Naples. Stage from Naples to Blood's Station four miles; Blood's Station to Wayland six miles.
AUGUSTUS WELD.

RIKER HOLLOW, May 24, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put-up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

DR. H. A. HORTON'S MIASMA ANTIDOTE.—The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.
Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFIN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that may she recommend be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

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THE "SIGNS OF THE TIMES,"

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

WILKESBARRE, Pa., April 4th, 1864.

ELDER BEEBE—Dear Sir:—The notion that there are degrees of happiness in heaven, seems to be very generally entertained among theologians of the present day. It seems to me a most pernicious error. Lately a learned divine published an article on this subject in a local paper here. I wrote a reply, which I now send to you for publication in the "Signs of the Times," if you should think it, or any part of it, proper for that paper. I do not know as all the ideas I have expressed are right, but I do know that those I have opposed are radically wrong. They who hold these errors, however, will not acknowledge that I have shown them to be such. It is but little true preaching I have, except through the "Signs of the Times." If I would inquire of any upon whom I can rely as gospel ministers, I must do so by letter. I wish that you or some of your correspondents might be led to write some on this subject.

I wish I could express the peculiar pleasure I was enabled to receive from the three wonderful discourses in the "Signs of the Times" of February 15th, all forming one sermon. Yours very respectfully, SILAS H. DURAND.

ARE THERE DEGREES OF HAPPINESS IN HEAVEN?

The Rev. J. A. Wood answers this question in the affirmative. In the six divisions of his article we can find but two distinct arguments, though variously presented, viz: 1st. The greater the capacity, the greater, of course, will be the happiness. 2d. The superior virtue will be rewarded by the greater amount of felicity.

The writer says that the doctrine that all redeemed souls possess an equal amount of felicity in heaven, he regards as unphilosophical, unreasonable and anti-scriptural. Of course if he thought the bible warranted it he would believe it, though it should appear "unphilosophical and unreasonable;" for we are taught that human philosophy is often opposed to divine truth. God's ways and thoughts are not our ways and thoughts, and so cannot be discovered by our logic. They are revealed only by the spirit of truth. And especially is this declared to be the case in regard to that which he has prepared for those who love him. Still, we think reason can hardly be claimed as supporting the article under consideration.

"All," says our author, "who are admitted to heaven, will doubtless be perfectly and eternally happy, and yet there may be a vast difference in their degree of enjoyment." How can this be? How can we understand degrees of perfection? Our grammar does not include the word

"perfect" among adjectives of comparison. A dove and an eagle differ, but if each is perfect in its kind, we cannot say that one is more perfect than the other without grossly abusing both language and reason. When we speak of the perfection of two persons in the same thing, we must mean that in that thing they are equal, however else they may differ. So if two are perfectly happy they must be equal in happiness. How can we understand that any one can be happier than he whose happiness is perfect? But, we are told, while it is true that all will be perfectly happy, some have a larger capacity for enjoyment than others; as one vessel may contain more water than another, while both are full. We have been trying for some years to see the force of this analogy, but have not been able. Is happiness a thing to be measured or weighed? How shall we estimate the differences of capacity to contain it? By what delicate, subtle instrument—call it bliss-ometer—shall we mark the degrees of perfection in this thing? Imagine yourself perfectly happy, and then conceive, if you can, of a greater degree of happiness. Look at a ball perfectly round, and then imagine one possessing a greater amount of sphericity. Let your thoughts travel to the bounds of infinity, and then try to get a step beyond.

We may say with propriety that in this world some have a greater capacity for enjoyment than others. One is by nature melancholy, while another is naturally buoyant, and receives pleasure from all around him; and so one is happier than another, where the happiness of none is perfect. But where all enjoy perfect felicity, in what consists the superior capacity which enables one to contain a greater amount of that article than another? In the possession of a greater quantum of mind? Is happiness, even here, distributed according to the measure of mind? Neither history nor observation teaches us that men of superior intellectual powers enjoy any monopoly in that commodity. There is much pride of intellect in this world, and it is very humiliating to that pride to know that all who enter heaven must do so as little children. The intellect has wonderful power in the sciences and philosophies of this world, but it can lead no one a step into spiritual truth. It is not to the wise and prudent, but to babes that these things are revealed. God is the teacher of all spiritual knowledge—the giver of all spiritual joy. It is not necessary that the learner in the school of Christ should have great natural abilities. He who gives the knowledge gives also the understanding heart; he who bestows the joy creates the capacity to receive it. And so we can believe what seemed so incredible to our author: "That the soul of a

child may enter heaven with the same capacity as the soul of a Newton or a Bacon." We infer from some very plain passages of divine truth that many who are counted foolish in this world and despised for their ignorance, may be very wise in the kingdom of heaven.

When we ask why some should be happier than others in heaven, we reach the second argument in favor of that theory. Of course the greater felicity is granted as a reward. Those who have been the most faithful here, or who were the fortunate possessors of superior intellects, are rewarded with a larger amount of happiness, while those who have been less faithful, or of less power and cultivation of mind, are punished by receiving a less amount. This argument seems quite inconsistent with the former, which acknowledges that all are perfectly happy; for he who is less happy must recognize the fact or it is of no account, and in that degree must suffer. Can we suppose heaven to be in the least degree a place of punishment? Can we believe, with this writer, that the heaven where God dwells is the place where the unfaithful servants are to receive stripes? In the kingdom of heaven on earth there are chastenings, and sorrows, and conflicts. But in the new Jerusalem—in the glorious dwelling-place of God, where the church triumphant shall reign with Christ forever—there we are taught no sorrow or shade of suffering shall ever enter—nothing to mar the perfect bliss of any glorified saint of God. In the presence of God there is fulness of joy, and at his right hand are pleasures forevermore.

Again, two of unequal degrees of happiness cannot have perfect union. But we are taught that all the redeemed will be one with each other, and one with Christ, and that his joy will be in them. Each, then, will be able to appreciate and unite in the fulness of every other's joy. The church is said to be the body of Christ. Through that perfect and glorified body the life and joy from its living Head will flow evenly and sweetly. No unequal warmth—no uneven circulation there. If salvation were of works, then this doctrine would follow. But it is declared to be not of works, but of grace. All the works that are of any value are of and in Christ. If our works are of ourselves, when the time for judging and rewarding them comes there will be found no virtue in them; but if they are in Christ, they will be found of infinite value, and doubly sufficient to secure for the poorest and most miserable a crown of glorious and eternal joy. We are saved by grace through faith. Of that grace he is the beneficent giver; of that faith he is the glorious author and finisher. This view of salvation is humiliating to our natural pride, but we shall humbly

and gladly yield to it before we reach heaven. The people of God must mourn and suffer on account of sin while they remain here, but that will all be over when they shall be released from "the body of this death." Those who minister to them are commanded to speak comfortably to them; to say to Jerusalem that her warfare is accomplished, that her iniquities are pardoned; for she hath received at the Lord's hand double for all her sins.

"Some," says the writer, "spend their whole lives in God's service, while others devote nearly all their life to Satan before they become pious." And shall one, we are asked, have no advantage over the other? Those who had labored all day in the vineyard asked the same question, expecting to receive more than they who had wrought only one hour. But their murmurs were rebuked, and all were rewarded alike. And the kingdom of heaven was likened by our Savior to that vineyard. The elder brother seemed also to take the same view of the subject when his prodigal brother returned. Truly, God's ways are not our ways. We can only rejoice that he is infinitely wise, and say, "Even so, Father, for so it seemeth good in thy sight."

Did it not occur to our author that it would be greatly derogating from the merits of Christ's righteousness to suppose that it must be supplemented by a long life of our own righteousness, in order to secure for us the highest degree of salvation? We need fear no "eternal monotony" in heaven, as our author seems to, though all should be equally happy. Christ is always new, and he will be "all in all" there. Besides, I hardly think there will be any desire on the part of any inhabitant of Zion to have advantage over his brother. Such feelings are human. Here we may strive who shall be first. We may feel that we should like to occupy a very high seat, and be crowned with superior blessings. The disciples, once disputed, in the very presence of Christ, who should be greatest. What answer did he make them? Is it in accordance with his example and teachings, that preachers endeavor to stimulate these baser passions of the natural heart? These feelings will all be left behind when we go hence; and in heaven we shall rejoice as much in the happiness of every other as in our own. Those who have most of the love of God in their souls are happiest here. There we shall have perfect love, and therefore perfect joy. If there were any difference we should infer from the language of our Savior, that it would be in favor of those to whom most is forgiven. Whether there will be different degrees of glory among the redeemed I have no settled opinion. The bible does not say there will be. The church is

represented as the body of Christ, and we know that some members of the body appear more glorious than others. Yet Paul, in speaking on this subject, in 1st Cor. 12, says: "God has given more abundant honor to that which lacked, that there should be no schism in the body." There are, of course, a great many kinds of glory, and each member differs from the other, as stars differ, in glory. But it does not necessarily follow that they differ in degree. Mars and Jupiter differ much in their glory, but who can say that one is more glorious than the other. Christ is said to be the glory of his people. They are called, not to their own, but to his glory, and his glory he gives to them. On this subject I prefer to think that among the redeemed there will be infinite variety in glorious equality.

We are apt to picture heaven as a mere renovated earth, with hardly one of the features of this life blotted out by death. It is natural that the idea of heaven should be shaped and modified by the circumstances amidst which it is formed. The Mahomedan heaven reflects the peculiar life of the people among whom it originated. From degree to degree the souls of the faithful ascend, finding the sensual delights of earth in still increasing perfection. Amidst the fragrance of summer foliage and unfading flowers, with delicious wine and golden fruit, they are ministered to by houris, whose beauty never fails to delight, and regaled with voluptuous music whose sweetness never tires. The children of the forest have a heaven peculiar to themselves—a beautiful paradise where all that delighted them in this life shall be enjoyed again. They fancy that through shadowy forests they shall hunt the deer with unerring bow; that they shall still dance their war-dance and sing their war-songs, in the better land. Where courage is regarded as the highest of human virtues, that is the passport to heaven; and so in the heroic ages Elysium was the abode of departed warriors, the reward of brave deeds. Those who exalt intellect above all else, rejoice in a paradise where they shall pass through a regular course of mental training, and hold that the joys of heaven will consist in an endless intellectual progression. All this is very natural, but it is very unlike the wisdom of the holy city revealed upon the isle of Patmos. I suppose the truly enlightened child of God alone can rejoice in the idea of a heaven where he shall ever be with the Lord, and where he shall find perfect happiness in singing the praises of redeeming love.

It is a very common idea that our earthly loves are to go with us to the world of glory, and our earthly associations and enjoyments of friendship to be renewed there. Literature abounds with varied and beautiful expressions of this idea; and it is very natural. We live here in the sweet atmosphere of friendship, and day by day our earthly associations twine their tendrils around our hearts. When we love, we deem that our love shall be immortal. When we part with a companion at the door of the tomb, we look forward to another reunion. But the scriptures teach us that there will be no union in heaven but a union in Christ; that all who bear his image will be equally near to us there.

Was not something like this also taught when he asked and answered the question, "Who is my mother, my sister and my brother?"

I think the brief hints afforded us by revelation concerning the better land more inspiring and beautiful than any I can find elsewhere. I believe heaven to be a place of perfect rest, of inexpressible joy, of peace which passeth all understanding. Here we advance wearily in the paths of knowledge. I do not think it will be so there. A heaven of intellectual progression and emulation might gratify the mental pride of man, but would fail to satisfy the longings of the soul. I take pleasure in believing that in the glorious moment when this mortal shall put on immortality, we shall bathe in the light of all knowledge—that in a moment, in the twinkling of an eye, the spirit shall receive all the knowledge and complete beatitude which can be poured upon an immortal intelligence—that we shall see as we are seen, and know as we are known—that the secrets of the universe will burst upon the soul in a flood of light, and all progress and aspiration and hope be swallowed up in complete and glorious fruition. Here we have wandered amidst the falling of shadows. Here every cup of enjoyment has a taste of bitterness. Our minds have been urged with ambition; our lives have been darkened by grief. Is it not enough to know that in heaven there shall be no more sin, or death, or sorrow? Is it not enough to know that there the weary are at rest? The thought is full of comfort.

As the stars fade away before the brightness of the sun, so will our earthly loves and earthly delights fade away in the light of the new heavens and the new earth, and we ourselves shall be swallowed up in the glory of him who is the light thereof. I feel assured that when we come into the great presence, it will be with songs and everlasting joy upon our heads, to go no more out forever.

S. H. DURAND.

WILKESBARRE, Pa., March 16, 1864.

The following letter was handed us at the Warwick Association, which we supposed to be a business letter, and we put it in our pocket without opening. This we regret, as we presume. Ed. Hait designed that it should apprise the brethren of his removal from Long Island to Montgomery, Orange Co. N. Y., where he is still helpless from the injuries received seven years ago, to which he alludes:

[Ed.]

MONTGOMERY, Orange Co. N. Y., June 7, 1864.

BELOVED BROTHER BEEBE:—I desire to wait all the days of my appointed time until my change come, and to wait in a manner becoming those who belong to the household of faith. The number of my days were not made known to me when I lay upon the earth wounded with death staring me in the face. I then thought I should certainly be dead in a very few seconds. The wagon wheel dislocated my shoulder and moved my body a little, and crushed my leg below my knee to the top of my foot. Several times it was so ordered that I changed my position, or I must surely have been killed if I had remained one second. But in this last case I could not move, and

instant death seemed inevitable. I viewed my case and surrendered myself in that short space of time into the embrace of death. A voice then spake to me; the words were clear and plain which came to me with unearthly power, "There, go and live longer!" The impression made on my mind was so great that the host of surgeons and doctors saying that it was beyond the power of medical science to extend my life over eight or nine days, did not shake my faith nor disturb my mind in the least. They now say I was saved by miraculous power. I have lived since that time seven years, counting every day as an extended mercy. I have never murmured a word, believing that it was good for me. My son will answer any inquiries concerning me of my friends.

I have thought of talking to the Association by letter, but my infirmities prevent. Tell them my heart is made glad that so many of them talk to me through the "Signs of the Times," wherein they tell me of the dealings of the Lord in calling them. They all speak in the learned language of the gospel of Christ, and tell of the great work of sovereign grace; of the power of the law to kill, and the power of the gospel working salvation in the soul, they being made to hear and understand spiritual things. They have that faith which is the gift of God. The name of Jesus is precious to them; they love him, and know that he first loved them. They love his people, and they love his new commandment, which is that they shall love one another, and do unto others as they would that others would do unto them in time of need. Do good to all and hurt none.

Tell the brethren to write, for we delight to read. Please ask the learned brethren to help us to understand the time, in Rev. x. 6. When the tracts were first sent out, one was entitled, "The end of time and beginning of eternity." One commentator says it means there shall no more be a time, which he says is a period of eleven hundred and eleven years, and before that express the seventh trumpet will begin to sound, and then the mystery of God shall be fulfilled. I have thought about it a half a century, and yet think of it, and I want help. Poor writing and hard reading. You have done a great deal for me. I am deeply indebted to you and can never pay my dear hard working brother. My course will soon be finished. May the grace of God bring us to an eternal rest.

H. HAIT.

POLO OGLE Co. ILL., May 2, 1864.

Now, brother Beebe, having finished the business part of my letter, I feel inclined to trouble you with the following copy of part of a letter which was written over a year ago to a brother in the ministry. If you should have time and patience to read it you can place it in the "Signs of the Times," or not, just as your better judgment shall dictate. As ever yours in gospel bonds,

CLEMENT WEST.

BROTHER — If a minister wants a big congregation to preach to in this country he must preach the "do and live" system of salvation. There are very few here that care about hearing the plain and simple doctrine of salvation by grace preached. Nearly all believe that they have a little grace to start with, and if

they only improve it, it will increase according as they do their duty, until it will get so that they will always be in the light, and they will never be troubled with darkness, doubts or fears, and will never get cold in religion. But if they neglect their duty they will begin to grow cold in religion and will get into the dark and be plagued with doubts and fears, and if it were possible they would lose all the grace they ever had. But that, some of them say, they cannot do, because they are saved by grace; but in order to keep that grace alive and warm we must be diligent in every duty, for that depends entirely upon ourselves. If we say to them, "By grace ye are saved through faith, and that not of yourselves: it is the gift of God: not of works, lest any should boast." For God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began," (Eph. ii. 8, 9, and 2d Tim. i. 9.) they will tell us, "That will not do; now you are trying to get us onto the stool of do nothing; we know we are saved by grace, but in order to keep that grace alive we must be diligent in every duty; we must not think that grace will perform duties for us; them we must perform ourselves." If we tell them our salvation is "According to the election of grace; and if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work," (Rom. xi. 5, 6.) they will say, "Yes, we know it reads so, but still the performance of duties is work, and unless we work and perform them we shall get cold and stupid; but if we do them we shall be warm and lively in religion, and Christ will be in us the hope of glory." But is that the way Paul tells it? No, Paul says: "Whereof I am made a minister according"—as I have done my duty? No, "According to the dispensation of God which is given to me for you, to fulfill the word of God." Then it is given you, is it, Paul? Yes, "It is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily."—Col. i. 25-29. Then Paul, you do not labor so that Christ will be in you the hope of glory? No, but because he is in me already, and "worketh in me mightily;" and that causes me to "labor according to his working" in me. "For by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."—1st Cor. xv. 10. Why, Paul, you must be a "do-nothing," for you attribute it all to the grace of God, and take none of the credit to yourself. You tell us you labored more abundantly than they all; yet not you; it was not you that labored, but the

grace of God which was with you. Ab, Paul, we shall have to call you a "do nothing," for according to your own story it was the grace of God that did the work, and not you. Well, I can't help it if you do call me a "do-nothing." My master said, "without me ye can do nothing," (John xv. 5,) and I know that in me, (that is in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.—Rom. vii. 18. And I have learned that it is not of him that willeth nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, [Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth. Therefore, hath he mercy on whom he will have mercy, and whom he will he hardeneth.]—Rom. ix. 16-18. "Who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?"—1st Cor. iv. 7. "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."—Phil. iii. 3-9. Then Paul, you count your own doings as nothing in comparison to the excellency of the knowledge of Christ Jesus? Certainly I do. I tell you I count all things but loss and dung, that I may win Christ. My own righteousness is of no account; I do not want to be found in it; but I want to be found in him having that which is through the faith of Christ; the righteousness which is of God by faith. Have you forgot what I said to the Romans, iv. 4, 5. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." And again, Rom. i. 17, "The just shall live by faith." But Paul, have you not told us to work out our own salvation with fear and trembling? Certainly I have, and I told you something else right along with it. I told you to work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of his good pleasure.—Phil. ii. 12, 13. Now do you not see that all the good works which you do, or duties which you perform, or the salvation which you work out are only such as God works in you both to will and to do. He gives you the will to

do and the power to do, so that it is his grace or gift that performs the work after all, and not yourselves. It is the power and efficacy of his grace operating within you that enables you to work out and perform the duties he has enjoined upon you, so that the praise and glory all belongs to him, and none of it to you; so you have no cause for boasting over others, for if he gave equal grace and wisdom to all, all would do alike. Yes, Paul, we think we understand you, and we believe you are right. Each child of grace works according to the grace bestowed upon him, so that boasting is excluded by the law of faith. As faith is the gift of God, each child has all the faith God is pleased to bestow upon it and no more, and acts according to it. And although you and Appollos may have sufficient grace given you to enable one to plant and the other to water, yet God gives the increase, so that neither you or Appollos are anything, but God that giveth the increase. And if in nothing you are behind the very chiefest apostles, yet you are nothing. And now we would enquire how those who are nothing can do anything? It is through Christ which strengtheneth them. Well, Paul, we give in that they can do all that Christ gives them strength to do, and they can do no more; so to him belongs all the honor, and the praise, and the glory of their good works, and he will have it world without end. And now may free, rich, sovereign grace so operate within and effect our hearts that we may be enabled to glorify God in our bodies and in our spirits, which are his. Yours in love of the truth,

CLEMENT WEST.

TRIGGS Co. Ky., May 12, 1864.

DEAR BROTHER BEEBE—I drop you a few lines to inform you that I am in bad health at this time, suffering from inflammation of the lungs with occasional hemorrhage, which has reduced me in strength very much. The physician tells me that I will have to quit manual labor and also preaching, at least for a time. But I do not see how I can, for I have a large family to provide for, and the churches that I serve would be left without any supply. But I feel my dear brother to cast myself upon the Lord to support me in this trying emergency, and desire to say with one of old, "It is the Lord, let him do whatsoever seemeth him right." The object of my writing at this time is to remit you two dollars for two gentlemen (friends of mine) who believe that the Old Baptists have pursued a straight forward course in opposition to the abominable institutions of the day, which has resulted in so much trouble and distress to this nation. From inability to write I must come to a close; though I would say to brother Oldham that as soon as I am able I will reply to his request. I would also desire to say to brother Fulkerson, of Illinois, Divine Providence permitting, try to come to our Association.

With my best wishes for your prosperity, I remain your brother in Christ,

JNO. H. GAMMON.

FOUNTAIN PRAIRIE, Wis., June 12, 1864.

DEAR BROTHER BEEBE—I enclose you one dollar in currency now, and at the close of the year I trust the Lord will en-

able me to forward you an equal, if not a greater sum. I cannot do without the "Signs of the Times" till the Lord shall deprive me of the means of procuring its numbers. It strikes a chord in my heart to read the spiritual communications and editorials, so harmonious in sentiment, yet so isolated in persons, as to habitation. Some, even that the world is not worthy of, speaking the language of Canaan with a certain sound, whose relations to the family of God give the sweet sensations of love and bring the tears of affection to our eyes while beholding the sovereignty of God in saving and calling with a holy calling, both bond and free, rich and poor, male and female, black and white, noble and ignoble, and making them all one in Christ, and one in our love and affection, so far as the image of Christ in them is reflected. How much it enhances our love to see an old colored sister like sister Eliza Nelson speaking of the kingdom and glory of God in sentiments that swell the heart with glory to him that is able to exalt the meek, and to abase him that is mighty, and to make even dungeons, chains, and tortures for truth's sake, vocal with the praises of God.

Yours with brotherly love,

W. B. SLAWSON.

Circular Letters.

The Baltimore Old School Baptist Association in session with the Church in Baltimore City, Maryland, May 18th, 19th and 20th, 1864, to the several Churches of which she is composed, sends love in the Lord.

BELOVED BRETHREN—The revolving wheel of time has again brought the period for us to address you, once more, by this our Annual Circular, in which we hope to be able to present the truth in such a manner as will comfort and encourage the Lord's loved ones; and we have chosen as the foundation of our remarks the following declaration of scripture: "And I say also unto thee, That thou art Peter; and upon this Rock I will build my church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."—Mat. xvi. 18, 19.

Two kinds of religion are distinctly set forth in the scriptures; the one is called "our religion," and the other is revealed religion. Not only are the two kinds distinguished by the different names, but their effects upon the children of men are also distinctly described. "Our religion" is a self-exalting, soul-corrupting and God-dishonoring system; revealed religion is a self-abasing, soul-purifying and God-honoring doctrine. The effects of *our religion*, or a carnal theory, have been apparent in the world since the days of Cain and Abel to the present hour; *then* as *now*, one was earthly in its origin, and carnal in its results; the other was heavenly in its origin, divine in its nature, and everlasting in its duration: one offered the fruits of the earth, and the other made an offering by faith, taking a lamb from the flock. It is evident that the offering, composed of the "fruit of the ground," contained no blood, but the lamb did. The apostle Paul informs us *why*

there was so great a difference, in the following cogent language: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it, he being dead, yet speaketh."—Heb. xi. 4.

Immediately preceeding the text, our Lord asks his disciples, "Whom do men say that I, the Son of Man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But who say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Peter was not left ignorant of the manner of his obtaining the knowledge of Christ's being the Son of God; and he had been wonderfully blessed of God in having such correct knowledge; for said Jesus unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Flesh and blood did not reveal it, neither was it revealed unto flesh and blood; for the "natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, *because* they are spiritually discerned."—1 Cor. ii. 14. As the natural man receiveth *not* the things of the Spirit, the revelation to Peter was not to the human mind, but unto the Spiritual man, which after God is created in righteousness and true holiness; consequently for any one to have a true knowledge of our Lord and Savior Jesus Christ, he must have divine life, which is not in the carnal man.

And I say also unto thee that thou art Peter. We understand that the Savior directly addressed Peter to show the contrast between him as a lively stone, or one of his children, and Himself, the Rock of Ages, upon which the church should be built. We understand that in the declaration, *thou art Peter*, that some great and important things are involved; that Peter, as a man, would change his course; and it is evident that when the blessed Redeemer showed "unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day," that Peter *then* was under the influence of the carnal man; for he took him (Jesus) and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee; but he turned, and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men. Upon another occasion he denied his Lord and began to curse and swear.

It is evident that Peter, as a man, was subject to the like passions of other men; consequently it is certain that Peter's faith was the gift of God, and that the revelation of Jesus Christ, the Son of the living God, by the Father, was not made to Peter's carnal mind, but to the new man: in fact it was revealed to his faith; for the apostle Paul tells us in the most positive terms what faith is, in the following declaration: "Now faith is the substance of things hoped for, the evidence of things not seen." Faith is one of the fruits of the Spirit; for "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness,

goodness, FAITH, meekness, temperance." Faith has a potent agent with which it performs wonders; for it works by LOVE, it purifies the heart, and it overcomes the world. Faith instead of being the Foundation upon which the Church of our God rests, is the result of being built upon the Foundation; and, as it is one of the fruits of the Spirit, it cannot be the Foundation, any more than the fruit of the tree is the root of the same. Said the apostle to the church at Ephesus, "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the FOUNDATION of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord: in whom ye are also builded together for a habitation of God through the Spirit."—Eph. ii. 19-22.

The foundation of the apostles and prophets must certainly be the Rock of Ages; for God says, "Behold, I LAY in Zion for a foundation a stone, a tried stone, a precious corner-stone, a SURE foundation: he that believeth shall not make haste."—Isaiah xxviii. 16. The apostle says, "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. It is certain from scripture testimony that Jesus Christ is the foundation; therefore it *existed* before time began; then it was certainly laid in Zion before Adam's dust was fashioned into a man; consequently the transgression of man *did not* shake the foundation—it was an immoveable one. No sin marred its beauty; no waves of discord ever beat upon it; and in that foundation was the eternal life of the church; for John says, "This is the record, that God hath given to us eternal life; and this life is in his Son." Then it is evident that the eternal, spiritual life of the church never was under condemnation; but Christ, as a servant, was made under the law to suffer and die for his people.

And upon this Rock I will build my church.—I will build my church. Though the Speaker is represented by the single and simple letter I, he is none other than the eternal Jehovah, illimitable in all his attributes, asking no counsel of his creatures, seeking no earthly power to co-operate with him, to carry into execution his eternal purposes; for he declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. Our eternal King, God and Father, saw ALL the circumstances that would attend his children while they sojourned in this wilderness world of sin, from the fall of Adam until the last elect vessel of mercy should be developed upon this earth, the foot-stool of our God; and as all things were known to God before the worlds were framed by his Word, so it is equally evident that they were spoken into existence to subserve a purpose, and that in accordance with his holy will; therefore it is clear to the heaven-born and heaven-taught that no event can transpire to prevent, in the least degree, the fulfilment of Jehovah's purpose; for, if such a thing were possible, how could there be any certainty about any of the purposes of our God being accomplished; though we thus speak, we are satisfied that our God can as soon cease to exist, as any of the events, which

have transpired, or ever will transpire, can frustrate his purpose. The will of our Savior, as expressed in the text, we do not understand as meaning a desire; but that it represents the carrying out, or execution of his purpose; that it expresses the important fact that future events shall transpire in accordance with the purpose of God. When the original creation of this earth was in a chaotic state, "God said let there be light, and there was light." The elements obeyed the voice of their Creator, God, and light, at his bidding, shone out of the darkness. When the Eternal One said "Let," nothing could prevent the accomplishment of the divine order. Creative power was *then as now* Almighty; and although darkness was upon the face of the deep, and the earth was without form and void; how strange and incomprehensible the scene that as soon as spoken it was done; the gloom of darkness must vanish in a moment, when our eternal God said *let there be light*. He also made two great lights in the heavens, the one to rule the day, and the other to rule the night; and although thousands of years have rolled away into eternity, they are still fulfilling the will of Him, who placed them in the heavens, giving them their missions to perform, which have continued to this hour.

No one, who pretends to believe that there is that awful and terrible Being, whose name is Jehovah, and assents to the fact that the scriptures are the record, which God has given, will doubt the truth of the doctrine that, in those things, the will of God was supreme. When the leper approached our Savior, and worshipped him, he said, If thou wilt thou canst make me clean; and the Redeemer said I will; be thou clean; and his leprosy was cleansed. Did not Divine Power accompany the declaration "I will?" We are informed in the most emphatic terms that God works *all things* after the counsel of his own will.

On this Rock of Ages the church is to be built; not by proxy, but by the Spirit of the living God; and our glorious Redeemer and Mediator will accomplish the great and glorious work in his own time; and no confusion will attend his work; for it was said, "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth; and the isles shall wait for his law."—Isaiah xlii. 1-4. The building of the church is not left to any mortal power; and as the literal tree is cut down, to prepare the timber for the house of which it is to be a part, so is the ransomed sinner, that is a predestinated vessel of mercy, cut down by the Spirit of God, and all his creature strength and human ability are taken from him. Saul of Tarsus was alive once without the law, but when the commandment came, sin revived, and he died. Although he was "breathing out threatnings and slaughter against the disciples of the Lord," as he journeyed toward Damascus, "suddenly there shined round about him

a light from heaven; and he FELL to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Behold him, who had, up to that important moment, been a persecutor of the saints and an enemy to God and the gospel, now prostrated before Jehovah, and with trembling and astonishment saying, "Lord, what wilt thou have me to do?" How sudden and great the change in the man's course, showing conclusively that God's will was supreme, notwithstanding Saul's carnal heart was full of hatred and revenge against God.

Not only is the will of our God supreme in building the church upon the Rock of Ages, but in that great mercy extended to the elect, in bringing them to a knowledge of their lost and ruined condition, Divine Justice remains, the holy requirements of the law are not infringed, the Throne of God is not tarnished; yet mercy is bestowed upon *the vilest of the vile*. The apostle Paul has informed the children of God how Mercy and Truth have met together, and Righteousness and Peace have kissed each other, upon the most strict principles of the Justice of God, which is the eternal standard of right. He says, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."—Heb. ii. 14. It is important to notice distinctly that the children are *not made of flesh and blood, but are partakers of it*. "The first man is of the earth, earthy; the second man is the Lord from heaven;" therefore we understand that the earthly man was a creature of God, innocent and upright, with powers adapted to the enjoyments of an earthly paradise. The language of scripture, concerning the origin of the first man is, "Let us make man in our image, after our likeness," which plainly shows that man was a creature and God his creator; but, in that state of innocency, he was not a child, but a creature, and had he remained in his original state until this moment, he could not have arisen to any higher state of existence; but alas! satan, the arch adversary of man, and the destroyer of earthly happiness, was permitted, in the inscrutable wisdom of God, to present the temptation, and urge it with such subtilty, that man yielded, thereby justly incurred the wrath of God, and the curse upon all his unborn race; and the original image of innocence was destroyed; but, notwithstanding such was the case, *then* there were a definite number of vessels of mercy, having their standing in Adam, as the head of all his unborn race, who, in the fulness of time, would be redeemed; and ALL of them were foreknown to our God. (See Rom. viii. 29, 30.)

Although man's fall justly incurred the curse of God, not only upon him, but upon all creatures, and the entire earth, God's love to that foreknown people was not changed; for they were loved with an *everlasting love*. The enmity of satan against the holy and righteous God did not prostrate the eternal counsel of Jehovah; for the blessed Son of God, as the Mediator, was set up from everlasting. (See Prov. viii. 18-29.) In the fulness of time, the Redeemer, being *one* with his members, and as they partook of flesh and

blood, he took part of the same; but, as we understand it, the part Jesus took into union with himself, has not been taken by any of his children; it was a mantle of flesh and blood; for that body was not the result of ordinary generation, as a descendant of the fallen family of man. The apostle says in his epistle to the Hebrews, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me; in burnt-offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God." The announcement of the Angel to Mary was, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing, which shall be born of thee, shall be called the Son of God." In that part, or body, the blessed Jesus was tempted in all points like as his children, yet without sin; in it he hungered; in it he thirsted; in it he agonized in the garden; in it he was mocked, spit upon, and buffeted; in it he was nailed to the cross; in that body, as the atoning-sacrifice for the election of grace, he expired on the cross; "For Christ also hath *once suffered* for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." It is evident that eternal life did not die, but the body was offered; "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." We do not understand that the body of our great High Priest needed to be redeemed, for it was offered for the chosen people of God; but we understand that he was saved from sinking; for the supplication by the mouth of David was, "Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me."—Psalm lxxix. 1, 2. "This poor man cried, and the Lord heard him, and saved him out of all his troubles."—Psalm xxxiv. 6.

When our blessed Jesus hung upon the cross, "About the ninth hour" he "cried with a loud voice, saying, Eli, Eli, iamar sabachthani? that is to say, My God, my God, why hast thou forsaken me?" When Jesus "had received the vinegar, he said, it is FINISHED; and he bowed his head and gave up the ghost." It is certain that when our glorious Redeemer gave up the ghost that plenary satisfaction was rendered to Divine Justice, and complete atonement made for all the foreknown vessels of mercy. The body in which Jesus suffered, bled, and died, was raised up from the dead the third day; therefore, he is the first begotten from the dead; he is the first-fruits of them that slept; and he announced to his servant, in the Isle of Patmos, the great and important truth that *then* he was alive forevermore; for the awfully sublime declaration, as recorded by John is, "I am he that liveth, and was dead; and, behold, I am alive forevermore. Amen; and have the keys of hell and of death."

Now, dear brethren, with such a glorious and glorified Mediator, with Satan a

conquered enemy, with death and the grave powerless, can any thing prevent the upbuilding of the Spiritual Temple of our God? All the enemies of our God have their bounds of wickedness beyond which they cannot pass. In God's set time, the vessels of mercy are quickened by the Spirit, and brought to see and know themselves sinners; that they have sinned against the just and holy God; that they have merited his everlasting wrath and an endless death. When a person is brought into such an awful condition, he is soon made very passive, feeling himself a lost and ruined creature; and, if God does not have mercy upon him, he must perish. If proud, haughty mortals are reduced to such a state of true penitence and submission by the wonder-working power of God, and the devil is a conquered enemy, is it not an easy thing for our precious Redeemer, who has ALL power in heaven and in earth, to build his church of material thus prepared?

And the gates of hell shall not prevail against it.—The gates, or entrances, to palaces, in ancient days, were the places where men assembled for counsel; and the gates leading down into hell have been filled, at times, with wicked men taking counsel together against the children of the living God. Thousands of years ago, the Spirit by David's mouth said, "Keep not thou silence, O God; hold not thy peace, and be not still, O God; for, lo, thine enemies make a tumult; and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; and let us cut them off from being a nation; that the name of Israel may be no more in remembrance."—Psalm lxxiii. 1-4. It is evident that Israel was a name that the heathen nations wished blotted out, so that it should be in remembrance no more; and it is equally evident that satan has desired the destruction of the church of our blessed Redeemer, ever since its establishment upon earth; and while the various branches of anti-Christ can be widely at variance about many of the dogmas introduced by the daughters of the old mother of harlots, they can unite and harmonize against the truth as it is in Jesus. Within the past eighteen hundred years, the gates of hell have been opened wide against the church; persecutions the most awful have been the portion of the "faithful" in some ages; the strong arm of the law has been used to stop men from preaching election; the dungeon and the faggot have often been brought into requisition to prevent men from promulgating the doctrine of salvation by grace; the wily tongue of slander has been used to defame the characters of the saints; the press has been used to denounce the children of the living God; every invention that the ingenuity of satan, seemingly, could devise, has been brought into requisition to prevail against the church; but they have failed to exterminate, as yet, the visible church from the earth; and, if it be in the counsel of God that the visibility of the church upon earth shall cease, the Spiritual Temple can never be destroyed. How often has the prediction been made by the enemies of God and his truth, that "in a few years more all the old ones will be dead, and none of the rising generation, who are so well in-

formed, will ever believe that awful doctrine of election;" but, brethren, how is it at this present time? Have not our enemies been found liars unto us? is there not a remnant yet left, who delight in the doctrine of salvation by grace? and does not that remnant embrace the young, the middle-aged, and the aged? Can we not see the truth of what our Jesus said, the gates of hell shall not prevail against it?

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.—The Galilean fisherman had the greatest dignity of office conferred upon him that had been bestowed upon any of the followers of the Lamb. Upon the day of Pentecost, Peter with great boldness declared that then there was a fulfilling of prophecy; and the class that was prepared by the Spirit to hear the word were pricked in the heart, and said to "Peter and the rest of the apostles, Men and brethren, what shall we do?" Peter was prepared to tell them what to do; and it was, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." We understand that the apostle uttered that command in accordance with the will of his Lord and Master. They were pricked in the heart—proper subjects for gospel instruction; and Peter did not hesitate, or speak in any doubtful manner, but in the most positive terms; for the time had fully come that there should be a manifestation of the Mediator's power in quickening many of the children of men, and making them willing subjects of his visible kingdom on earth. We understand that the church was set up at that time; and that the precepts enjoined upon that body of believers by Peter, was binding upon them; and that it was by Divine authority that they were given. Although many hundreds of years have passed away since the apostle bade the body of believers upon the day of Pentecost what they should do, the same injunction is yet binding upon them who love our Lord sincerely.—We might enlarge much upon the last part of this important subject, but the limits of a Circular Letter forbid it; and we close our remarks by earnestly desiring all of our brethren to take the New Testament as their guide in all matters pertaining to the order and discipline of the church, and may God grant unto us wisdom and grace to comply with the requirements of gospel truth.

WM. J. PURINGTON, Mod.

JOSEPH G. DANCE, Clerk.

The Warwick Old School Baptist Association, convened with our sister church at Warwick, Orange County N. Y., on Wednesday, Thursday and Friday, June 8th, 9th and 10th, 1864, to the churches of which she is composed, desiring Grace, Mercy and Peace from God our Father, and from our Lord Jesus Christ.

BELoved BRETHREN:—The anniversary of our meeting as an Association of churches is an event calculated to awaken in us emotions of a varied and interesting character. The ceaseless flight of time has added another year to the centuries of the past, and brought us a year nearer

to the close of our earthly pilgrimage, and to our eternal home.

What gratitude is due to our God for his love and mercy in preserving us through the changes, dangers and vicissitudes of the past year; for the kind care and protection which have been extended to us, and for delivering us from the temptations which have assailed us; so that protected, delivered, sustained, and receiving help from God, we continue to the present time as an association of churches, and we trust a people whom he has formed to shew forth his praise and the exceeding riches of his grace. God hath declared, "This people have I formed for myself; they shall shew forth my praise." This gratitude is enhanced by the joy and gratification we experience at meeting our brethren once more and being permitted to unite with them in the solemn worship of Zion's king, to speak of the glory of his kingdom, talk of his power, and of his gracious dealings with his children. The love which is shed abroad in our hearts by the Holy Ghost which is given unto us, naturally centres upon God as its author. For we love him because he first loved us, and this great fact constrained an inspired apostle to say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."—1st John iii. 1.

Another important fact taught in the scriptures and happily experienced by every child of grace is, that this love as surely flows forth to those who are the sons of God; for love is the principal characteristic of his children; and indeed, without its manifestation they, according to the scriptures, afford no evidence that they are born of God, as is clearly proven by the following declaration: "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love."—1st John iv. 7, 8. "If we love one another God dwelleth in us, and his love is perfected in us."—iv. 12. "God is love, and he that dwelleth in love dwelleth in God, and God in him."—iv. 16. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, that he who loveth God, love his brother also."—iv. 20, 21. "And every one that loveth him that begat loveth him that is begotten of him."—v. 1. And finally one of the strongest assurances which the believer has that he is born of God is afforded in the emphatic declaration: "And we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death."—1st John iii. 14. These scriptural testimonies could be multiplied almost infinitely, but more are unnecessary. Love is the first named in the list of the fruits of the Spirit, as given by the apostle, Gal. v. 22, 23. Its origin is divine; its effects are to mortify the works of the flesh and produce the fruit of the Holy Spirit; its influence is humanizing, tender, heavenly, and its duration eternal.

"For constant faith and holy hope must die,
But thy far greater power, fair charity,
Shall still survive;
Shalt stand before the host of heaven confest,
Forever blessing and forever blest."

Intermingled with gratitude to God and love to the brethren, is an emotion solemn, deep and tender. It is that of sorrow and regret for those who during the year have passed from our midst; whose faces we shall no more behold, and whose voices we can no more hear in fervent supplication at the throne of grace, or in sweet and solemn notes of praise to him who loved them and redeemed them from all iniquity, until our glad voices shall unite with theirs in swelling loud anthems before the throne of God and the Lamb. But, dear brethren, we cannot sorrow for them as those sorrow who have no hope. God by a holy prophet hath said: "The righteous perisheth and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."—Isa. lvii. 1. It is a lamentable fact that since the introduction of sin into the world, through the disobedience of man, evil has prevailed to the entire corruption of the human family. "And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth."—Gen. vi. 12. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."—Gen. vi. 5. So deep-seated and incurable was this corruption that after the judgment of God had fallen upon the race of man to their utter extinction, excepting Noah and his family, the same divine testimony was borne respecting the total depravity of the human heart. When Noah after leaving the Ark, offered a sacrifice unto God, it is said: "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth."—Gen. viii. 21. When our brethren are called from our society, we know that it is not only from the evil which now prevails, but from greater evils, which according to the scriptures, are to be developed more and more. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—2d Tim. iii. 1-5.

Dear brethren, are not these prophecies being fearfully fulfilled in these last days? And as our blessed Lord solemnly admonished his disciples to take heed, when he told them of the impending destruction of Jerusalem, and the terrible calamities which should befall the nation of the Jews, so he has also given us solemn warning and wholesome admonition, to which it is of the utmost importance that we should take heed. "For yourselves know perfectly well that the day of the Lord so cometh as a thief in the night."—1st Thess. v. 2. "But God has given us a sure word of prophecy unto which it is well that we take heed; as to a light which shineth in a dark place." For of the wicked and those who forget God it is written: "For when they shall say, Peace and safety, then sudden destruction

cometh upon them, and they shall not escape." But to the righteous, and to those who obey him he has instructed an inspired apostle to say: "But ye, brethren, are not in darkness, that the day should overtake you as a thief."

Brethren, let us carefully observe the signs of these times. A most fearful calamity has befallen us as a nation, and the judgments of the Lord have come upon us. A civil war of unparalleled proportions is desolating our beloved country. Armies of a magnitude unknown to modern times, and composed of those who once lived as brethren, and who were bound by the strongest ties of fraternal affection, and by the highest and purest motives of patriotism, to live in peace, are rushing to the field, frantic for the fray and eager to shed each other's blood. Large portions of our country have been depopulated and laid waste, and the blood of vast multitudes of our fellow-men has crimsoned the earth.

While widow's groans and orphans cries
Have reached the Ruler of the skies.

Have we as a people laid these calamities to heart? Alas! every observing man knows that it is not so. Covetousness, and an inordinate desire to take advantage of the national exigencies to amass wealth, reckless of the suffering inflicted, and regardless of the principles of common honesty, have been the governing principle with thousands, until even the secular press has been compelled to denounce that which has brought national degradation and caused untold misery.

Intemperance, like a desolating scourge, is sweeping over our land, hurrying its thousands to the grave, and leaving poverty, misery and crime in its train, until those who but a few years since were loudly boasting that they were regenerating the world, and banishing vice and crime from the land preparatory to the introduction of the millenium, now admit that their labor has been in vain, and are ready to give up in despair. Blasphemy is openly uttered from high places, and profanity has become so common as almost to cease to attract attention or elicit reproof. Immortality and licentiousness present a shameless front, unabashed and almost unrebuked by those who assume to be the constructors of public morals. Men and women have become lovers of pleasures rather than lovers of God, until it may be said with truth, there is no fear of God before their eyes. Boldness of manners have usurped the place of modesty of deportment in the young of both sexes. Frivility, lightness of speech, disrespect for the aged, and a disregard for the amenities of life, and of the comity which should pervade our intercourse with each other, are painfully apparent wherever we turn our eyes, and even the professed churches of the saints have not escaped the contamination.

Dear brethren, suffer a solemn but affectionate word of admonition. Our blessed Lord has commanded us to watch and pray lest we enter into temptation. By nature we are the children of wrath, even as others; subject to the same infirmities; liable to be overtaken with faults, and prone to wander from our God, professing to be the children of God and heirs of a kingdom which is not of this world, but which is righteousness and joy and peace in the Holy Ghost; let us

in all things be governed by the word of God, and render obedience to his commandments and ordinances. "Neither yielding our members as instruments of unrighteousness unto sin, but yield ourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God."—Rom. vi. 13.

Finally brethren, we would not have you to be ignorant concerning them which are fallen asleep, that ye sorrow not as those who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain to the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words.

G. BEEBE, Moderator.

WM. L. BENEDICT, Clerk.

Corresponding Letters.

The Baltimore Old School Baptist Association, in session with the Church in Baltimore City, Maryland, May 18th, 19th and 20th, 1864, to the several Associations with whom she corresponds, sends Christian love.

DEAR BRETHREN—God, in his kind providence, has again granted us the blessed privilege of meeting in our associational capacity; and we feel that we have been especially favored in receiving your Minutes, and so many of your Messengers, which has been encouraging to us. We feel to rejoice that pure brotherly love has been manifested in all our proceedings, which constrains us to say, "How good and how pleasant it is for brethren to dwell together in unity." It is still our earnest desire to continue our correspondence with you.

We have had a very interesting and pleasant meeting, and our ministering brethren who have preached for us, have contended with much earnestness for the faith once delivered to the saints.

The next meeting of this Association will be held with the church at Harford, Harford Co., Maryland, commencing on Wednesday before the fourth Sunday in May, 1865, at 10 o'clock A. M.; when and where we hope to receive your messengers and minutes.

WM. J. PURINGTON, Mod.

JOSEPH G. DANCE, Clerk.

The Warwick Old School Baptist Association, in session with the church at Warwick, June 8th, 9th and 10th, 1864, to the several associations and meetings with whom we correspond, sends Christian salutation.

DEARLY BELOVED BRETHREN:—Being permitted in the providence of God to assemble once more in our associate capacity in love and fellowship as the children of one family, and heirs together of that one inheritance, which is incorruptible, undefiled, and which cannot fade

away, what manner of persons ought we to be in all holiness and godly conversation. May we stand fast in the liberty wherewith Christ has made us free, and may we be found contending earnestly for the faith which was once delivered to the saints.

Finally, brethren, be strong in the Lord and in the power of his might. Trust ye in the Lord forever, for in the Lord Jehovah is everlasting strength. We gratefully acknowledge your kindness, dear brethren, in sending your messengers and letters of love and fellowship to us, for they have been truly refreshing to us. Your letters express your steadfastness in the faith of the gospel, for which we thank God and take courage, hoping that we also are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Our present meeting, now drawing to a close, has been pleasant, and we trust a profitable and refreshing season, and the preaching such as is calculated to strengthen and encourage the saints of God; for it has been none other than Jesus Christ and him crucified—to the Jews a stumbling block, and to the Greeks foolishness, but unto all who are called of God, both Jews and Greeks, Christ the power of God and the wisdom of God.

Our next annual meeting will be held, if God permit, with the church at New Vernon, Orange Co. N. Y., to begin at 10 o'clock a. m., on Wednesday after the first Sunday in June 1865, and to continue three days. Then and there we hope again to receive your messengers and epistles of love.

G. BEEBE, Moderator.

WM. L. BENEDICT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1864.

"He that is least in the kingdom of heaven is greater than he."—Matt. xi. 11. The request for our views on this text will be found in our seventh number of the current volume, page 55. These words were not spoken in disparagement of John the Baptist; for, of all that had preceded him, his superior had not been found, even among the prophets and patriarchs. We are not told that John was greater than any of the Old Testament saints, but that among them that are born of women, none greater than he had appeared. He was a man sent from God, and his name was John, (see John i. 6); and this name was given him by the angel of God.—Luke i. 13. He came in the beginning of the gospel of Jesus Christ, the Son of God, as the messenger whom God sent before the face of the Messiah, and as the voice of one crying in the wilderness, &c.—Mark i. 1, 2. He came in the spirit and power of Elias, who was translated; and he was the Elias which was to come.—Mat. iv. 5. He was a Baptist, and the honored administrator of the holy ordinance of baptism to our Lord Jesus Christ. All the prophets and the law prophesied until John.

"Notwithstanding" all this, "He that is least in the kingdom of heaven is greater than he."

There is, we think, a sense in which this characteristic (the least in the kingdom) belongs to our Redeemer himself. The term *least*, we do not understand

it to imply unimportant, less useful, less honored, or less in any point of real greatness; but the most humble, meek and lowly. And these lovely qualities were certainly possessed and manifested more fully and conspicuously in the person of our Redeemer, in his incarnation, life and deportment on earth, than in any of his members. He whose glory was with the Father before the world was.—John xvii. 5. Whose position was with the Father upon the Eternal Throne; who thought it not robbery to be equal with God; and who was with God in the beginning, and who was God; who is the Mighty God, the Everlasting Father, and the Prince of Peace; by whom and for whom, all things are and were created; and by whom all things consist, whether they be principalities or powers, thrones or dominions, things visible or invisible—all are his workmanship, and all are sustained and controlled by him. But see him in his humble birth; see him in the manger; see him in subordination to his parents, serving as an humble apprentice to the carpenter's trade; see him a man of sorrow, familiar with grief, derided, insulted, reproached, persecuted, reviled, and set at naught by men; see him in agony in the garden; see him a prisoner at the bar of Pilate and of Herod; see him crowned with thorns, scourged, spit upon, and loaded with every indignity that wicked men could invent, and led away to the horrid tortures of the cross, bleeding, groaning, dying; and in all this not one complaining or revengeful word; as a sheep before his shearers, he was dumb, and opened not his mouth. See all this, and then say, was there ever such humility, meekness and lowliness of soul, as he exhibited on earth, before or since? Who, from such infinite height, has humbled himself to such a depth? Who, from such unspeakable glory, has willingly descended to such ignominy and humiliation? Who, that was so rich, has ever volunteered to become so very poor? Who, from the adoration of shining angels and the worship of holy beings, has consented to become the scorn and derision of wicked men and devils? Who, beside the meek and lowly Lamb of God, was ever willing to be counted of no reputation? It is our impression that our dear Redeemer, in our text, referred to his own unexampled and unparalleled humiliation. He came under the law, he learned obedience, he humbled himself, even unto the death of the cross. He assumed all our infirmities; he took on him all our sins; he bore all our reproaches; he endured the cross and despised the shame; yet, beyond all controversy, he was and is the greatest in the kingdom of heaven. He who washed his disciples' feet, justly claimed that he was and is their Lord and Master.

But in the kingdom of heaven, among the disciples of Christ, whosoever manifests the greatest conformity to Christ in meekness, lowliness, in humility, is esteemed the greatest among the disciples. "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died."—Hos. xiii. 1. So our Redeemer taught his disciples that the pathway to greatness was through the valley of humiliation. When his disciples displayed an ambition to be great, having failed to settle the question of pre-eminence in their discussions among them-

selves, they appealed to Jesus, saying, "Who is the greatest in the kingdom of heaven?" The reply of our Lord to this enquiry is the most clear and explicit commentary on the text proposed by brother Sellman that can be given. So far as it relates to the comparative humility and transcendent exaltation of the children of God, showing that he who is the most like Jesus, in the grace of humility, is greatest in the kingdom of heaven; not in self-esteem, or self-righteousness, nor in the esteem of the world, but in approaching nearest to the standard of true greatness, as shown by the example and precepts of Jesus. As, for instance, Paul, who claimed to be less than the least of all saints, and yet not a whit inferior to the chiefest of apostles, and in some respects at least greater than John the Baptist.

When the disciples asked Jesus, "Who is the greatest in the kingdom of heaven," how forcibly did he illustrate the doctrine of christian humility and godly eminence. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 2-4. And farther he said, "And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." By this divinely authorized standard, the more humble and child-like the disciple becomes, the greater will be his resemblance to the meek and lowly Savior, of whom he learns, and whose yoke he is called to bear. This true greatness does not consist in being more prominent in position, as John the Baptist or Paul were, for says Paul, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."—1 Cor. xiii. 1-3. The poor little child of God, who has no gift of tongues, who can only lip the name of his adorable Redeemer, if blessed with humility, is child-like, lamb-like and Christ-like; he is greater in the kingdom of heaven than those who possess the most eloquent and commanding powers of oratory, or shine the brightest in the eyes of men. The vain ambition of the two sons of Zeb-edee, and their mother, that they might occupy distinguished places of prominence and honor in the kingdom which was about to be organized, excited the other ten disciples with indignation against them. Instead of elevating, it depreciated them in the eyes of their brethren, as that vain ambition always does, when betrayed among christians. "But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are

great exercise authority over them. But it shall not be so among you." No aristocratic distinctions, no despotic dominion, no lording over God's heritage, should ever be allowed in the church of God. "But whosoever will be great among you, let him be your minister." That is to perform the duties of a waiting servant; "and whosoever will be chief among you, let him be your servant," or (as in the margin) *your slave*.—Mat. xx. 26, 27. Let such occupy the very lowest places, and let the humble be honored, for their child-like and unassuming disposition; for "Whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted." Scribes, pharisees and hypocrites loved the chief places in the synagogues, and to be called Rabbi; but Jesus forbids such titles to his children. May we all learn of Jesus to be humble, holy, harmless and undefiled, and suppress within us all desire for any other greatness. When we glory, may it be only in the Lord.

Notice to Subscribers.

The actual expense of publishing the "Signs of the Times" is double the amount we had to pay before the depreciation of our paper currency, and the consequent advance in the price of labor, paper, ink, type, coal, and all other articles indispensable in the business. Our friends being aware of our embarrassment, have many of them generously aided us by voluntary contributions, which saved us from actual loss during the year 1863. But as the price of stock has greatly advanced, and the currency proportionately depreciated since the present volume commenced, we are under the necessity of asking our patrons to make their remittances according to the specie standard of currency. Two dollars now in paper currency are but little more than equal to one dollar in gold. We would have altered our terms at the beginning of this volume, had we not feared that an advance in our rates might place the "Signs of the Times" beyond the ability of many of our poor brethren; and we would rather sustain what loss we can afford than to deprive such of the privilege of reading the paper. Hereafter, all who are really too poor to pay more than formerly, shall still be supplied at the former rates; but those who are able will be expected to pay us in gold, or Canada paper, or what is equivalent to gold in United States paper currency.

ORDINATION.

MOUTRAIR CO. ILL., June 5, 1864.

BROTHER BEEBE:—By request of the Pleasant Grove church I send you for publication in the "Signs of the Times" the following copy of the proceedings of the council called together for the purpose of setting apart to the work of the gospel ministry brother J. G. Sawin, of the above named church. The presbytery of brethren, consisting of Eld. T. Threlkeld, Deacons B. W. Magee, F. G. True, and brethren J. M. True and L. W. True, of Little Bethel, and Eld. Henry Shellenberger and Dea. J. M. Brown, of Hope-well, and Dea. McCagy Davidson of Mt. Pleasant, and Dea. J. Curry and clerk, Thos. Tipton of Pleasant Grove church, organized by appointing Eld. Thomas

Threlkeld Moderator and L. W. True Clerk, and then proceeded to the ordination of brother J. G. Sawin.

1st. Brother Sawin gave a reason of his hope in Christ and call to the ministry, in a very able and satisfactory manner.

2d. Eld. Threlkeld delivered an ordination prayer in the laying on of hands, in conjunction with Eld. H. Shellenberger.

3d. Eld. Threlkeld delivered a very able and feeling charge to the candidate, and also to the church.

4th. Adjourned in order.

THOS. THRELKELD, Mod.

L. W. TRUE, Clerk.

Permit me to say in reference to the doctrinal views of brother Sawin, that he had fully satisfied us on that point previous to the calling of the council, which was composed of none but those who were personally acquainted with him and his labors for and in behalf of the churches.

Affectionately your brother,

THOMAS TIPTON.

CHANGE OF RESIDENCES.

BROTHER BEEBE—Please publish the removal of Elder A. St. John, from Horseheads, Chemung Co., to Burdett, Schuyler Co., N. Y.; at which place his friends are requested to address him.

DEAR BROTHER BEEBE—If it will not be asking too much, I would like to inform my friends, who read the "Signs," that I am now located in Winterset, Madison Co., Iowa; having married my second wife, Rebecca Ann Brewer, April 6, 1864. She is a worthy member of the Old School Baptist Church; and we are in tolerably good circumstances, for which we desire to be thankful to God, the giver of all good.

BONHAM KESTER.

APPOINTMENTS.

DAVISVILLE, Bucks Co., Pa., June 18, 1864.

BROTHER BEEBE—By request I send the following appointments for publication in the "Signs of the Times": "The Lord willing," brother Barton and myself may be expected to preach in Salisbury, Md., on Thursday, the 14th of July, and at Rewastico, Friday the 15; meeting to commence each of these days at 10 o'clock A. M. At Jones Mills on Saturday and Sunday following, which will be the time of their yearly meeting. At Church Creek, the fourth Sunday. The brethren can make such disposition of my time between the third and fourth Sundays as they may think best. Wednesday evening, the 21st, at Baltimore. I do not know how it may be with brother Barton, whether he will accompany me further than Jones Mills or not. I shall be glad of his company if he can do so.

Yours, in the affections of the gospel,
D. L. HARDING.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs. Mary Hill, Hopewell, N. J.	\$1.00
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Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions.....\$250.00

Marriages.

June 15—At the house of the bride's father, at Howell's Depot, by Elder Gilbert Beebe, Mr. GEORGE W. HARDING, of Mount Hope, and Miss ADDIE STAGE, daughter of Mr. William Stage, of the former place.

Obituary Notices.

BROTHER BEEBE—Please publish the obituary notice of brother JOHN JENKINS, who died at West Colesville, March 14, 1864, aged 73 years and 10 months. He was a Baptist professor for many years. He left an aged widow and several children to mourn his loss. May the Lord sustain them in their bereavement. I attended his funeral. A. ST. JOHN.

DIED—May 1st, at the residence of J. W. Coleman, in this village, (Middletown N. Y.) Mrs. MARY DUNN, widow of the late Reuben Dunn, aged 74 years. The deceased has been many years an esteemed member of the Old School Baptist order; at the time of her death, if we mistake not, her membership was in the Brook-field church of this county and State. The editor of this paper visited her in her last illness, and

found her calm and serene in the prospect of her approaching release from all that is earthly, and a happy entrance into the society of the saints made perfect.

DIED—At Palermo, Oswego Co. N. Y., May 22, 1864, **ELDER GEORGE HILLS**, in the 82d year of his age. Elder Hills emigrated from England about thirty-five years ago. He was a member of the Baptist church in the old country, and was a licensed preacher before he came to this country. He was afterward ordained pastor of the Palermo Baptist church. His disease was of the kidneys, which together with old age and general debility, has at last brought him to his final resting place. The writer of this notice has known him more than thirty years, and is not aware that he had any enemies either in or out of the church. His health has not been good for a number of years, and for much of the time he has not been able to preach, but always when able was in his place. He was highly esteemed for his wise counsel, holy conversation and christian deportment. A pillar in the church and a bright example to the flock. When the division took place in the Baptist denomination brother Hills adhered to what is called the Old School, and has been a bold advocate for the doctrine of grace. His reading was somewhat extensive, and his knowledge of men and things such as to render his conversation instructing and edifying. Truly a great man in Israel has fallen. I saw him two weeks before his death, and in conversation asked him what were his prospects in view of eternity? He said his confidence was firm in the promises of God, and was only waiting his appointed hour. "Mark the perfect man and behold the upright, for the end of that man is peace." Brother Hills has left two sons and one daughter, a number of grand children, and the church, and many other friends to mourn their loss, but they sorrow not as for those who have no hope, for they believe their loss is his gain. His funeral was attended on the Tuesday following, when a discourse was preached from Rom. viii. 10, 11, to a large and attentive assembly. **CHARLES MERRITT**, GRANBY, N. Y.

DEAR BROTHER BEEBE—By request of the widowed mothers (sisters Catharine Larison and Nancy Sater) I send you for publication in the "Signs of the Times," the obituary of their deceased children, **JOHN J. SATER** and **NANCY**, his wife. Nancy Sater, consort of brother John J. Sater and daughter of sister Catharine Larison, died at her residence, May 21 1863, aged 44 years, 7 months and 3 days. Sister Sater's health was precarious for several years previous to her death, which was occasioned by hemorrhage of the lungs and uterus. She left an infant but a few minutes old, which lived a few months and then died. Sister Sater united or joined the Regular Baptist church of Christ, called the Dry Fork, of Whitewater, by experience, and was baptized the third Lord's day of September, 1841, and continued a worthy member of said church until her death. Brother John J. Sater, partner and husband of the above named sister N. Sater deceased, died April 3d 1864, aged 49 years, 10 months and 7 days. Brother Sater had been afflicted for many years previous to his death with chronic bronchitis and nephritis, and on the 4th day of March last he was attacked with acute hepatitis, which excited his other infirmities, which terminated his life. His sufferings were very severe and protracted, all of which he bore with christian fortitude and without a murmur. Brother Sater joined the aforesaid church of Christ by experience, and was baptized the third Lord's day of September, of which he continued a worthy member until his death. The church feel and mourn the loss of its members, but do not mourn as those who have no hope, believing that the Lord has called them home to join the church of the first born, whose names are written in heaven to praise God and the Lamb forever;

Where sickness, pain and death
Are felt and feared no more.

They have left eight children, with numerous relatives and friends to mourn their loss. And now may the God of all grace sanctify this bereavement to them for their good and his declarative glory, and prepare them all for a happy admittance into that bliss where sorrow and parting will be known no more forever. Elder Moses Hornaday preached the funeral sermon of sister Sater to a large and attentive audience—text not recollected, when her body was consigned to the tomb, there to rest until the resurrection morn. One year lacking one month after sister Sater's funeral, Elder M. Hornaday preached brother J. J. Sater's funeral sermon, from Hebrews, 4th chapter and 9th verse: "There remaineth therefore a rest for the people of God," to a large and attentive audience, when his body was consigned to the tomb by the side of his wife, there to sleep or rest in sweet repose until Christ shall come the second

time without sin unto salvation, when there shall be a general resurrection of the dead, both of the just and the unjust; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. O, that it may be our happy lot to have part in the first resurrection, for on such the second death hath no power. Your affectionate brother in christian fellowship, **SAML GWALTNEY**, PRESTON, Hamilton Co. Ohio, June 4, 1864.

DEAR BROTHER BEEBE—Bereavements and death are the common lot of mankind. By request of the parents of the deceased, I send you the following obituary notices:

Died, on the 18th day of May, 1863, **MARY ELLEN**, daughter of brother Simeon and sister Mildred Elizabeth Veal, of irritating and congestive fever, (known as spotted fever,) aged 11 years, 9 months and 24 days, after a distressing illness of ten days, in which all that medical aid could achieve was tried, but without avail, when death came to her relief. I tried to speak on the occasion to a large and attentive audience, from 2 Samuel xiv. 14, "We must needs die," &c.

Also, Jan. 30, 1864, died, **MATILDA ELTRE**, daughter of the same parents, aged 1 year and 7 months, of the same complaint as the above, together with an affection of the lungs, in which the tender bud only suffered about ten hours, when she was called away.

And still another! On the 13th of February, 1864, died **MARTHA MARIA**, daughter of the above named parents, of the same complaint, located on the brain and stomach, to which was added a stroke of the palsy in her right side, which prevented her from talking for the last twelve days. She was sick nineteen days, in which her sufferings were very severe. Her age when she died was 9 years, 8 months and 1 day.

Thus, in less than eleven months, have the afflicted parents been bereaved of three out of five of their children. Truly, they have been made to drink deeply of the cup of affliction. May the Lord sustain them with his grace.

Yesterday I tried to preach on the occasion of the last two to a large and attentive congregation, from Matt. xix. 14, "Suffer little children," &c. In connection with the above, I send you a few verses composed on the occasion by myself, which I would like to see inserted:

Dear mother, weep not for the tender ones gone;
O let not thy grief make thy countenance wan;
Remember, dear mother, they're free from distress,
Their spirits rejoice with angels in bliss.

'Tis true, you will see them no more here below;
The tender affections are severed, we know;
But, mother, dear mother, your loss is their gain;
You mourn upon earth, but in heaven they reign.

Your fireside is empty, your heart will complain;
Your children, alas! with diseases are slain;
But Jesus, dear mother—encouraging thought!
In short'ning their race, makes glory their lot!
Oh, think! while you suffer, in heaven they're free!
Look upward, dear mother, your babes you will see!

In glory you'll meet them—how sweet the delight,
When parents and children in glory unite!

Your unworthy brother in Christ,

A. A. COLE,
LOGANSFORTE, May 30th, 1864.

Died, January 26, 1864, **AMY JANE STRINPLE**, aged 21 years, 4 months and 12 days. Also, **MARY**, wife of Jonas Strimple, March 7, 1864, aged 29 years, 5 months and 23 days. Those two sisters-in-law were not far apart in their death, and their exercises previous to death were very similar. They had neither of them made any public profession of religion, but they were enabled to hope in God—to trust in the Lord and not be afraid. The sting of death was taken away, and they left the world triumphing in God, in full view, apparently, of their inheritance above, in Christ, at the right hand of the Father.

GABRIEL CONKLIN,
KINGWOOD, May 24, 1864.

Old School Meetings.

YEARLY MEETING.—Brother Beebe:—Will you please publish in the "Signs of the Times" the following notice: There will be a Yearly Meeting of the Middletown and Halcott Church, on the first Saturday and Sunday in July, which will be held at the meeting house as heretofore. We request the brethren and sisters and ministers of our faith and order to attend. **JAMES MILLER**, Clerk. HALCOTT CENTRE, N. Y., June 11, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$10 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address **MRS. P. A. BEEBE**,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON.—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. **A. BIGER**.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON.—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., **JOHN SHAHAN**.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON.—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON.—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir.—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that may she recommend be used with confidence.

Agents for the Signs of the Times.

Connecticut.—Gen. William C. Stanton, William N. Beebe.

Canada West.—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California.—Eld. Thomas H. Owen.

Delaware.—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

Indiana.—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spiller, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Borge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois.—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, John Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Feltingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

Iowa.—Joseph H. Flint, Bonham Kester, D. S. Tounhill, J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky.—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle, I C. Gibbs.

Kansas.—A. M. Townsend.

Maine.—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts.—Elders John Vincent, and Wm. Pray.

Maryland.—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woolford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

Missouri.—Elds. David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fewells, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry.

Michigan.—Elds. James P. Howell, Thos. Swartout, A. Y. Murray, Ebenezer West, Geo. H. Clark, John Clark.

Minnesota.—S T Veal.

New York City.—Thomas Graves, 82 Hudson St.

New York State.—Elds. Thomas Hill, N. D. Recktor, Charles Merritt, James Bicknell, Isaac Hewitt, Jacob Winchel, Jairus P. Smith, Kinser Hollister, Almon S. John, Loren P. Cole, Harvey Alling, William Choate, Leonard Cox Jr., John Donaldson, George W. Slater, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erasmus West, T. Relyea, Jas. N. Harding, James T. Streeter, S. Kellogg, J. G. Bander, L. Gaas, John T. Bouton, James Miller.

Nebraska Territory.—M. Barnes, P. M., C. W. Harding.

New Hampshire.—Aaron Nichols, William Hall, N. P. Horn, Daniel Fernal.

New Jersey.—Elders Gabriel Conklin, Philander Hartwell, William H. Johnson, S. H. Stout, Cyrus Risler.

Ohio.—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, Levi Sikes, and B. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., B. D. DuBois, Jacob Hershberger, E. Miller, William Newlon, D. S. Ford, John Messmore, Jonas Roberson.

Oregon.—Elders John Stipp, Isom Cranfill, Andrew Grigg, and John T. Crookes, J. Howell.

Pennsylvania.—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, William H. Crawford, 521 North Seventh street, Philadelphia, Abner Morris, Samuel Wicks.

Washington, D. C..—Eld. William J. Purington, and James Towles, Esq.

Western Virginia.—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin.—Elds. M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE.

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or

Two Dollars per Annum in United States Currency.

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will be at our risk. Gold or Canada Money will

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equivalent to specie. Those who cannot send

Gold or Canada Paper, will oblige us by sending

United States Legal Tender Notes, as distant

Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., JULY 15, 1864.

NO. 14.

Correspondence of the Signs of the Times.

Ox Bow, Putnam Co. Ill., April 8, 1864.

DEAR BROTHER BEEBE:—As I have been a constant reader of the "Signs of the Times" for twenty-five years, and have read many of the experiences of God's dear children, I have often felt a desire to communicate a few of the dear Lord's dealings with me, through the same medium. I have often felt it a duty, yet have delayed it on account of doubts and fears, and my own unworthiness.

I was born in Clark county, Kentucky, December 21, 1808. My parents were both Baptists from youth, and taught me morality with great strictness, but not religion. I was a strict Pharisee, almost from my earliest remembrance, and felt that God loved me, and was pleased with good children. I had often heard my parents remark my good behavior and obedience, and I thought that would be a great recommendation in the eyes of God. And thus I continued on, thinking myself good enough to live, but had it in my mind that there must be a great change wrought in me to prepare me to inherit Eternal Life. That change I had calculated to perform myself, but have never yet learned in what way. I had no idea that Christ was the Savior of sinners, although I had read the New Testament through, and had heard preaching ever since my earliest remembrance. When I was in my fifteenth year I started in company with my sister, to attend an evening meeting, feeling as usual, that all was well. After I arrived there, (the meeting being at my brother's house,) while waiting for the congregation to assemble, an elderly gentleman began to sing the hymn commencing: "There is a fountain filled with blood;" and I being in those days considered a good singer, assisted him until the hymn was finished. And, brother Beebe, that was the last hymn I ever sung while feeling myself to be as good as any one. During this meeting it pleased the Lord to show me that I was a poor lost and helpless sinner. I saw plainly how I had been mistaken, and was cut off from all my former hopes. I felt that the Lord was angry with me, and I should be forever banished from his presence, so much so that I never dared to pray only once during my conviction, feeling that it would be presumption. And thus things went on for about four months, until one Saturday evening my mother told me that my elder sister was to be baptized on the next day. I went to see her baptized, and I cannot express the anguish of my mind on seeing her go down into the water; I felt that I was left alone. After the baptism, they returned to the house to administer the Lord's Supper. I was miserable, but had intended to keep it all to myself. Towards

the close of the meeting one of the dear old sisters came to me and inquired how I felt. I could not speak. On the next morning my father came in and asked my sister and myself if we would not like to attend a camp meeting, as there was one in session in an adjoining neighborhood. It being something new in that country, he thought we would like to go, he being as yet ignorant of my feelings. I attended, but oh! the anguish of my heart. It seemed as if there never was a heart so hard; but as I went to meeting it began to feel more relenting, and when we arrived the minister was preaching. I took my seat in the most remote part of the congregation for fear I should hear something the minister was saying and betray myself. I could not refrain from tears, and I felt as though I would like to hide myself from the eyes of the Almighty. Before they dismissed the congregation for dinner, they called for mourners. I could see them going from all parts of the congregation. I thought if I was only a mourner there might be some hope for me. While sitting there and thinking of these things they dismissed the congregation, and went to the tents to take refreshments. About this time an acquaintance came along and inquired how I liked the proceedings, and expressed his disapprobation of such things. It made me feel very bad to hear such comments and slurs on any thing like religion, for it looked so beautiful. Not wishing to converse with him I requested him to go and get me some water. In his absence I went up near the stand and took a seat in an obscure place, so that he should not observe me on his return. When the afternoon service commenced the ministers dwelt on experience and exhorted the mourners. (I had forgotten to state that they were of the Cumberland Presbyterian order.) He said a great many things that applied to suit my case so well that I could no longer conceal my feelings. This being observed, a young minister came to me and began to talk so beautiful, and pointed my weeping soul to an exalted and glorious Savior, but I thought he was a Savior for others, but not for me. I was so blind and ignorant. Oh! I was so full of unbelief. While in this situation something seemed to whisper in my ear, that if I could only have faith to touch the hem of his garments I should be saved. It seemed so plain that I thought then that it was some one in the congregation that whispered it in my ear. And with these words light shined into my mind. I viewed the Savior as "the end of the law for righteousness to every one that believed." And then, brother Beebe, I believed with all my heart and soul. I viewed the Savior placed between the heavens and the earth; his beautiful sweet countenance seemed so lovely that I was

perfectly enchanted, although I had always been so determined to keep these things to myself. I rose up and went through the congregation preaching and shouting aloud his praises; telling how he had pardoned me, the chief of sinners. I felt so happy that I thought that I could convince everybody. But oh! how I was mistaken. After I had become more composed one of the young ladies wanted me to go forward and join them, but it seemed to me that they were not my people. On my return home I began to consider the matter over. My burden was gone and I seemed perfectly happy, but it was not long before the thought occurred to me that I had done something wrong. I thought I had almost ruined my character by exposing my thoughts and feelings before so many people. Something so much against my old resolutions, as I before said, I had always thought I would keep to myself if the Lord was pleased to forgive my sins. I began to be afraid that I had been deceived, and prayed the Lord if I had been deceived to undeceive me. Thus things went on for about two weeks, when I was taken very ill. One evening I thought I would feel better to take a little fresh air, but on reaching the door I fainted away. Some of the family took me up and placed me on a bed and thought I was dead. When I revived enough to hear, the first thing that struck my ear was the black woman calling my father to come quick, that I was dying. When I heard that, I began to examine myself, and found that I could not speak; my tongue seemed stiff. Then I thought I was really dying, and the thought occurred to me, oh! the grave! the awful grave! Then it seemed as if some one spoke: But your hope reaches beyond the grave. As much as I had always feared death, it seemed that death had lost its sting and the grave its victory. This beautiful stanza then appeared to me:

"Jesus can make a dying bed
Feel soft as downy pillows are."

I never had seen it or read it as I could remember, and wondered what it meant. I was perfectly happy. I thought I should soon be done with all here below, and be raised to that happy place where King Jesus reigns supreme. In this situation I remained three days. At the end of that time I revealed the state of my mind to my mother and father. They seemed greatly rejoiced. Father remarked that in the morning he would send for Elder Baldwin to come and converse with me. But when morning came my mind was in a cold dead state, and I did not feel like seeing him, and father did not send for him. Time passed on, and I got able to walk around. I felt as though I would like to hear some one sing, and as I felt a delicacy in asking any of the family to sing, I would go into the kitchen

and ask the old black man to sing for me. I remember one hymn in particular that he sang; the chorus spoke of the sufferings of the Savior. I thought it was the sweetest singing that I had ever heard. I then began to think about joining a church, but I did not think myself fit, and did not know how. I thought I would have to learn something before I could join. I thought I did not know what to say to obtain the fellowship of the church. At length a meeting came on, and I felt a great desire to go on Saturday, but fearing they would expect me, as it had got rumored around that I had professed a hope, I did not go for fear of deceiving the people whom I had always loved. On Sunday I went with no expectation of joining; but the minister's text was, "Rejoice and be exceedingly glad, for great is your reward in heaven." At the end of the sermon I went forward and was received and baptized by Elder Wolf, at the Muddy Fork church, Trigg Co. Ky. This was about the time of the first split of the Baptist church. They split on the subject of the atonement. Elder Wolf belonged to the old order of Baptists. This was a trying time to me, indeed. A greater portion of my friends and relatives went over to the other side; but the Old School Baptists seemed to be my people. They preached salvation by grace, and that was all the kind of salvation I ever knew. The others preached a different doctrine. I tried hard to suit my experience to their belief, but could not. I knew if they were right I was wrong, and oh! I feared the wrong was all in me. While in that situation my sorrows and temptations were great, but the Lord relieved me by these words: "Being tempted he is able to succor those that are tempted." At this time I began to search the scriptures for myself, and became fully established in the doctrine of the Old School Baptists, although they were a people that was greatly persecuted at that time, although my friends and relatives were not with me in my belief. Elder John Babbitt, long since gone to rest, was my Aquila and Percilla. He was a man that was sound in the faith and belief of the Old School Baptist doctrine.

Dear brother Beebe, as my communication is growing lengthy, I must close by hoping you may live long to continue the publication of the "Signs of the Times." It has long been a comforter and consoler to me, more especially so in the last few years, since it has pleased the Lord to take away my companion, with whom I had taken so much sweet comfort in a religious point of view. It is such a comfort to me to read the communications of the dear brethren in the Lord, more especially those of my acquaintance such as brothers T. H. Owen, J. Castlebury, J. G. Williams and I. Cranfill. These

worthy brethren were so highly esteemed by my dear companion, and have all preached in our house. I am situated at present comfortably within one mile of the church, where we have the gospel preached in its purity by Elder R. F. Haynes. We, though a small band, and notwithstanding the troubles of our country, are at peace. Dear brethren in the ministry, we would be glad to see you at any time, and glad of your refreshing presence.

Brother Beebe, if you think this poor scribble worthy of a place in your invaluable paper, give it such a place; but if not, cast it aside, and I shall think it right. CYNTHIA A. BOBBITT.

HERRICK, Bradford Co. Pa., June 26, 1864.

MY DEAR BROTHER:—How glad I am that I may now address you by this title, though you seem more as a father to me. How little I thought three weeks ago that I should ever have this certainty which I now feel of my inheritance with the saints. I know that you will not think me presumptuously confident. You know how long I have believed for others, and yet could not believe for myself. But when the voice came, how could I not hear? It was the voice of the blessed Savior, saying to the troubled waters of my soul, "Peace, be still," and it was unmistakable.

Since I left your house, two weeks ago, the peace which I then felt has been almost unbroken. Sometimes it would be partially covered from sight by some care or trouble, but all the time I have still been conscious of the presence or possession of a great delight. Once or twice I have seemed for a moment unable to see it, as my mind came back from some worldly affair which had called it away; and then how startled I would be. For some days I held this new-found treasure with a kind of trembling anxiety, almost fearing lest it should suddenly vanish. The constant prayer of my spirit was, Do not leave me again to myself. But the Lord has taught me to be more trustful. If I am indeed one of the Lord's hidden ones, and dwell in the secret place of the Most High, I am perfectly safe.

How well every spiritual state of mind is described in the psalms. "When the Lord turned again the captivity of Zion, we were like them that dream; then was our mouth filled with laughter, and our tongues with singing." I was certainly like them that dream when I was released from captivity and brought into the place of broad rivers and streams. It was a most glorious dream, which hardly yet seems like reality. To the realities of this world it ever will seem like a dream. The scenes and activities of life passing around me were observed as by one walking in a dream. But in that new-found, inner, spiritual world, how fast my thoughts went on. And at every new revelation of truth, at every clearing away of darkness, how my joy arose and my love increased, until it seemed that my heart was too small for what it needed to contain. I tried no longer, as I had so often done before, to search out where God dwells, or what his appearance might be. By faith I felt and knew that I was in his presence, and encircled by his everlasting arms; that he was the very love which swelled in my heart; for he inhabits

the praises of Israel; and that the peace and joy within me I possessed only in Christ my glorious Redeemer. And this very faith which I had tried to study out so long, and which had perplexed me so greatly, now seemed so simple that a child might understand it; and yet I felt clearly that it had been given me without any effort of my own—that I never could have obtained it myself, and that if it should be now taken from me, I could by no means, of myself, recover it again. How dependent I was made to feel upon the free, sovereign grace of a most loving Father. How is it that we are to glorify God? The wonder arose in my mind this morning as I awoke with my soul full of gladness. Is there anything adequate we can do? Can it be that we are merely to enjoy this gladness, and nothing more? But then the thought came to me, and I rested in it, Has not our dear Savior glorified the Father, and does he not still glorify him in the bringing of every child into his kingdom?

One of the most certain assurances that has been given me of my salvation is the consciousness of a power within me opposed to sin, which was never known before—a desire to fight against evil—a dread of doing wrong, not because of punishment, but for fear of offending so loving and merciful a God. Now, if I could only get clear, at once, of this sinful nature,—but it is with me still, and I am sure will have to be watched very carefully; and even all my most careful watching will be of no avail, I know, if grace is not given me, for in my own strength I never would be able to overcome and keep it under.

But I must not trouble you with much more. I don't know as I should be much nearer through with what I have to say after writing a day than now. You can understand why I have enjoyed this visit home in a peculiar way. There is a new tie uniting us now. I can see now as I never did before what has sustained my father and mother in the many trials of their long lives. How much I have enjoyed conversing with my sister Bessie upon these new delights. Her enjoyment for the past few years must have been mingled with much sadness that it could not be understood by those so near and dear to her. My two elder brothers have been members of the church for years, and I find the other two in possession of that hope which has gladdened me. Truly, have I not cause for rejoicing.

How remarkably clear and beautiful the preaching at the Chemung Association was. The preachers seemed to have come into the particular field where my wondering thoughts had been for some time back, and very timely their coming there was. I was greatly confirmed and enlightened. There seemed great harmony and spiritual enjoyment among all who were there. The visit of Elder Cox to our house and neighborhood was a comfort and joy to all, coming as he did in the fulness of the blessing of the gospel of Christ. May he continually partake in abundance of the rich joys which through him are ministered to others. I have noted a few of the past exercises of my mind as they appear to me with this new light thrown back upon them. The recital may be of comfort to some one

hereafter wandering as I have been, or to myself when I may be left in the dark. I might forget how they appeared to me now if I neglected to write. I think I will some time send it to you for disposal.

I return to Wilkesbarre, my place of business, in a few days. Please remember me to your family. I hope I may also be remembered by my brethren of the Middletown and Wallkill church, whose fellowship and love in the gospel I prize more than I can tell. May they be kept in peace and union among themselves, as I believe they have been heretofore. Nothing is more disheartening to a young member than to see discord among the older members. I hope we shall hear through the "Signs" from sister Clark, who was baptized at the Warwick Association. Many will be anxious to hear how she fares in her new house, but I particularly. She came apparently from so much farther than I, who was waiting at the door, and so easily and sweetly passed in before me. Yours in christian affection and hope,

SILAS H. DURAND.

NEW CASTLE Del., June 6, 1864.

BROTHER BEEBE:—After my communication on the subject of the order and independence of churches &c., was published in your sixth number (March 15th) I received a letter from a distant state, and from a man with whom I have no personal acquaintance, in reference to that communication. The substance of the letter is a very earnest request for me to write on the same subject again, and I suppose be a little more full and explicit on some points. This letter (signed "a friend") I presume is from a brother, and as it is quite urgent, I will comply as well as I can with his request.

I suggested in my former communication that it might under certain circumstances become a question among us what a church is. "A friend" goes on upon this suggestion to inquire, "What course must brethren and sisters pursue to constitute or organize a gospel Old School Baptist church so that her acts will be binding on the denomination?" "Is it necessary to call a council from other Old School Baptist churches, or can brethren and sisters organize themselves into a church and afterwards be fellowshiped, if on gospel ground, as to doctrine, practice, &c., by other churches?" I would much rather that some of the brethren who are older and have had more experience, had charge of these questions. I have some general ideas of what order is, but the prevailing practice of the brethren in their several localities I am quite ignorant of. I have never yet had the privilege of being present at the first organization of a church. It would seem from the general tone of the letter of "A friend" that there is much discord and irregularity in that section of the country, and consequently much anxiety felt on the subject by all such as desire to walk in the truth. I will suggest such thoughts as present themselves for their consideration.

A company of brethren and sisters having confidence in each other in regard to doctrine, experience, &c., and consequently love one to another, desiring church privileges, certainly desire what is

in itself a good thing. It is presumed, however, that these are already church members, and that it is on account of locality that the new relationship is sought. It would be well to consider in the first place whether the advantages will counterbalance the sacrifices in the proposed new arrangement. If it is decided upon that it is expedient to constitute a church, and the object is simply the glory of God and their own edification and comfort, there can be no objection to having such ministering and other brethren as are in reach invited to be present. The usual custom or manner of organization, to which I see no objection, is I think about this: A written covenant is drawn up declaring the views and objects of the signers, and binding them to such duties and obligations to the cause, and to each other, as the church relation is believed to require. This covenant sets forth briefly the prominent points of doctrine and order held by such brethren and sisters desiring to become a church. It is desirable, however, that its expressions should be clear and explicit upon all controverted points, so that the ground occupied be fully understood. This covenant is signed by all the parties about to organize. The form or substance of such covenant is frequently obtained from some other church of the same faith. The adoption of a covenant from a well established church would, beside the convenience of it, have some weight in giving a standing to the newly constituted church. The members contemplating this new organization generally procure previously certificates of standing, or letters of dismissal, as they are commonly called, from the church or churches with which they have formerly stood connected. Now these brethren and sisters, if they are mutually satisfied with the character and standing of each other, and mutually agree to and sign the church covenant, the deed is done. They are ready to proceed to the appointment of officers and ask for recognition at the hands of the other churches. I have suggested above that brethren from abroad in whom the churches have confidence be present to witness, and if they can, to sustain this proceeding. If this order has been observed, the new church can be recognized at once, and no further difficulty or doubt will arise about her standing. It is perhaps the prevailing custom for those present, or at least the ministers, to extend to the newly constituted members, or to some one representing them, the right hand of fellowship.

A word here about councils. If by a council be understood an organized body over the heads of the churches, or of the brethren and sisters assembled, to take the business out of their hands, I regard such council as an unscriptural body. But if our object be to preserve order, peace and fellowship, and especially if we consider that we all are but so many different branches of the same body, and are but one church, it would seem to be not only proper but highly important that good brethren from sister churches should be invited to be present when important business is to be transacted. The object should not be to sit over the church, or to take the business out of their hands and transact it for them, but to witness their order, and advise and assist if necessary. I will say then as I have virtually

done already, by way of giving a direct and explicit answer to brother "Friend," that brethren may organize themselves into a church and afterwards be fellow-shipped, if on gospel grounds, as to doctrine, practice, &c. I have indeed presented it as their own, and entirely their own act. But if this is done in the absence of any known and recognized brethren, it will follow that an investigation must be had at some other time. It will not do for either churches or ministers to be received into our confidence upon their mere say so. No one that doeth truth will object to coming to the light. It is an easy matter if we are honest, and our course consistent, to give satisfaction; and honest churches and brethren will rather court investigation than otherwise. In the primitive days of the church, when any difficult or doubtful questions were before them, the brethren came together to consider of this matter.

Though not absolutely indispensable that brethren from abroad be present, or that a council be organized, the propriety of some such steps at such important occasions as the first organization of a gospel church, must be apparent. A third query follows in the letter to which I am replying, which relates to churches organized as New School, now claiming to be Old School. A supposed case is presented, in which the original constitution, books, papers, &c., are retained, but another set of articles voted in, &c.—said church now claiming to be Old School. For some cause some professed churches and ministers that once appeared to hold the Old School Baptists in utter contempt have of late sought their confidence. We certainly have not much attractions of a worldly nature among us. What has constituted the glory of the Old School Baptists has also constituted them a defence. It is probable that the natural love and confidence that exists among them, and the consequent almost boundless hospitality, has influenced some who have been witnesses to a unity of interest and enjoyment here that they had never found among their own people.

There are some religionists who remind me of a certain class of politicians that are ever changing from side to side, aiming to be on the most popular side, and serving the party only that will best serve them. Such time servers will probably never do much good anywhere. It is very possible that inducements of one kind or another have led some to say that they are Jews in this respect, who have no love to the truth or to the people who hold it, and who do not participate with them in their enjoyments of the things of the Spirit. As to those who have been fully identified with the New School, and at home there until now or recently, I doubt whether they would be of much use to us, or at home with us. There are, moreover, some unstable souls who never appear to be settled anywhere. There were some of old, who desired to be put in the priest's office that they might eat a piece of bread. If, however, any churches have seen and felt their error, and are sincere in their renunciation of their former doctrine and practice, let them come when the brethren are together (at an Association for instance) and by letter or messengers present themselves with an ex-

pression of their wishes and their views. A committee of such brethren as are considered competent to discharge the duty faithfully can be appointed to inquire into and examine their claims and report. If such church be sound she will be ready to make any amendments to her constitution or articles of faith that might be necessary to give satisfaction to the brethren. If full satisfaction be given, such church will be readily and gladly received.

A church showing a love to the truth and sincerity and honesty in the maintenance of it can have access very readily to the confidence of the churches. But if any, no matter who, or what their pretensions, seem disposed to shun this door to the fellowship of the brethren, which is always open and plain, and never shut day nor night, and avoid investigation, creeping in or climbing up some other way, I would say, Beware of them.

In answer to the third query, such church as you describe has no claims upon the confidence of the Old School Baptists until she submits herself and her organization, doctrine and practice to investigation, and gives satisfaction that she is indeed what she professes to be. I remain yours, E. RITTENHOUSE.

COOKSVILLE, June 11, 1864.

BROTHER BEEBE:—As I know that every movement of the armies of Israel are of the deepest interest, both to you, and the flock of Christ scattered throughout the United States of America. I feel urged upon to call your attention to a tour from which I have just returned; made for the first time among the Old School Baptists of Canada West.

On Saturday June the 4th, I left my home to join the Grand Trunk R. Road, to meet Bro. Butler (of London C. W.) at Longwood C. W. Which is about 150 miles from my home; and after dashing along from the morning until almost sun set, through swamps and bays; over mountains that had been brought low, and valleys that had been exalted.

After passing the various towns, cities and villages on the route; all of which were thickly studded with the tents of Ishmael, where the man made preachers of our day, deal out their various dogmas. make a fat living of preaching what they have learnt of the schools and colleges, supported by the sweet of taxation; where they marry, bury, christen uprise, confirm &c. &c; yes, and fill all the functions of Priest-craft and that by law. Yea where they teach for doctrine the traditions of men, and thus break the commandments of God.

I say, after passing these whole-sale establishments where they prevent the glorious gospel of the blessed God, and pretend to worship him by notes, crotches, quavers, semi-quavers, demi-semi-quavers &c; And that through fifes, flutes, fiddles or the bellows of an organ.

We arrived at London, where friend B. had waited for me until the last western train for that day started, which took place about a half an hour before I arrived. This left me under the necessity of either remaining in London over Sunday among strangers, or of walking about 21 miles. Here I halted for a moment, but the burning desire of seeing a few of my fellow despised brethren whom though, having not seen, I loved; and of hearing brother

B. preach the glorious gospel, soon urged me to choose the latter, I therefore committed my ways to my Heavenly Father and started off to walk, and that night I walked to Komaka, which is about 10 or 12 miles; and after resting for a few hours, I arose very early the next morning and traveled as far as Mount Brydges where I arrived before any person was up, here I sauntered for a while until I could learn where Brother B. lodged, and upon finding him we could but rejoice together for all the good which God had caused to pass before us. We breakfasted at Bro. Rawles who kindly harnessed up and took us to Welborne where we received the greatest of kindness and hospitality from the brethren.

Here brother B. called on me to address a very large, respectable and attentive assembly, convened together from all quarters, in a beautiful and very commodious school-house. I complied with that request, and spoke from Heb. ix. 24. Here my mind was led, First, to speak of the glorious superiority of the Anointed of the Father, over the Levitical priesthood. Secondly, where Christ had not entered. Thirdly, where he had entered; and finally what is his work now.

When the service was over, we all repaired to a branch of the Thames, which lay about a half a mile from Melborne. Here I again addressed the people, who covered the green banks of the river. The scene was one of an important and weighty character, and reminded me of Matt. iii. 5: "Then went out to him Jerusalem and all Judea, and all the regions round about Jordan." And when we had sung a hymn, and left off speaking, and brother B. had invoked the blessing of Heaven on our labors, he baptized our beloved sister, Mrs. Gibbs. The order and attention of the people was most remarkable, and reflects much to the credit of the people of Melborne and surrounding country. Thus the ordinance being over, we dismissed, took dinner at Mr. Cornell's and then repaired again to the school house, where I spoke from 1 Cor. xv. 29. Brother Butler then administered the ordinance of the Lord's supper, and the assembly broke up; but we spent the remainder of the day and the next from house to house in singing, praying and blessing God, and did eat our meat in gladness and singleness of heart, praising him. Satisfied I am, brother Beebe, that the presence of the God of Jacob was with us, and the power of the Lord was present to heal, and that it was a day of refreshing from the presence of the Lord, and a time much to be remembered by us all. Oh, that God would visit more and more these little hills of his Zion; that he would say, "Awake, O north wind; and come thou south, blow upon my garden, that the spices thereof may flow out."—Song iv. 16. Then indeed, my brother, should we come from Lebanon, and look from the top of Amana and Shenir; yea, from Hermon, from the lions' dens and the mountains of the leopards.

Yours, in the gospel,
J. SOADY.

WILLOW GROVE, Del., June 17, 1864.

BROTHER BEEBE—The little company of saints at Cow Marsh, though few in number, seem to be prospering under the nurture of the great Husbandman. Our sta-

ted meetings are large and interesting, while by the grace of God we keep the unity of the Spirit in the bonds of peace. Our beloved pastor exhibits the king in his beauty, and in a peculiar manner reflects the intrinsic excellence of his calling. It is a pleasure to me to enjoy an humble place among them in that eternal and vital union, which unites each member with the body, and the body with the Head—a union, the appreciation of which affords us a respite from our own vain works, and enables us to cease from our labors and enter in some degree into that rest which remains for the people of God. "And ye are complete in him who is the Head of all principalities and powers." With my best wishes for your temporal as well as spiritual welfare, I am your humble brother,
W. W. MEREDITH.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1864.

LACONIA, Ind., Jan. 21, 1864.

BROTHER BEEBE—It convenient, please give your views on Hebrews ii. 1-3: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."

Many of us, I fear, are neglecting this great salvation, and timely admonition is needed, and, if properly given, would, I hope, be blessed of God.
Your brother in Christ,
D. BARTLEY.

REPLY.—The declaration and admonition presented in our text are a deduction from the facts recorded in the preceeding chapter, as implied in the introductory word, *Therefore*. A careful perusal of the foregoing chapter will convince the intelligent reader that the conclusion is just and unavoidable. God at sundry times and in divers manners spake to the fathers by the prophets; among the prophets by whom God spake to the patriarchs Moses occupies a very conspicuous place; as that prophet, messenger or angel, by whom his laws were communicated to the tribes of Israel. The term *angels* are sometimes applied to the commissioned messengers by whom divine communications were made to the people of God. But, whether we consider the term as applicable to the prophets, or those heavenly messengers spoken of in the first chapter, as an order of beings distinct from men, and who were sometimes sent with messages from the throne of God, in either case Christ is far superior to them. As the Son of God, all the angels of God are commanded to worship him. He "Being so much better than the angels as he hath by inheritance obtained a more excellent name than they." A name belongs to him at which every knee shall bow, of things in earth and things in heaven. In view of the superior excellency of Christ over all beings in heaven and earth, seated in matchless power and majesty upon a throne which is forever and ever, on which he presides, God over all, and blessed forever; his instructions are worthy of more profound reverence and unquestionable obedience than the words of holy men or even holy angels. In the third chapter we are told that Jesus, as the Apostle and High Priest of our profession, was counted

worthy of more glory than Moses, as he who hath builded the house, hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in all his house, as a servant, for a testimony of these things which were to be spoken after: but Christ as a Son over his own house; whose house are we, &c. In view then of the disparity between Moses and Christ, we are to consider the declaration in chap. x. 28, 29. He that despised Moses law, died without mercy under two or three witnesses: of how much sorer punishment shall he be thought worthy, who shall disregard or trample upon the authority of the Son of God? Although it be fully demonstrated in the gospel, that Christ has redeemed his people from under the law of Moses, from the law of sin and death, and they can no more come into that condemnation who have passed from death unto life; yet they are under law to Christ, and ought therefore to give, (not less, but) the more earnest heed to the things which we have heard; lest at any time we should let them slip. This additional obligation is insisted on throughout this epistle, See chap. xii. 25-29. "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire."

The obligation is upon all who have heard, that is all who have passed from death unto life, and are gathered into the spiritual kingdom, as the spiritual Israel of God. For, "They that hear shall live." Those who have heard and do live, ought therefore to give the more earnest heed to the things spoken; namely the things which began to be spoken by the Lord. Things which our Lord Jesus Christ has enjoyed upon his redeemed family, things embraced in his precepts and examples, and embraced in his law which he has written in their heart; and are faithfully recorded in the New Testament. The doctrine, discipline, ordinances, admonitions, exhortations and instructions which can be clearly traced back to him, but no farther. They were not found in Sinia Covenant, the law of Moses, or the Levitical priesthood; but they began to be spoken by the Lord. The law which had a shadow of these things, was given by Moses; but grace and truth were brought by Jesus Christ. He first enacted his laws for the government of his church and kingdom, and then commissioned his apostles who heard him, to teach all baptized believers, to observe all things whatsoever he had commanded them. The whole revelation of salvation by grace, and all the counsel and purpose of God in that great salvation are revealed in and through him. All began with him, and has been duly confirmed to the saints in all subsequent

ages, by inspired apostles who have been commissioned by him to preach his gospel in all the world; for a witness to all nations. What began to be spoken by the Lord has been abundantly confirmed to us by his apostles, whose testimony has been attended with signs and wonders, as declared in their commission. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to his own will.

We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. We are yet in the flesh, subject to infirmities, and amid the vanities of the world, the temptations of Satan, and the popular errors and delusions of antichrist, of which the saints are commanded to beware, we are liable, especially at times, to let some of the things which we have heard slip. The primitive disciples betrayed this weakness. They had repeatedly heard the Lord say that he was to suffer and die, and arise again on the third day, but in the trying hour they had let these declarations slip, until they were again reminded of them, and then remembered they that he had told them when he was yet with them that these things should be accomplished. And the very apostle's would have been utterly incompetent to confirm all these things to us if it had not been for the gift of the Holy Ghost whose work it was to bring all these things to their remembrance. It is important that the saints should hold these things fast at all times, and at no time let them slip for a moment. In times of refreshing—and in times of dearth and declension. In times of enlargement, and in times of persecution. The sacred charge is upon them, to hold them fast; and to stand fast in the liberty wherewith Christ has made them free, and not be again entangled with the yoke of bondage.

For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation? This if does not imply a doubt; for it positively affirmed, as before quoted. He that despised Moses' law died without mercy, under two or three witnesses." The justness of their recompence, was meted to them according to the provisions and penalties of the law they were under. It provided for all who were or are under it that, if they were obedient they should live, and be prospered with health, peace and plenty of temporal mercies; but if disobedient, they should be visited with sword, pestilence and famine, and be cut off and die. True the saints are not now under a conditional law or covenant that can show no mercy, but they are under law to Christ. "For the law of the spirit of life in Christ Jesus, hath made me free from the law of sin and death." Rev. viii. 2. The law which God has written in the inward parts of his children in the new and better covenant does provide mercy; whereas Moses' law knew no mercy, and its transgressors died without mercy because the law could show none. But in the new covenant it is plentifully provided. "I will," saith God, "be merciful to their unrighteousness, and their sins and their iniquities I will remember no more." Still

the law of Christ provides a just recompense of reward for every transgression of his law. If his children forsake my law, and walk not in my judgment; if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes; nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me." It is not in a legal or judicial sense, but in parental faithfulness. As many as he loves he rebukes; and scourgeth every son that he receiveth. None escape chastisements at his Fatherly hand but bastards. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" God will not suffer his faithfulness to fail, and it is not possible that any of his children shall escape his rod who neglect his great salvation; or who let slip what he has spoken.

The things which we have heard, including the laws of the kingdom of Christ with all his institutions, ordinances, precepts and examples are imperatively enjoined upon all his disciples, none of them can be violated with impunity. A just recompence of reward, according to the provisions of his law, is certain to follow every transgression, and there is no escape to those who heedlessly let these admonitions slip. A vigilant attention to what we have heard, and a dutiful obedience to the laws of the kingdom of Christ is the only salvation from the rod.

If we heedlessly let what we have heard slip, in regard to the doctrine of salvation by sovereign grace, we are liable to drift into the gulf of arminianism, or if we neglect his precepts, we as a chastisement shall be filled with our own ways, as was Ephraim. But if we would escape these chastisements we must observe the rule given, 2 Peter i. 6, 10. "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for if these things be in you and abound; they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather brethren give diligence to make your calling and election sure; for if ye do these things, ye shall never fail"

Circular Letters.

The Delaware River Old School Baptist Association, convened with the First Hopewell church, Mercer Co. N. J., June 1st, 2d and 3d, 1864, to the churches composing the same sends love and fellowship:

DEARLY BELOVED BRETHREN:—Time with its rapid strides, has brought about the period of another Associational meeting. The year past has been another eventful one, both in the history of the

church of our Lord Jesus Christ, and the religious political world. The saints as yet are unable to take their harps from the willows. They still continue to dwell in a strange land, where the battle of the warrior is with confused noise, and garments rolled in blood. Their only place of joy is Jerusalem, the abode of peace; and as there can be no hope of deliverance from her captive state but through her Anointed Savior, we will at this time call your attention to the *Coming of our Lord Jesus Christ*.

No subject was so full of interest to the people of God under the former dispensation. It constituted their only theme of joy and comfort. The first ray of hope shed forth upon a guilty world, was the announcement of Christ's coming in the garden of Eden. "The seed of the woman shall bruise the serpents head." Abel saw him by faith and set forth his coming in the flesh by the offering of the firstling of his flock unto God. Abraham beheld his day, rejoiced and was glad. Moses saw him in the burning bush as the preserver of his people. He was also seen by his aneient people of Israel, through all the types and shadows connected with their generations. The prophets, with trumpet tongues, proclaimed his advent. They also testified of his sufferings and the glory that should follow. Immediately preceding his coming in the flesh, to redeem his people from under the law, some of his saints had an assurance that they should not see death until they saw the Lord's Christ.

Such were the manifestations of God unto his ancient people. He not only told them that Christ would come, but he pointed out the tribe and branch through which he was to appear. We need not multiply scriptures to prove that he has come in the flesh. Nor do we intend at this time to argue the great object of his coming in the flesh; but refer you to a few of the many plain scriptural declarations and pass on. The apostle says, "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. The said I, lo, I came (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Heb. x. 5, 6, 7, 10. He not only came to put away sin for his people, but he also came to destroy death, and him that had the power of death. The same apostle further testifies, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil. And deliver them who through fear of death were all their lifetime subject to bondage."—Heb. ii. 14, 15. After sleeping in the grave till the appointed time, he rises the mighty conqueror, and ascends to his Father's throne, bearing the keys of death and hell in his own almighty hand. Before his ascension he assured his disciples that if he went away he would come again, and at the time when he did ascend two men appeared and addressed the disciples saying, "Ye men of Galilee, why stand

ye gazing up into heaven? This same Jesus which ye have seen taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." But he will come no more in the flesh. He told his disciples, "That there were some of them standing with him which should not taste of death till they saw the Son of man coming in his kingdom, when the day of Pentecost was fully come." Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues, as of fire, and sat upon each one of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. He also came in the breaking up of the Jewish nation and scattering them to the four winds under heaven. But his coming which at this time most directly interests us as a church, is that in which he will appear in the destruction of *Mystery Babylon*, and the receiving of his bride into an open manifest union to himself. The question arises, when shall this be? and what signs shall precede it? If we were left to form our conclusions from our own judgments, nothing could be arrived at worthy of our consideration. But such is not the case. He pointed out the time of his coming in the flesh by certain signs that were to appear unto his people Israel. He enabled the prophet Daniel to count the number of weeks that was to be between the delivering of that prophecy and his coming in the flesh, to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness. So he has counted the months in which the holy city is to be trodden under foot by the Gentiles, and the number of days in which his two witnesses should prophesy in sackcloth, at the close of which they were to be killed, and their dead bodies should lie unburied in the streets of spiritual Sodom and Egypt for three days and a half, where also our Lord was crucified. The four hundred and ninety days in the "seventy weeks" spoken of by the prophet, proved to be four hundred and ninety years. We might also refer to several other instances where a day in the scriptures is used to signify a year, but the limits of a circular will not allow it. The forty and two months revealed by Christ unto his servant John, on the Isle of Patmos, in which the holy city was to be trodden under foot by her persecutors, allowing thirty days to the month, which is the proper mode of reckoning time, would make twelve hundred and sixty days, the same period in which the two witnesses were to prophesy clothed in sackcloth. Difficulties may arise in the mind when was the holy city trodden under foot, and when did the two witnesses begin their prophesy in sackcloth. Profane history almost unanimously fixes the period to A. D. 606. Admitting this to be true, the time for the holy city to arise from under the feet of her vile persecutors, and the time for the two witnesses to cast off their garments of sackcloth, must be nigh at hand, even at the doors. But we have something more reliable than profane history, unto which we do well to take heed, as unto a light which shineth in a dark place. Let us go to the scriptures

and see if those things which were to precede the destruction of the man of sin have been fulfilled. If so, we may safely conclude his end is near. The apostle says, "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God, sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you these things?"—2d Thess. ii. 1-5. The apostle John has delineated the same character under the similitude of two beasts, the one representing the Papal religion as rising up out of the sea, and the other representing the Protestant religion as coming up out of the earth. He describes their appearance, the power that they were to exercise, and the work that was to be accomplished by them, to gether with their everlasting overthrow. Our limits forbid the setting forth of either the man of sin, as set forth by Paul, or the beasts described by John in their great variety of workings. We must content ourselves at this time by presenting a few of the last crowning acts of their wickedness. The second beast was to exercise all the power of the first beast in deceiving them that dwell upon the earth by means of those miracles which he had power to do, saying to them that dwell upon the earth, that they should make an image to the (first) beast which had the wound by a sword and did live. And he had power to give life unto the image of the beast that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name. See Rev. xiii. These portraits drawn by infinite wisdom do not lie. False religion through all its ramifications has been attended by a constant falling away from bible truth, so that at this time "judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."—Isa. lix. 14, 15. Are we not witnesses of these things? Truth has not only fallen, but the whole volume of inspiration, the Old and New Testaments, lies dead in the great city which is called spiritual Sodom and Egypt, where also our Lord was crucified, and the power of the beast sits enthroned, both in church and state. Surely this is the exaltation of the man of sin above all that is called God.

But amidst all the terrors of his reign, bear in mind that his triumph over the two witnesses is of short duration. Three years and a half is the time set to his

rage, and that his existence is no more certain than his final overthrow. The same unerring spirit that guided the prophets and apostles in setting forth the rise of anti-christ, enabled them to point out her downfall. Paul informs us in the same connection where he sets forth his rise and place of power, "That he (Christ) will consume him by the spirit of his mouth and the brightness of his coming." The Lord in different ages has raised up his servants to be a mouth for him. The scriptures are very full in showing how he qualifies them for the work. We here cite you to only a few instances. Isaiah after his sin had been made to appear, had a live coal laid upon his mouth with the assurance that his sin was purged, after which he heard the voice of the Lord saying, "Whom shall I send, and who will go for us." His answer was, "Here am I, send me." Jeremiah could not be excused from speaking all the words the Lord commanded him, although he felt himself to be a child. "Be not afraid of their faces, for I am with thee to deliver thee." When the hand of the Lord had touched his mouth, he was as a defenced city, and an iron pillar, and as brazen walls against the wickedness of the whole land. In like manner he called the apostles. When his word was to be preached among the proselyting Jews, or the idolatrous Gentiles, no obstacle that kings or potentates could throw in the way, could in any wise intimidate them from performing that unto which they were called, neither could the weakness of Paul's brethren in forsaking him, when he was so fiercely withstood by Alexander the coppersmith, turn him back: for the Lord stood with him and strengthened him, that the preaching might be fully known to the Gentiles, and he was delivered out of the mouth of the lion. So does he make the ministers of the gospel willing in the day of his power to perform that which he calls them unto, whether it be to root out and pull down, and to destroy, or to build and to plant. Jude testifies of Christ's coming in the destruction of the ungodly, saying, "Behold, the Lord cometh with ten thousand of the saints, to execute judgment upon the ungodly, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and all their hard speeches which ungodly sinners have spoken against him."—14, 15. John says, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him;" and then responds, saying, "Even so, Amen."—Rev. i. 7. "Then he shall come to be glorified in his saints and to be admired in all them that believe."

In prospect of so glorious an epoch, can we not by faith look through the present darkness (although to human wisdom impenetrable) to the day of our Redeemer and feel glad, knowing that the day of our redemption draweth nigh? At present we are called to endure great contradiction of sinners against ourselves: "Let us therefore consider him, who for the joy that was set before him endured the cross, and despised the shame, and is now forever set down on the right hand of God." That same spirit that caused the slaying of the two witnesses in the streets of spiritual Sodom and Egypt, is now

laboring insidiously to suppress so much of divine truth as points directly to the means of his exaltation "above all that is called God," or to his "sitting in the temple, showing that he is God." This spirit should not be tolerated in our churches. No, not for an hour. The words of him who is given to be a leader and commander unto his people is, "Put yourselves in array against Babylon round about: all ye that bend the bow; shoot at her, spare no arrows, for she hath sinned against the Lord."—Jer. l. 14. Ever bearing in mind that the destruction of anti-christ will be attended with the opening of the temple of God in heaven, (the gospel church,) and such as are recognized by the king as standing in gospel order, will have the "Ark of his Testament" written, even the whole truth. We would therefore exhort you in the language of the apostle, "Put on the whole armor of God, that ye may be able to withstand the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel. For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak."—Eph. vi. 11-20. These words of the Holy Ghost are applicable unto us at the present time. We need the whole of God's word, whether it be such portions as is calculated to cheer up and strengthen the tried and tempted child of God, or that which points more directly to the subtle religious devices of Satan, under the cloak of an angel of light, to draw aside the saints from the scriptures, either in his babel building and worship, or like Cain in his more open and heaven daring wickedness to establish his religion upon the earth by the sword, at the expense of his brother's blood. Those who are called to stand upon the walls of Zion should have the prayers and hearty co-operation of their brethren in staying up their hands while proclaiming the word of the Lord, either in setting forth his great salvation, or that by which he will consume the man of sin. We need not tell you that these last times of wickedness are trying days, that will try the faith of God's elect. We trust that most, if not all of you, feel it to be so—days in which mens' hearts fail them, and unless they be made short no flesh can be saved. But our dear Savior has said, "For the elect's sake those days shall be shortened."

Very dear brethren, we close this epistle by exhorting you to stand fast upon

the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; be not moved away from the hope of the gospel, receive nothing of a religious character, however plausible may be its pretext, until you have tried it by the word of God, bearing in mind in all your tribulations that the Lord reigns; that he maketh darkness and it is night, wherein all the beasts of the forest creep forth. This present darkness is necessary for the full development of anti-christ in all her wickedness to make up the sum total of the image of the beast; also bear in mind that it was midnight (to human appearance the most remote period from light) that the cry was heard, "Behold the Bridegroom cometh, go ye out and meet him;" also bear in mind the situation of the foolish virgins that did not take heed to the instructions Christ had given, and those evil servants who say in their hearts, "My Lord delayeth his coming, and shall begin to smite their fellow-servants, and to eat and drink with the drunken, (those who are drunk with the wine of Babylon.) The Lord of those servants shall come in a day that they look not for him, and in an hour they are not aware of, and shall cut them assunder, and appoint them their portion with hypocrites; there shall be weeping and nashing of teeth. May it be our happy lot when our Lord doth come to destroy proud Babylon and to receive his bride into an open manifest union to himself, to have our lamps trimmed, and our lights burning.

P. HARTWELL, Mod.

S. H. STOUT, Clerk.

The Delaware Old School Baptist Association, convened with the church at Rock Spring, Lancaster Co. Pa., June 25th, 26th and 27th, 1864, to the churches whom she represents, sends love in the Lord:

DEAR BRETHREN:—Since our last circular to you, time in its never tiring progress has rolled another year into the past, and like the two preceding years, it has been marked with unusually trying events. We allude to the distracted state of our once highly favored and peaceful country, and the dreadful war by which we as a nation are being chastised. But, dear brethren, let us not think it strange if we who profess to be followers of the meek and peaceful Lamb of God, have to suffer the prevailing calamities of war, in common with others. Our Lord has informed his followers not that they may, but that they shall suffer tribulation. Let us then be content to be pilgrims and strangers in the world, knowing that our God reigneth, and that he doeth all his pleasure, both in heaven and in earth, and that none can stay his hand, and that even a sparrow cannot fall to the ground without his notice, and the very hairs of our heads are numbered. So then we may rejoice that though our Lord is high and lifted up far above our most lofty conceptions, and we feel to be (in and of ourselves) so low as to be beneath his notice, yet there are none of his children so low and insignificant as to be excluded from the benefits of his many and precious promises. He has promised in his infallible word that though heaven is his throne and the earth is his footstool, yet to this man will I look, even to him that is poor

and of a contrite spirit, and that trembleth at my word.—Isa. lxvi. 2. We know that if we receive any of the blessings of the gospel of Christ, it must be through our Lord Jesus Christ, for there is none other name under heaven given among men whereby we must be saved.—Acts iv. 12. Now if we are what we profess to be, we have been taught of the Lord, and have the promise of great peace; yes, we may truly say that peace, with all the other blessings of the gospel, were given to us in Christ Jesus before the world began. And though we know we have no righteousness of our own, having sinful natures, and evil hearts of unbelief, unable to withstand by our own strength (which is perfect weakness) the temptations of the world, the flesh and the devil, to which we are continually exposed, still, if we are part of the Zion of God, we have great reason to rejoice in his name, and should not dishonor him by unbelief, knowing that he is the God of truth, and cannot lie. He has said in his word to his people that, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.—Isa. liv. 17. So brethren let us glory in the Lord, and in his imputed righteousness, and in his only, for it is a spotless robe, and will bear the searching scrutiny of the law of God, which is holy, just and good, and is a discernor of the thoughts and intents of the heart. Let us therefore trust in the Lord. Our Lord Jesus, when his enemies were endeavoring to entangle him in his talk, said unto them, "Render therefore unto Cesar the things which are Cesar's, and unto God the things which are God's."—Matt. xxii. 21. Though this was spoken to unbelievers, yet undoubtedly it is part of the scriptures of truth, and we are informed that all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.—2d Tim. iii. 16, 17.

Now brethren, while we are in the world, we must have to do, more or less, with the things of the world, and though we be members of the visible church, or kingdom of Christ, and view our Lord as head over all things to his church, which is his body, yet in the flesh we have duties to perform as members of earthly governments; and owing to the distracted state of our country, and the fallibility of our natures, we believe that we are especially required to watch and pray lest we enter into temptation, and to be wise as serpents and harmless as doves. The Lord by the apostle, in the epistle to the Romans, instructs us: "Let every soul be subject unto the higher powers, for there is no power but of God: the powers that be are ordained of God." Let us therefore hearken to the words of our Lord and Master, and not mingle worldly politics with our religion, after the manner of anti-christ, but keep them entirely separate, and seek peace with all men, and pursue it. And let us above all things endeavor to render unto God the things that are God's by a "conscious observance of the laws of his spiritual king-

dom. He so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life. And our blessed Lord who was rich, for our sakes became poor, that we through his poverty might be rich. And not only so, but he suffered death in its most painful and ignominious form, to deliver us from the final demands of the law of God. And further, if we are of those who love God—if we are the called according to his purpose—he maketh all things work together for our good, and has promised never to leave us nor forsake us. Was ever love like this love?

Brethren, is it not strange that an admonition to any of his children to trust in his name should ever be needful; and is it not strange that the persecutions which the saints of God have endured, have mostly been on account of their trusting in God? But the saints in all ages have trusted in the Lord their God. And we are told by the inspired psalmist, that they that trust in the Lord shall be as mount Zion, which cannot be moved, but abideth forever. Let us trust in and praise the Lord, now and forever.

Dear brethren, farewell. May the grace of our Lord Jesus Christ be with your spirits. Amen.

THOS. BARTON, Mod.

E. RITTENHOUSE, Clerk.

Corresponding Letters.

The Delaware River Old School Baptist Association, in session with the First Hopewell church, June 1st, 2d and 3d, 1864, to corresponding Associations sends greeting:

DEARLY BELOVED BRETHREN:—We would not be unmindful of our obligations: First, to our covenant God, from whom all blessings flow, and then to our brethren, who are bound to us by everlasting ties, and to whom we are drawn by cords of love, so that on every suitable occasion it is our joy and rejoicing to correspond with them, both by word and by letter. We desire therefore, brethren, to thank our God upon every remembrance of you for your kind remembrance of us in sending faithful ministering and other brethren with your epistles of love and fellowship. Our hearts have been cheered and comforted in listening to the reading of your letters, and the conversation, exhortations and preaching of the servants of the Living God, who have so plainly and faithfully declared to us the truth in soberness. As in old times there were false prophets among the people, so there are false teachers now, according to the saying of Peter, who bring in damnable heresies, turning the grace of God into licentiousness; but they are bringing upon themselves swift and sure destruction. In the midst of so much strife and contention, and false doctrine, and every evil work, how consoling it is that God's truth is proclaimed, and although his prophets, as in ancient times, are only one to four hundred and fifty of the false prophets, yet God has them, and sustains them; and in this time of dreadful wickedness and awful delusion, and midnight darkness, he is, no doubt, granting unto his people more light, and giving to his servants more boldness in proclaiming his gospel. What a blessing then, that we

have these opportunities afforded us of meeting and mingling in the high praises of God before his throne, of bowing at his footstool, and of worshipping at his feet.

Dear brethren, as you have so highly favored us with your letters and messengers, we will in return, as far as in us lies, reciprocate. We greatly desire a continuance of correspondence, both by letters and messengers, as far as is practicable. Let us not be weary in well doing, for in due season we shall reap if we faint not.

Our next meeting of this Association will be held with the Kingwood church, in Hunterdon county New Jersey, beginning on Tuesday before the first Sunday in June, 1865, at 10 o'clock a. m., and continue three days, when and where we hope to be favored with the presence of your messengers and minutes.

P. HARTWELL, Mod.

S. H. STOUT, Clerk.

The Delaware Old School Baptist Association, convened with the church at Rock Spring, Lancaster Co. Pa., to the associations and churches with whom she corresponds, sends love in the Lord:

Through the abounding mercy of our Covenant God, we have been permitted to enjoy another season of communion and fellowship in the gospel. While the condition of our beloved land is calculated to awaken the deepest emotions of sorrow in the heart of every patriot, the citizen of Zion can but rejoice in the glory of the spiritual kingdom and the power and authority of Zion's eternal King. Built upon an immovable foundation, surrounded and defended with the most impregnable defences, the city of God stands securely amidst the greatest commotions, and defies the attacks of her most determined foes. "God is in the midst of her; she shall not be moved; he shall help her, and that right early." Every citizen enjoys complete protection and abundant supplies. The name of her God and King is a strong tower; and in his name would we set up our banner. The laws of his kingdom are laws of righteousness, and the principal of their administration equity and truth. It is said great peace have they that love thy law, and nothing shall offend them. May we be able to continue in that liberty wherewith Christ hath made us free, and not be entangled with the yoke of bondage; and may God grant to overrule all our present trials and afflictions for his glory and his people's good.

Our hearts have been made glad by the coming of your messengers and communications. Our meeting has been characterized by great unanimity of feeling, and we trust by the presence of the King in Zion. Our ministering brethren have come to us as watchmen set on Zion's walls, and have given the trumpet the certain sound, declaring unto us the testimony of God. May God sustain them by his grace, and may they continue to be valiant for the truth. We desire a continuance of your christian correspondence, and may our God enable us to preserve the unity of the Spirit in the bond of peace.

The next meeting of our Association will be held, the Lord willing, with the

church at Cow Marsh, Kent County, Delaware, on Wednesday before the last Sunday in May, 1865, when and where we hope to receive your messengers and minutes.

THOS. BARTON, Mod.

E. RITTENHOUSE, Clerk.

HYMN BOOKS.

As our stock is getting low, we having but a few hundred copies left on hand, and as we cannot renew our stock by another edition for what we have been selling for, we are under the necessity of raising our price to the specie standard of currency. Hereafter our prices, if payment be made in gold, silver or Canada bank-notes, will be as formerly; but in the depreciated paper currency of the States, our prices will be raised to what will be at the time of the sales equivalent to gold. As the comparative value of gold and the paper currency is constantly fluctuating, we can fix on no permanent price in paper currency; but those who favor us with their orders, will be supplied at the old published rates in gold, or as much paper currency as shall be equivalent to gold at the time their orders are received.

CHANGE OF TIME OF MEETING OF MAINE O. S. BAPTIST ASSOCIATION.—Elder John A. Badger writes us, in behalf of the churches of that Association to publish that the meeting will be held next fall with the church at Jay, Maine, to commence on Friday, September 9th, instead of the Wednesday after the second Monday, as published in their corresponding letter of last year, and will be held three days, viz: Friday, Saturday and Sunday, the 9th, 10th and 11th days. This change, brother Badger thinks, will give greater satisfaction to the churches and brethren generally.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Benj. Rittenhouse, Baptisttown, N. J.	\$1 00
Aaron Wynans, Owego, N. Y.	4 00
Eld. J. H. Wallingford, Ky.	1 00
Thomas H. Scott, Butler, Md.	1 00
Charles Shaggs, Robinson's Mills, Ill.	1 00
Hester Rumsey, Niagara Falls, N. Y.	2 00
John Hammond, Delaware, Ohio.	1 00
Noah T. Terry, Holtville, N. Y.	1 00
D. B. Cubberly, Hamilton Square, N. J.	1 00
Total,	\$13 00

SUBSCRIPTION RECEIPTS.

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ILLINOIS—Elizabeth Morris 1, Henry B. Smart 1, E. B. Moore 1, S. R. Patton 2, Jeremiah Allison 2 25, Isaac A. Moore 2, Wm. Hunt 1, Chas. Shaggs 3, C. A. Johnson 1 50, Eld. Wm. J. Fellingham 2.	16 76
MISSOURI—J. D. Higdon.	3 00
IOWA—Justus Worcester 2, R. McGavren 3, James T. Coons 2, (What Post Office?).	7 00
KENTUCKY—Eld. J. H. Gammon 2, Asa Payne 2, Ruben M'Dannald 1 50, James Martin 3 75, H. Rankins 1 50, J. L. Fullilove 1, Nichs. Wren 1, Samuel Brents 2, Elder Thos. P. Dudley 1.	15 75
CANADA WEST—D. T. McCall.	4 00

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions, \$218 95

Marriages.

At the house of the bride's father, by Eld. Peter Ausamus, Mr. SHULINANEGER HOPPER, of Shelby Co., Mo., and Miss EMELY L. SIMS, of Schuyler Co., Ill.

May 12—At the residence of the bride's mother, near Winchester, Clarke Co., Ky., by Eld. Thomas P. Dudley, Eld. J. H. WALLINGFORD, of Mason Co., Ky., to Miss AMANDA STEWART, of the former place.

June 11—At Olive, N. Y., by Eld. Jacob Winchel, Mr. JACOB C. WIN, and Miss DEBORAH C. LOCKWOOD, all of Olive, Ulster Co., N. Y.

the will of God be done, and look forward to the time when we shall meet again in paradise above. About the only comfort I receive here is in reading the sacred scriptures and the "Signs of the Times," which you have kindly sent me. There was a piece of poetry which he often sung, when he had a moment of leisure, which seems to me so full of truth that I would be glad to have it inserted. It ran as follows:

Time! what an empty vapor 'tis!
And days, how swift they are!
Swift as an Indian arrow flies,
Or like a shooting star!

Often in my lonely moments I feel as though I should feel much better satisfied and reconciled if I could only see his countenance once more, lay my hand on his soft gray locks, and converse with him for one hour; but I know it cannot be, and I must drag out my weary and lonely pilgrimage alone, until it pleases my heavenly Father to call me away from the trials of this life, as He has him. And I feel as if it was no matter how soon! Farewell, my dear brother, and may God be with you.
DOSHA VEAL.
LOGANSPOET, Ind., May 28, 1864.

BROTHER BEEBE—Please publish the following in the "Signs."

Died, Jan. 30, 1864, after a short but very severe illness of five days, LOUISA C. HAILEY, daughter of Hartwell and Sarah Hailey, aged 15 years, 1 month and 12 days. Her illness was brain fever. On the second night of her illness, she seemed in great distress of mind, and was engaged in prayer and repeated several passages of scripture, after which she lay composed for a time, and then turning to the friends standing by her, with a smile exclaimed repeatedly, "I am so happy!" then looking at her brother said, "O William, I am so blessed!" The last words she uttered were—"Merciful God!"

Rest, sweet Louisa, rest,
Tho' from your mother's tender care you're gone;
'Twas God who loved you best—
He hath taken you to his glorious throne.

A discourse was preached on the occasion by the writer, from Job i. 1, to a large, attentive and deeply affected audience, on the first Sunday in June.

MAGNOLIA, June 6, 1864.

DEAR BROTHER AND FELLOW-LABORER IN THE GOSPEL:—It becomes my painful duty to inform you of the death of my mother-in-law, MARY MEL LOTT, who departed this life May 3, 1864, at my house, during my absence in attending the Baltimore Association. She had been a resident of Bedford and Fulton counties all her life. She had been the wife of Obediah Mellott, deceased, and a widow more than thirty years; and we may say, "A widow indeed." She became a member of the Old School, or Primitive Baptists when about twenty-five years of age, and continued steadfast in that faith all her days. She died in a good old age, leaving full evidence of a hope of a blessed immortality. From a dislocation of her hip she was much afflicted, and unable to walk for several years. Her principal complaint, of which she died, was old age, and towards her last days she was somewhat dropsical. She has left many friends and relatives to mourn their loss, but not as they mourn who have no hope. She called me to her some time before I left home and said, "You are going away, and I want you to preach my funeral from the text, 2d Tim. iv. 6-8. 'For I am now ready to be offered,' &c., which I will attempt to do on the second Sunday in July, if the Lord will."

ALSO,

My niece, SARAH BAILEY, departed this life May 29, 1864, aged 34 years and 5 months, at the house of her step-father, in Licking Creek Township, Fulton Co., Pa. Her parents both died, and her mother left two small children, which sister Sarah took charge of with the household affairs of her step-father, which duties she discharged in a manner which secured for her the approval and applause of all who knew her. She was also a worthy member of the Old Order of Baptists; amiable in her disposition and much given to reading the scriptures. She seemed well informed and firmly established in the doctrine of the gospel, in which faith she lived and died. Her disease was consumption. As her earthly house grew weak, her spiritual prospects seemed to brighten. I visited her frequently during her illness. She talked freely on the subject of death, which had no terrors for her. Her last words were: "I want to go home to Jesus," and so fell asleep, as we trust, in Jesus. Her funeral was largely attended, and a discourse was preached from Lam. iii. 27. Our sister Sarah leaves many friends and the church to mourn her absence, but being absent from us we hope she is enjoying the presence of her dear Savior. Yours in the fellowship of the gospel,
JOSEPH CORRELL.
HARRISVILLE, Fulton Co., Pa., June 7, 1864.

Died, at his late residence, 217 Wayne st., Jersey City, June 16, Mr. NELSON HOYT, aged 53 years, 7 months and 24 days. Brother Hoyt was born and raised in Sussex Co., N. J. He was baptized on profession of his faith, and united with the Waterloo church at Mt. Salem, N. J., about 24 years ago, and although absent from that place for many years, still held his membership in that church until his removal by death. The greater part of the last two or three years he spent in New Orleans. His health has been declining for a few years past. He leaves a widow, who is also a member of the Waterloo church, and two sons, and two daughters, with many dear friends and relatives to mourn his absence. His funeral was attended at his late residence, on Sunday, June 19, and a discourse delivered on the occasion by the editor of this paper, after which his remains were laid to slumber peacefully in the New York Bay Cemetery, near Jersey City.

BROTHER BEEBE—Please give space for the following obituary in the "Signs."

Died, of lung fever, after a few days' illness, on the first day of June, 1864, HENRY VANMETER, eldest son of Isaac N. and Lucinda Vanmeter, aged 24 years and 6 months. Henry, our beloved son, enlisted in the service of the United States in July, 1862, and continued a private in Co. C, 84th Ill. Vol. Infantry till the time of his death in a field hospital in Georgia. He had participated in a number of severe battles and numerous skirmishes, but had not been hurt. Although he made no public profession of religion before he left home, he had enjoyed a blessed hope in Jesus Christ from March, 1862; and in his letters from the army to me, rejoicing in the grace of God to him, a sinner, was his theme and the bible his companion. His messmate, who had fought by his side and often kneeled with him in the secret grove in prayer, states in a letter that "he died very happy." The Captain of his company thus writes:

"He was a good christian, a gentleman and soldier—always ready to do his duty to God, his country and his neighbor. He lived respected by his officers and comrades, and died regretted by all who knew him."

He has left his parents, nine brothers and sisters and many friends to mourn his departure, but we believe he has gone to a clime beyond the reach of sin and sorrow, and out of hearing of the din of battle, where the inhabitants never go to war. May the Lord resign us to this sore dispensation, and prepare us by his grace to meet again in a better world. I remain your brother in sorrow,
ISAAC N. VANMETER.

MACOMB, Ill., July 4, 1864.

(Copied from an Indiana paper.)

Died, on the 21st of Sept., 1863, at 10 o'clock P. M., Mrs. HESTER POSTON, wife of Judge Elias Poston, of this county, aged 68 years and 6 mos.

Peacefully her spirit passed away into its eternal Sabbath, and He who "giveth his beloved sleep" has given "her repose under the shadow of His wing." A loving wife, an affectionate mother, a kind neighbor, and a true Christian, many hearts are filled with sorrow that she will be with us no more on earth. We sincerely condole with her sorrow-stricken husband and her afflicted family over this sad dispensation. But their loss is her great gain. She has gone to that "glorious city whose builder and maker is God," where "there shall be no more death, neither sorrow nor weeping, neither shall there be any more pain;" and this fact ought to alleviate the grief of family and friends over this great bereavement.

Mrs. Poston was for forty-nine years a strict member of the Old School Baptist Church. Her religious character was without spot or blemish. In all the relations of a member of a Christian church she fully performed her duties, and lived strictly up to all its requirements. In the dread hour of death, when soul and body part, she enjoyed the pleasing consolation of knowing that throughout life, she had "walked with God," and had been faithful to Him and His teachings. Oh, how much such a feeling must soothe the pillow of death, and smooth the "rough road" and brighten the "dark valley" that lead to the grave!

For forty-one years Mrs. Poston was the consort of our much esteemed friend, Judge Poston. What a loss he has sustained in her death, he alone, who so thoroughly understood her exceeding kindness of heart, can realize. For forty-one years they lived as husband and wife, and during that long period not one cross word was heard or uttered on either side. The death of such a wife cannot be otherwise than an irretrievable loss to her husband. To her family, who remember her many acts of motherly affection and indulgent care, her death must have come with crushing affliction; but He who "tempers the storm to the shorn lambs," has so constituted the human heart that the buoyancy of youth soon throws off the heaviest affliction. But to him, who has been her companion for nearly half a century, there can be

Cut out - obit. Eliz. June.
Rittenhouse, wife of Lorenzo.

but one consolation; that in a few more years, and at His call, and in His own good time, he will go to meet her in a happier and a better world.

BROTHER BEEBE.—Please publish the following obituary: Died, in Alexandria, Va., June 24, 1864, at the house of her daughter, sister MARGARET P. SMITH, in the 84th year of her age. Sister Smith has been for some time in very feeble health, with no particular disease, having been confined mostly to her room this past year, being lately too feeble to go about without assistance, especially to our meetings, where she so much delighted to be and fill her place. The subject of this notice, so far as I can learn, has been a worthy member of the Old School Baptist church for nearly sixty years; and through that long lapse of time has firmly withstood the fiery test of all opposition and false doctrines of men, that have sprung up from amongst them, of which she has had to do, and face and contend for the truth's sake, having always remained firm in the faith and doctrine of salvation by grace through our Lord Jesus Christ. Some of us often visited our old sister and mother in Israel in her last days of affliction, and always found her steadfast and firm, on that all-absorbing theme of salvation in Christ; for, in conversing with her, she would often say she felt herself to be nothing but a mass of sin and corruption; and though her mind would seem to leave her at times, and she would forget the names of those who had come to visit her, yet there was one name she never forgot. Jesus seemed to be all her theme, her trust, and hope. I will state some of her words and expectations which she had in her last days. She often said of herself that she was born in the month of May, was married in May, was baptized in May, and expected to die in May; but she passed a few days beyond her favorite month to the appointed time of her departure. And can we mourn? No; for we have the full assurance that our loss is her gain; for she longed and wished for the time of her departure to come, when she should lay off this robe of mortality, saying often when speaking on the subject, that she never expected to be any better while here in this vale of tears: and now farewell; her troubles are over, and she has gone unto Him, upon whom she placed all her trust, where she can now in the anthems of joy sing praises unto His name for evermore. Her funeral discourse was preached by Elder Wm. J. Purington, from 2 Tim. iv. 7, 8, to a solemn assembly. May it be our pleasure to keep the faith, unto the end, as did she.

J. S. BROTHERS.

ALEXANDRIA, Va., June 27, 1864.

Died, at the residence of his son, in Montgomery, Orange Co., N. Y., at 8 o'clock A. M., on Saturday, June 25, 1864, Elder HENRY HART, aged 84 years, 8 months and 23 days. He was born and raised in Stamford, Conn., where he in early life received a hope, and united with the Baptist church—was ordained to preach the gospel before he left that State. He moved into Sullivan Co., N. Y., some forty years ago, where he remained many years, and was highly esteemed as a sound, orderly and worthy minister of Christ, especially by the Thompsonstown church and the Warwick Association. Some years ago he moved with his family on to Long Island, where he remained until within a few weeks of his death. About seven years ago, as our readers have been apprised, he was dreadfully crushed under a loaded wagon or cart, and his bones badly broken, so that his life was despaired of by his friends, but, as he says in his letter in the last number of the "Signs," he then received an assurance that he was to "live longer." In that letter he intimates the conviction that the time thus indicated was about accomplished; and in a few days after writing that letter he was rendered helpless and speechless by a paralytic stroke, which he survived only about one week. Before he died, he so far recovered his speech as to answer yes or no to questions, but was unable to converse. Having suffered in his crippled and helpless condition for seven tedious years, death at last came to his release as a most welcome messenger; for he longed to depart and be with Jesus.

His remains were taken back to Coram, L. I., and buried by the side of his wife, who died on Long Island, and was buried there. At the request of his children a funeral discourse was preached on the occasion on the 5th inst., by Eld. G. Beebe, from 2 Tim. iv. 7, 8. He has left several children and grand children with other relatives and friends to mourn. But he is gathered like corn fully ripened to the harvest.

BROTHER BEEBE.—At the request of the bereaved widow I send you for publication the obituary of her husband, our brother, JACOB BEEBE, who died at his residence in Olive, N. Y., May 6, 1864, aged 70 years and about 2 months. He had a slight attack of palsy sometime before his death, after which he declined until his death. He was of a strong constitution. He became totally blind

when about four years of age, which was occasioned by small pox, and never saw the light of the sun from that time; he was nevertheless a very active business man through life, and raised a family of eleven sons and one daughter. He was a kind husband and father, and a good neighbor, and lived all his days, and died in the house in which he was born. He was always friendly to the Old School Baptists; but, like all others, tried hard to be something else. At the age of about sixty-five years, he was brought to a knowledge of the truth and hope of immortality through Jesus Christ; and on June 30th, 1860, came and related his experience to the church, and was baptized the next day in the fellowship of the Old School Baptist church of Olive and Hurley. And we can well say of him, as he put on Christ, so he continued to walk in him until death.

A discourse was preached at his funeral from Hebrews iv. 9, "There remaineth therefore a rest to the people of God," to a large and attentive congregation.

JACOB WINCHEL.

OLIVE, N. Y., July 2, 1864.

DEAR BROTHER BEEBE.—Please give the following notices a place in the "Signs of the Times:"

Died, at the house of Mr. John B. Case, in Warwick, Orange Co., N. Y., June 10, 1864, between 11 and 12 o'clock P. M., Mrs. BETSEY TITUS, of Hopewell, Mercer Co., N. J., wife of Mr. Asa Titus, in the 63d year of her age. She, with her husband and other friends from this place, attended the Warwick Association. She was taken ill on the first day of the meeting, but did not leave the meeting until the close of the afternoon services. She remained very ill during the night. The next day a physician was called in, and everything was done for her that could be done by the physician and the many friends that surrounded her, including the kind family where her lot was cast; but all was in vain; her time was come—no earthly power could save her; her Father called and she must go. She was not able to converse much during her sickness, but has often expressed her hope in Christ to the brethren, and also her desire to be baptized, but never came forward to the church. We trust that she has gone to the triumphant state of the church where ordinances are not requisite, in order that the saint be identified with the body of Christ, but where all, both baptized and unbaptized, infants and adults, will be manifest as Christ's body.

She, her husband and family moved from Ohio, where they had lived for some years, to this place, and one object in their removal was that they might enjoy church privileges; but, for some cause, never made an open profession, yet very free to converse on the subject of religion, and manifested great love for the truth. She loved to meet with the brethren for worship, and we trust that she has joined the general assembly and church of the first-born which are written in heaven. She has left a husband, children, grand children, and many friends to mourn their loss. May God support them under this bereavement, and sanctify it to them for their good. Her funeral was attended on Monday, 13th ult., and a discourse delivered from Rom. viii. 21-23.

Also, died, June 19, at her residence, near Titusville, Mrs. MARY HILL, wife of Mr. S. C. Hill, aged about 71 years. Sister Hill has been for many years a worthy member of the 2d Hopewell church. She was a mother in Israel. Her house has been a home for the brethren for many years. She will be greatly missed by her family, the church, and also in the neighborhood. We have no doubt her change was a happy one, and what is loss to us is gain to her. She was sick but about 24 hours. She bore her sufferings without murmuring, and died peacefully. We trust that she sleeps in Jesus. Her funeral was attended on Tuesday, 21st. Text, 1 Cor. xv. 49.

Yours in love,

P. HARTWELL.

HOPWELL, N. J., July 6, 1864.

DEAR BROTHER BEEBE.—Please publish in the "Signs" the death of our beloved brother PHENEX PHILIPS, who departed this life June 22, 1864, aged 56 years, 11 months and 2 days. Brother Philips was born in Barber Co., Virginia, July 20, 1807. He joined the Baptist church, and was baptized by Elder John Curry, in the year 1832; moved to Indiana in 1842, where he became a useful and worthy member of Providence church, Fulton Co. Brother Philips leaves a widow, six children, and a large number of relatives and friends to mourn their loss: but we sorrow not as for them who have no hope, believing our loss is his eternal gain.

The unworthy writer of this article tried to preach on the occasion to a large and attentive congregation, who appeared to deeply sympathize with the friends of the deceased. May God grant to sanctify their afflictions to their good and his glory.

Yours, in hope of eternal life,

JOSEPH WITHAM.

July 3, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

—**DR. H. A. HORTON'S MIASMA ANTIDOTE.**

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$1 00. Single bottle, put up in tin case and forward by mail, \$1 50—the extra fifty cents being added to pre-pay postage.

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Agents for the Signs of the Times.

Connecticut.—Gen. William C. Stanton, William N. Beebe.

Canada West.—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California.—Eld. Thomas H. Owen.

Delaware.—Elds. Thomas Barton, Ephraim Ritzenhouse, and Lemuel A. Hall. T. Cabbage, Peter Meredith, Whitley W. Meredith.

Indiana.—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spitzer, Chilton Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois.—Elds. Thos. Threlkeld, James B. Chenoweth, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ansmus, John Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Feltingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

Iowa.—Joseph H. Flint, Bonham Kester, D. S. Tonnehill, J. S. Price, Elmer Atkinson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky.—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle, I. G. Gibbs.

Kansas.—A. M. Townsend.

Maine.—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Ezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts.—Elders John Vincent, and Wm. Pray.

Maryland.—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jcs. G. Dance, Whitfield Woolford, Alexander Makingsh, James Jenkins, Leonard Reynolds.

Missouri.—Elds. David Lennox, Elmore G. Terry, William Davis, T. Knight, James Fewells, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, G. W. Zimmerman, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry.

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Washington Territory.—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or Two Dollars per Annum in United States Currency. All Moneys properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as either will be equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., AUGUST 1, 1864.

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Correspondence of the Signs of the Times.

MAY 22, 1864.

DEAR BROTHER BEEBE—It again becomes my painful duty to record the death of another member of our family. My beloved cousin, and our dear young brother, SAMUEL A. TENNILL, is no more! After a lingering illness of about three years, which he bore with christian fortitude and resignation, he departed this life April 17th, 1864, in the 23d year of his age, a victim to the insatiate destroyer—consumption.

His religious experience was published in your paper in the early part of the summer of 1860, I think, soon after his baptism and reception into the church at Alexandria, by Eld. Wm. J. Purington, immediately on his return from the Baltimore Association, then held in Baltimore city. Since that time, his christian-like deportment, with frequent exercises of mind, gave us great reason to believe that he had been a recipient of that faith which emanates from God and which purifies the heart and works by love.—Throughout the trials and afflictions which were sent upon him, that faith sustained him, proving an anchor to his soul, both sure and steadfast; and as his days here numbered less and less, it seemed to grow brighter and brighter, and we confidently hope that he is now where faith is no longer needed, but where the joys of heaven are revealed; and his spirit, no longer bound in its tenement of clay, can partake of those immortal blessings reserved for God's dear people, where, after the conflicts, trials and temptations which they have wept through here, they shall be admitted into realms of happiness and joy, and where they shall behold their King, their tried and triumphant Savior, in the beauties of holiness and in the brightness of his glory.

Death is a sad reality which we can seldom look forward to but with feelings of pain and regret, yet there are times amid the sorrows of this life when we can contemplate the time of our departure from earthly scenes with composure, and even with pleasure; and it was with the latter feeling that our young brother met the King of Terrors. His last words were, on seeing those around his bed-side weeping over him, "Why do you weep when you see me so resigned?" He requested the following hymn to be sung at his grave:

"Death is no more a frightful foe,
Since I with Christ shall reign;
With joy I leave this world of woe:
For me to die is gain.
To darkness, doubts, and fears adieu!
Adieu, thou world so vain!
Then shall I know no more of you:
For me to die is gain.
No more shall Satan tempt my soul:
Corruption shall be slain;
And tides of pleasure o'er me roll:
For me to die is gain."

Nor shall I know a Father's frown,
But ever with him reign;
And wear an everlasting crown:
For me to die is gain.
Sorrow for joy I shall exchange,
Forever freed from pain;
And in the heavenly regions range:
For me to die is gain.
Fain would my raptured soul depart,
Nor longer here remain;
But dwell, dear Jesus, where thou art:
For me to die is gain."

It is sad, very sad, for one so young to be taken from us, but we trust our loss is his eternal gain, and though his career on earth was short, and his religious privileges but few, may it be that in being dead to earthly scenes and pleasures, he lived to everlasting joys and infinite delights.

When he first made a profession of religion, he gave great promise, we thought, of becoming a brilliant light to the church, and we indulged the hope that he would, one day, be a useful servant of the Lord in the work of the ministry; but alas! God's ways are not as our ways," and we were denied that hope.

In the fall of 1859, the obituary notice of the death of my aunt, Mrs. Harriet Tennill, was published. She left but the one son, then in delicate health; but whom we believed the pure mountain air of Virginia would greatly benefit after leaving the sultry clime of Southern Mississippi. But disease had begun its work, which no skill of the physician could baffle. For one so young, he had passed through many trying scenes, losing his father in early life, and a few years later an only and much beloved brother, who was suddenly cut down in early manhood, under very trying and painful circumstances—falling, through mistake, by the hands of a murderer. It was a blow from which his family never recovered; for a fond mother's heart was torn with anguish when her son lay wounded and dying, when, but a few hours before, his manly form stood before her in all its youthful prime. He was a young man of rare talents, and with a well cultivated mind and an enthusiastic nature, he gave promise of a bright career in life; and, as he often wrote to me, looked forward to the day when his name "would be written far up in the galaxy of glory." His last words to me seemed almost prophetic—"Could we but lift the veil from the future, we would perhaps shudder at its cold, stern realities." I did not intend to digress so widely from my subject, but I may be forgiven for writing so lengthily about one who was the companion of my childhood's days. Our young brother was left to mourn the loss of his only remaining parent but a short time; and he now is gone—as he himself said, "the last wreck of a once happy family."

My dear brother, when I reflect upon the many painful, trying seems, through which we are called to pass in this life, it

is a wonder to me often why it is that our affections cling so fondly to earth and earthly things, and why we should be so loth to leave this world, which, truly speaking, is but a wilderness of woe, where all is but "a fleeting show."

In my own case, I have continually to mourn the sinfulness of my affections. Old nature, with all its depravity, seems, for the most part, to be triumphant, and that *living principle*, which I trust has been implanted, seems to be buried in the rubbish of my sinful heart. But there is one consolation; we know that we have a High Priest, who can be touched with the feeling of our infirmities, and though we depart, yet He remaineth faithful; for He cannot deny Himself. He that bled on Calvary will not suffer one precious soul to be lost, for whom that blood was shed. He that cried, "It is finished!" that work will he not give to another. And have we not abundant reason to rejoice that in His hands our salvation rests, and that He will neither leave or forsake us, neither suffer His faithfulness to fail.

"Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can ne'er be lost,
For grace ensures the crop."

If we have been born again of that incorruptible seed which liveth and abideth forever, why need we doubt, why need we fear? Ah! if we could at all times be blest with the sweet assurance that once made our inmost souls rejoice, then doubts and fears would cease. But then we would be unfitted for this life if our faith were always in lively exercise; for when the soul is rejoiced with a view of its eternal bliss, things of time are no more thought of or cared for; even the dearest ties are severed, and the beloved objects of our affections, to which we at other times fondly cling, seem to lose their value in our eyes. O! I believe I have realized this soul-inspiring, soul-refreshing privilege, when earth and earthly scenes seemed to fade away in the distance, and my soul would mount, as on eagle's wings, to the regions of bliss and glory above. We are called *FANATICS*. If this be fanaticism, it is of a heavenly kind. I have often been said to be an *enthusiast*, and my religious enjoyments have been attributed to the fervor of my disposition and to the liveliness of my imagination; and indeed at times Satan has almost tempted me to believe it. But, be my imagination ever so lively, I can never, of myself, recall that heavenly and unspeakable joy of soul which I surely have experienced, and which I can but believe was of divine inspiration.

There is one thing, brother Beebe, which I have learned by experience. It is this: In relating any portion of our religious experience to those who have never experienced the same, or who are disposed

to cavil at spiritual things, we should never tell them of our doubts and fears, our sorrows or our trials: for this reason they cannot, or *will* not, understand why, being blest with the privileges and enjoyments which we profess, we should ever have cause to fear or be doubtful; and they, almost invariably, endeavor to make the impression that either we have been sadly deceived, or we are very wicked and ungrateful to encourage such doubts; and it gives them frequently great cause to rejoice over us. Knowing nothing of the operations of God's spirit upon a heart which has been made to know the depths of its depravity, they cannot understand the trials of God's poor afflicted people, nor the warfare constantly going on between the flesh and Spirit. It is but folly to talk with them on the subject, and I have frequently arrived at the conclusion that to talk to such persons about spiritual things is like casting pearls before swine, which may turn again and rend us.

Of the many conflicts, trials and temptations through which the church has to pass in its militant state, there is none so hard to endure, perhaps, as the scorn and contempt which our adversaries are ever ready to bestow, and when our God withdraws his presence and we are left without his shield and buckler to baffle with the foe, then comes their time of triumph, and many weak, desponding souls fall by the hands of the enemy. O, may the church be sustained through the trying scenes which surround her. May she arise from the dust, put on her beautiful garments and "come forth as the morning, fair as the sun, clear as the moon, but terrible as an army with banners." "May her watchmen lift up their voice; with the voice together may they sing." May God's set time to favor Zion soon arrive; and when these times of blood and carnage shall be over, may we indeed realize the fulfillment of the sweet prophecies of scripture. "May the Lord make bare his arm in the eyes of all the nations, and may all the ends of the earth see the salvation of our God." May the waste places of Jerusalem be built up, and may the desert and the solitary place rejoice and blossom as the rose.

May peace speedily be restored to our distressed and bleeding country, and may God's dear people enjoy, with freedom of intercourse, the sweet privileges which were *once* theirs—when, under their own "vine and fig-tree" they could meet together, having "none to make them afraid." O! when will that joyful time arrive! when will we all meet again! and partake together of the rich blessings of heavenly grace! Dear brother Beebe, though absent from you all in body, I am ever present with you in mind; and as the time of the Baltimore Association draws near, I am still more anxious to be with

you and to behold those I love once more. May He who keepeth Israel watch over us and preserve us in health, and "when this cruel war is over," may we meet again.

"But while we are parted, and scattered abroad, We will pray for each other, and trust in the Lord."

We are in a destitute condition, as regards gospel preaching. We have had none for more than a year. Our pastor, Elder R. C. Leachman, is now in North Carolina, whither he has gone, we believe, to reside. We shall miss him very much. His preaching always seemed to be peculiarly adapted to the necessities of my case; more so, perhaps, than that of any one else; and I have frequently remarked that his sermons were like medicine to my sin-sick soul. If I were sick literally, his preaching always restored me. If I needed comfort, he gave it. If I needed advice or instruction, I always received it. His sermons were to me "like apples of gold set in pictures of silver." They were as pleasant words spoken in due season; and I can fully testify that he is a teacher sent of God. May he long live, a faithful trumpeter upon the watch-towers of Zion, and when his discharge is given, may he reap largely of that reward reserved in heaven for those faithful servants who have borne reproach for the cause of Christ, and who have, notwithstanding the opposition of the enemy standing in battle array against them, contended earnestly for the doctrine of sovereign grace, and rightly divided the word of truth.

Brother L. has published a lengthy letter in the "Messenger," giving an account of his confinement in the Old Capitol prison in Washington city. We have not yet seen it, as we cannot get the "Messenger." We are so situated that we are cut off entirely from our Southern correspondence, and it is through much difficulty that we can correspond with you; although through the kindness of an overruling Providence, I have been permitted to forward you two letters during this war. O! may the happy time soon come when we shall all meet face to face, and realize the bliss of that brotherly affection which now flows from heart to heart. May sorrow and tears, gloom and desolation be no more known in Israel, but may joy, peace and happiness reign; may "the voice of the turtle be heard in the land, thanksgiving and the voice of melody." With the church in these desolate regions, it has been a dark and trying time, with scarcely a ray of sunshine to penetrate the gloom. The beauty of Israel seems to have departed; the mighty seem to have fallen! But "tell it not in Gath, publish it not in the streets of Ashelton; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph."

We have sustained a heavy loss in the death of our highly esteemed old sister, the wife of our good old brother, James B. Shackelford. She was indeed a shining light, and an example of christian piety. Her amiable disposition and gentle manner won for her the love of all who knew her, while her godly conversation and christian influence endeared her in the eyes of her brethren and called forth their highest respect and esteem. We have abundant reason to believe that she has left the trials and sorrows of the church militant, for the joys of the church triumphant.

My beloved brother, when you shall have fulfilled your mission here on earth, may you be greeted with the blessed words—"Well done, thou good and faithful servant; enter thou into the joy of thy Lord." If, in a dark and shadowy future, we should meet no more on the shores of time, may we each and all meet in those realms of immortal glory, where, having shared the same conflicts, the same trials, the same sorrows, and the same persecutions on earth, we may alike share the same joyous blessings above. Though I should see you no more in the flesh, I shall ever fondly cherish your memory. May God be with you, is the prayer of your most unworthy sister,

VIRGINIA F. WALDEN.

NEAR POOLSVILLE, MD., April 27, 1864.

DEAR BROTHER BEEBE:—The time has arrived for me to send the money for the "Signs" for the present year, as mine commenced the 1st of April, 1863. I have not been as punctual as I might have been, but in consequence of the paper not coming for six or seven weeks, I concluded to hold on for a while; but on Saturday last, the 23d, there were three numbers came together, and I hope in future they will come more regularly. You will find enclosed one dollar for the present year, and on its reception please let me know through the "Signs," as I have been among the unfortunate in sending money by letter. I am pleased with your paper. It contains the truth as I understand it, and I have tried to get more to subscribe for it, but in vain. According to my understanding your editorials are sound. When one gives me in a discourse a "Thus saith the Lord," with its proper application, if I have an experimental knowledge of the truth, I must receive it as sound doctrine. When I find a follower of the Lord Jesus Christ determined to know nothing among men, save Jesus Christ and him crucified, I hold him as a child of God, let me be what I may. My dear brother, if I am worthy to claim the relationship, the truth is what I desire to know. Jesus is the way, the truth and the life, and there is no other name given under heaven whereby we can be saved. We are told that Jesus has a people, and we believe it; and he will save his people from their sins, so said the angel when he appeared unto Joseph in a dream, and spoke in reference to the birth of Christ, who was to be called the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. I understand this people here spoken of to be a gift from the Father to the Son; for Jesus says, "As thou hast given me power over all flesh, that I should give eternal life to as many as thou hast given me." And we may say with a certainty, not one more or one less will receive this eternal life here spoken of, for to my view it is evident that he knew before the foundation of the world every subject for whom he would suffer, bleed and die, as well as he will know at the end of all things. We are told in the word of truth that God has declared the end from the beginning. Then it must be true that there has nothing taken place, or ever will take place, without his foreknowledge; for he says: "All that the Father giveth me shall come unto me, and him that cometh unto me, I will in no

wise cast out." Then away with Arminianism or any other ism that opposes salvation entirely by grace, for the apostle tells us, "That if it is of grace, it is no more of works, otherwise grace is no more grace; if it is of works, it is no more of grace, otherwise works are no more works." The Arminians tell us that in the work of redemption, grace and works must go together, and will not admit of separation. Now I hold that in the work of redemption there must be a separation, for the apostle tells us that if it is of one, it is no more of the other. But he tells us, "By grace are ye saved, through faith, and that not of yourselves, for it is the gift of God; not of works, lest any man should boast." Great God! what is man that he should have anything to boast of! whose breath is in his nostrils, who is dependent on Almighty God for every breath he draws, and for every other blessing he receives, either spiritual or temporal. We, who must acknowledge that we are in the hands of God as the clay in the hands of the potter, to make some to honor and some to dishonor, the Lord knows his own.

Then, my dear brother, if we are of that happy number owned of God, oh, how careful we should walk in all things according to the will and commandments of our Lord; for we are built on a solid foundation, which the gates of hell shall not prevail against. Although we may be surrounded with difficulties such as wars and rumors of wars, and earthquakes, and famines, we stand by the power of God, through faith unto salvation, ready to be revealed at the last time. Though awful the condition of our once happy country, it is but one of the all things spoken of in the everlasting word of truth, that worketh together for good to them that love God; to them who are the called according to his purpose; for by faith we stand; then let us try to leave our all things in the care of him who is able to take care of us. For we are told that they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever; for as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even forever. If God be for us, who can be against us? And he says in another place, I will make an everlasting covenant with them; I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Glorious consideration. Can we desire more proof in defence of final perseverance? The people of God are kept by the power of God. Then who shall separate us from the love of God? Shall life, or death? No. Shall angels, or principalities, or powers? No. Shall things present or things to come? No, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. These things have the mouth of God spoken and they must stand firm, and they will be accomplished; heaven and earth shall pass away, but his word must endure to the end. Then, after such great and precious promises, great God, enable us to do all that we do in thy name, and to thy honor and to thy glory. Let our worship and all our other acts be according to thy will and purpose. Again,

"My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hands." Much more might be given from holy writ in proof of God's everlasting love for his people.

When I commenced writing, my intention was to write a few lines in reference to my subscription; but in speaking of the truths the "Signs" contain, my mind seemed to lead me on to write what I have, and perhaps it would have been better had I never begun. One thing I do know, that if it was the will of my heavenly Master, whom I desire to serve, that I should write what I have, I know that it is right; if to the contrary, it is worse than nothing. My dear brother, I know that I am very ignorant; but God has chosen the foolish things of this world to confound the wise, and things which are not, to bring to naught things which are. My brother, I will leave it to your better judgment whether to publish this or not, believing you will bear with my weakness. I leave it entirely to you. I shall omit signing my name, not that I am ashamed of the gospel of the Lord Jesus Christ, but am ashamed of my own weakness. The little church which I am attached to is living in peace, and I pray God it may continue so. May God grant we may be of that people who being purified and made white, shall be prepared to serve him day and night in his temple forever, is the prayer of your unworthy brother, if a brother at all.

NIAGARA FALLS, N. Y., July 3, 1864.

DEAR BROTHER BEEBE:—I enclose to you two dollars to aid in publishing your valuable paper, the "Signs of the Times." I should be very sorry to be without it, for it is indeed a welcome messenger to me. The communications of dear brethren and sisters, and your editorials are to me, like cold water to a thirsty soul. I had anticipated the pleasure of meeting you and many others at the meeting at South Dansville; but I was prevented by circumstances over which I had no control. But as long as we are in this world we shall meet with disappointments and trials. We are told that in the world we shall have tribulations; but it is in Jesus we are to have peace; and that peace, the world can neither give nor take away. I want to enjoy more of that peace, if indeed I know any thing about it; and I think I do, if my heart deceives me not. But I know I have an evil heart full of unbelief and sin. Can I deem myself a child? So prone to wonder from the God I hope I love. I want to love him more and more, if I love at all. I do feel to cry with the psalmist, "Draw me, O Lord, and I will run after thee." I do feel so helpless that I cannot go after the Lord, only as I am led by the Spirit, and I do daily feel the need of the quickening of the Holy Spirit to lead me into all truth, and to take of the things of Jesus, and reveal them to me. I know that unless I am taught by the Spirit, I can know nothing aright; for I read, "God is a Spirit, and they that worship him must worship him in Spirit and in truth. O may the Lord work in me to will and to do of his good pleasure, and suffer me never to be deceived. My prayer is, that if I am deceiving myself, he may unde-

ceive me. I think for a person to be deceived, is an awful thing; and I often feel afraid of myself; and then again I do feel that I have a interest in him, and a name amongst his people. My only hope is in him. He is to me the chiefest among ten thousand, and altogether lovely. He is my Rock, my hope and my trust, and the spring of all my joys. I desire, like Mary, to sit at his feet, and learn of him; for he is meek and lowly; but I feel more like Martha, careful, and troubled about many things which I would not be, if I could leave them. I cannot understand myself, why I should so often feel troubled about things that I know nothing about. I think Paul must had some such feelings when he said, that when he would do good, evil was present with him; and it caused him to cry out, O wretched man that I am! I think I have some of Paul's feelings, for I feel that I am continually doing things that I hate.

"Sin is mix'd with all I do;
You who love the Lord indeed,
Tell me, is it thus with you?"

I would live free from sin if I could; but I do know and feel that as long as I am in this body of sin and death, I shall be subject to sin; but when this poor body shall be laid aside, I hope Christ's perfect righteousness will cover my naked soul; for without his righteousness I am lost; for my own righteousness is but filthy rags. O what great grace,—how rich and free! Without money, and without price.

"The poorer the wretch,
The welcomer here."

I do feel that if I am saved, it must be all of grace from first to last. Grace began the work in my soul, if it is began, and grace must carry it on, and grace must perfect it; for I feel that I am so poor and helpless, that I have not one good thought to commend me to God. No, I feel that if one good thought would save me, I have not that one to give. If saved it is alone of God, and I desire to cast my crown at the dear Redeemer's feet, and crown him Lord of all.

Dear brother Beebe, I hope your life may be long spared to the church, and that you may never shun to declare the whole counsel of God, whether men will hear, or forbear; for we are living in serious times, and what the end will be, is only known to God. But it is our happiness to know that the Lord reigns, and that he will cause the wrath of man to praise him, and the remainder he will restrain. Oh, that it may please the Lord to pour out the spirit of prayer, on his people, that they may pray if consistent with his will that this cruel war may be brought to a speedy close, and that peace may be once more restored to this once happy, but now distracted country; and that we may pray that we may be prepared for all his will on earth, whether painful or pleasant. We know that neither the powers of earth or gates of hell can really do the child of God any harm. They may loose their lives, their property or their privileges; but that is all the enemy can do: for the life that is hid with Christ in God, no one can touch; for when he who is their life shall appear, then shall all the blood brought through appear with him in glory. O what a happy meeting! To be done with sin, and our sinful bodies

changed and made like Christ's glorious body, and be filled with the glory of Jesus.

"Then we shall see and hear and know
All we desired or wish'd below;
And every power find sweet employ,
In that eternal world of joy."

I remain, I hope, your sister in Jesus.

HESTER RUMSEY.

SHARPSBURG, BATH CO., KY., Jan. 16, 1864.

DEAR BROTHER BEEBE:—Having finished the business part of my letter, I desire to say that, through the unspeakable mercy and grace of our covenant keeping God, the brethren in this part of the land seem to stand firm in the glorious and heaven inspiring doctrine of the cross of Christ, abounding in sweet fellowship and brotherly love for each other: looking to and relying upon the precious shed blood of our Lord Jesus Christ, for eternal life and happiness in the world to come. No other doctrine but that of Jesus Christ and him crucified is food for the children of God; for those who are "the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." They will not teach, as do the world, the doctrines and commandments, and opinions of men as a ground of hope for they are kept by the power of God, through faith unto salvation, ready to be revealed at the last time. They are born, not of the will of the flesh, nor of the will of man; but of God. Being therefore born of God, and kept by his power, all boasting is excluded, and they are ready at all times, and under all circumstances to give God all the glory, praise and honor of their salvation, freely confessing themselves to be poor puny sinful worms of the dust. Their meed of praise is undivided and unbroken, to God and to the Lamb, forever and ever. Yes, my dear brother, their theme is to praise and magnify the name of God, while here below, and when time with them shall be no longer on earth, their sweeter harps of praise and adoration shall be attuned forever to him who has loved them, and blotted out their sins as a thick cloud, to be remembered against them no more forever.

I have just received a letter from our dear brother, Elder Thomas P. Dudley, and I desire to feel thankful to our heavenly Father, that his health is improving, I feel strongly impressed, and have ever since the decline of his health, that, the great Shepherd of Israel, will restore him to his brethren, and to the churches to whom the Lord of heaven and earth has given him as a pastor.

I hope, brother Beebe, that the brethren and sisters will hold up your hands in the dissemination of the doctrine of the cross of our dear Redeemer, in the publication of the "Signs of the Times." May God bless and protect you, my dear brother, and all the dear brethren of the household of faith, is my prayer for the Redeemer's sake.

SAMUEL JONES.

WEST MILFORD, N. J., Aug. 16, 1863.

DEARLY BELOVED ELDER BEEBE:—The thought has often come into my mind, to tell the people of God some of the exercises of my mind. I have been meditating on the subject, nearly twenty years; but fearing that I might deceive them, I have delayed, until I read in the 15th

number of vol. thirty one, your editorial which was headed, "Cesar and God," which seemed to me so appropriate to the times in which we live, that the thought came forcibly to me, "Why tarriest thou any longer?" Although I had read these words, many times before, they seemed now applied with peculiar force. I feel incompetent to write to those who are expert in learning; but as I believe you have the spirit of the Redeemer, and will therefore excuse the imperfection, of my poor scribble, and correct the mistakes. I have been a reader of the "Signs of the Times," all the time my father has been taking it, and have read in its columns my own experience, more clearly stated than I can write it.

I was once at a protracted meeting, as they are called, I believe it was about twenty years ago; they called for all who felt themselves to be sinners to come forward and get religion. I knew myself to be a sinner, and went up; but I got no religion there; but my load of sin grew heavier. Something whispered me. These are not the people of God.—Since that time, I have, in my weak way, asked the Lord to direct and lead me in the right way.

I believe the Old School Baptists are the church of Christ, to the exclusion of all other religious organizations. O that I could hear the unsearchable riches of Jesus Christ proclaimed every Lord's day. But my lot seems to be cast among the *do and live* people. I sometimes go to their meetings, but condemn more of what I hear, than I can approve. I never shall forget the sermon I heard you preach at your Hall in Orchard Street, Middletown; the text was. "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night; for upon all the glory shall be a defence." Isa. iv. 5. The words of the Savior to Nicodemus, seem very appropriate in my case, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whether it goeth; so is every one that is born of the Spirit. John iii. 8. I feel encouraged by the words of John, "We know that we have passed from death unto life, because we love the brethren," 1 John iii. 14. If I know myself I do love them.

May your life be spared, Elder Beebe, to preach the unsearchable riches of Jesus Christ, to a good old age, and also the other ministers of Christ; Elders Johnson, Cox, Stipp, Owens, Rittenhouse, and all the faithful ministers of Christ. I am thankful to brother Cox for his comments on the subject I requested him.

I have not told you the half that I would like to; but I must stop. You can publish this or burn it, and all will be right. When it is well with you, remember me.

HIRAM J. PAYNE.

MAY 1, 1864.

ELDER BEEBE:—I have delayed to send you this scribble, from the time of its date. I now send it to let the people of God know there is another poor pilgrim passing through this world of trouble and wo, in which misery and fraternal blood is flowing profusely.

I think I would offer myself for bap-

tism, at the time of the Warwick Association.* My dependence is alone in the mercy of God for salvation, and immortality beyond the grave. The eternal vital union of Christ and his church, is a precious theme to me. O may the everlasting arms be underneath, and buoy us up while on our pilgrimage. I hope the time is not far distant when it will be my privilege to be baptized.

H. J. PAYNE.

*We do not know whether the writer attended the Warwick Association or not. But we will give him a cordial welcome to a hearing in any of our churches, whenever he can come. (Ed.)

TISKILWA ILL., July 8, 1864.

BROTHER BEEBE:—In my sad and lonely moments, while contrasting the present with the past; the language of David came to my relief. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God." For a short season, I could say, all is well. I should not repine so bitterly; having received such a variety of good; are there not chastisements which accompany us while below?

The precious declaration "We know that we have passed from death unto life, because we love the brethren. And interview, in Grundy Co Ill., last month; at a yearly meeting, with the Ebenezer Church. They have erected, a new house for worship; much to their credit. Eld. Fellingham at home; Eld. Hess, and Br. Richardson a licentiate, with other brethren of the Association were present. And also Eld. Wm. Jackson of Michigan near Niles, was with us. I have been thankful for such a gift. And was made to praise God, and take courage: in a word, it was a very pleasant season, and will be long remembered. How pleasant to be assured, that there is one Lord, one faith, and one baptism. Peter is very pointed, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.

The following Saturday after the aforesaid meeting near Elmwood in Peoria Co. Ill. I met with a few who know, and love the truth: also, those, who have been enabled to look to the Savior; just at the time, when they were ready to perish. How pleasant to consult, with those who have passed from death to life, and are willing to follow the precious Redeemer.

Yours I trust in the *Cleft Rock*.

JAMES B. CHENOWITH.

MANCHESTER, IOWA., July 1, 1864.

BROTHER BEEBE:—I think I asked you once before if you knew what had become of old Elder Wm. W. Brown of Clyde Wayne Co., N. Y. I see his name is stricken from the agent list, and I have not noticed his obituary in the *signs*.

S. P. MOSHIER.

REPLY.—We believe Elder Brown is still living, and probably where he formerly lived, in Wayne Co., N. Y. He has withdrawn his agency and patronage from the *Signs*, because we hold the scriptural doctrine, that God has authorised the buying, and holding as chattled property, bond men and bond women, and transmitting them as such to posterity, according

to Levit. xxv. 44, 45, & 46. And that he has recognized them as chattled property, classified, as such, with oxen and asses, and other property in two precepts of the Decalogue, and in one of those precepts forbid that we should covet, or strive to deprive the owners of such divinely recognized property. And farther, that the relations of masters and servants are distinctly recognized in the apostolic order and regulation of the gospel church, in which masters and servants are received, and their respective duties distinctly written under the sanction of the Holy Ghost. In Elder Brown's letter to us, in which he withdrew his patronage, he gave as his reason for doing so, our views on this subject. Much as we esteemed Eld. Brown, as an able minister, with whom so far as we know, we agree on all other points, we cannot abandon God's holy word, and in-dorse his abolition theory, to retain his patronage. (Ed.)

"Then shall they also answer him, Lord, when saw we thee an hungred, or athirst, or naked, or sick, or in prison, and did not minister unto thee. Then shall he answer them, saying, verily I say unto you, Inasmuch as ye did it not to one of the Least of these, ye did it not unto me." Mat. xxv. 44, 45.

We are almost daily in receipt of letters from prisoners of war; some of whom have been in prison for more than a year if we mistake not, and are suffering for want of clothing, and some of the comforts of life which are not provided for by the government. Some of them are sick, and others much depressed, and all without the means of communicating with their families and friends on the other side of the lines. Most of those who appeal to us are members of churches in the Southern States, of the same faith and order of our own. We have done what we could to relieve their present pressing necessities; but our means will not allow us to do as much as we would. They have become familiar with our name, from having formerly been subscribers to the "Signs of the Times." And ours is the only name, in many cases, with which they are familiar on this side of the lines. We have ascertained that donations in money, in articles of clothing, provisions, and especially tobacco, can be conveyed to them, with the full consent of the commanding officers of their prisons; and we have felt it our duty to lay their case before our brethren and sisters, and leave them to take what course will be satisfactory to their own sense of duty and propriety.

If those prisoners can be regarded as our friends and brethren, we cannot say unto them, Be warm, and be comfortable, and still shut the bowels of compassion towards them. If they be regarded as enemies in war, and in peace, friends, still the injunction is, "If thine enemy-hunger, feed him; if he thirst, give him drink." &c. As we would that the benevolent at the South should do to our sons, and brothers who are prisoners among them, let us do even so to these.

We need not stop to enquire into the cause of their imprisonment, it is enough for us to know that they are hungry, or athirst, or naked, or sick or in prison; the master who laid down his life to redeem us when we were enemies to him,

has commanded us to minister to them. Let those who are able; and still feel disposed to withhold their aid, settle the matter with their own conscience and with him whose mandate they dishonor and disobey.

We will furnish a list of names, and addresses to those who wish to communicate with the prisoners; or if any prefer to do so, they may send their donations to us, and we will pledge ourself to forward every farthing to them in their name, faithfully and promptly.

We will close this appeal with a few extracts from letters from the prisoners.

FORT DELAWARE DEL. July 18, 1864.

MY DEAR AND MUCH ESTEEMED BROTHER BEEBE:—I received sister Beebe's very welcome letter on the 31st ult., and on the 8th inst., also, likewise \$2, she sent me, and I feel very thankful to her. My health is much better than it was when I wrote to you before. I am getting tolerably well, for which I feel grateful to the giver of all good. We have meeting here in our prisons regularly, for social worship. There are several Old Baptists here. I would be glad if you will send me a few copies of the "Signs of the Times."

Truly yours in Christ.

Address D. P. THOMAS.

Officer's Camp. Division 26.

Fort Delaware, DEL.

FORT DELAWARE, July 18, 1864.

BROTHER BEEBE:—I write to you, as you are the only one I know on this side of the lines. Although not personally acquainted with you, but by character only. I have patronized your paper for several years. My object in writing is to inform you that I am in need of some money, and would be thankful to receive a few dollars. I am a member of Crooked Creek church, of which Eld. David L. Hitchcock is pastor. I am in great need of some tobacco. Please direct to Marion Spivey, Co. F, 44th Ga., Fort Delaware, Del.

PRISONERS' CAMP, ELMIRA, N. Y.,
July 18, 1864.

DEAR SIR:—Yours of the 11th came to hand, and permit me to make my acknowledgment for the letter and its contents. I dislike to make myself burdensome, but having been captured in a destitute condition, I really need some articles of clothing, and I have a friend with me who also needs help. As for supplies, they would be very thankfully received. I need a pair of shoes and a hat more than anything else, and I would urge the case of my friend also to the consideration of your friends who are near this place for the same articles. Any supplies will be allowed to be sent us that the friends may think proper to send us to cheer the lonely hours of prison life. The authorities will see that we get anything sent for us. They are good to us. Would to God our troubles were ended and an honorable peace restored. Almost in despair at times, I wonder when the scene will end and the curtain drop? But echo answers, When? Please accept my best wishes and prayers for your prosperity and happiness. I hope to hear from you again soon. Please address John A. Meador, Prisoner of War, care Col. Eastman, Elmira, N. Y.

MACON Co., MISSOURI, June 10, 1864.

DEAR BROTHER BEEBE:—It is now nearly three years since I wrote to you, and quite that time since I received a number of the "Signs of the Times." When our Post Office in south-west Missouri was destroyed, I was a subscriber for the "Signs." The first number in July, 1861, was the last one I received. I do not know whether I owed you anything at that time or not. I have longed to see your paper since, and anxiously wished for the time to come when I could renew my subscription, but have been unable to do so until now. You may wish to know why I could not find one spare dollar to send for a paper, if I was anxious to have it. I will give you a reason. In the fall of 1861, I had property destroyed, by theft, fire and otherwise, to the amount of fifteen thousand dollars, leaving me with a wife and eight children, without one week's provisions, or any kind of house, furniture, beds or bedding, or a good change of wearing apparel, or money to buy them with. So, you see, I have had a liberal share of trouble. I may also add, nor a house to shelter our heads. With the Lord's blessing, we have been spared to the present time; and although we have suffered much, others have suffered much more; for many have lost both property and life; and when I look back over the last three years, I am constrained to acknowledge that the Lord has been good to us; and in all our troubles we can hope that he has permitted it so to be for our good, for—

"Sometimes he hides a smiling face
Behind a frowning Providence."

I have found much comfort in reading God's word, and studying his goodness and mercy towards them who put their trust in him. But do I put my trust in him by faith, or am I trusting to an arm of flesh, and looking for help from man? I must say, "O Lord, thou knowest," for I am too weak to decide a matter of so much importance.

My mind has been much exercised of late on the prophecy of Nahum i. 7, "The Lord is good, a strong hold in the day of trouble, and he knoweth them that put their trust in him." I sometimes hope that my trust is in him; and when I can feel to put all my trust in the Lord, and be reconciled to his will, I can for the time being rejoice even in my adversity, and to some extent feel perfectly reconciled to my lot. We see the goodness of the Lord developed in all we do; in fact, goodness is one of his divine attributes. It is that by which we were created; that by which we are preserved in the enjoyment of all the blessings that belong to this life; and this is one sense in which man was created in the image of God; for he was good, and very good; but in another sense he was created in the image of the "Lord Jesus Christ," figuratively; for he (man) is the figure of him that was to come, which I understand to be Christ, "who is the brightness of his (the Father's) glory, and the express image of his person," &c.—Heb. i. 3. And the "children being partakers of flesh and blood, he also himself likewise took part of the same." This, according to my understanding, was necessary, in order that he might meet the utmost demand of a violated law, and deliver from that condemnation which hung over his people by rea-

son of sin, bearing the penalty in his own body, suffering the sword of God's justice to drink its fill in his own blood. Now, this justice can only be satisfied upon the principal eternal Sonship, and that can only be in connection with eternal relationship, by which Christ not only had the right to redeem, but it was his bounden duty to do so; for it behooved him to suffer, &c. Again he says, Ought not Christ to have suffered these things, and to enter into his glory? for in bringing many sons to glory, the Captain of their salvation was made perfect through suffering, which perfection consisted in the certain, final and everlasting salvation of the church, his body, his Bride, &c., without which he would be a Head without members or body, which could not be a state of perfection; therefore, a perfect Savior must not only be willing to save, but must be able to save, and must absolutely save his people from their sins. When we take a view of man in his fallen state, as we generally call it, and then a view of what the Lord Jesus Christ has done for us, may we not truly say, "The Lord is good, a strong hold in the day of trouble?" Here is where the poor heart-broken sinner finds a refuge, where the Lord by his holy Spirit shines in the sinner's heart (not into, but in), to give him or her "the light of the knowledge of the glory of God in the face of Jesus Christ." The influence of that light creates in the sinner an uneasiness to which they had hitherto been entire strangers, although we always acknowledged that we were sinners, yet we had in our imagination a strong hold or place of safety in our reach, and we intended in due time to lay hold of salvation and finally be saved; but as we were doing well enough in our present condition, we intended to enjoy the pleasures of this world, and after a while, to do the necessary work, obtain God's favor in the form of the pardon of our sins, become very exemplary in all our conversation and practice, and then walk the strait and narrow road in perfect order and righteousness. While we are in this condition, the Lord is not our strong hold; for this is not our day of trouble; but when the quickening influence of the Holy Spirit touches the heart, the individual in a moment, in the twinkling of an eye, dies and lives—dies to all his safety and security in his future good works, and lives to a knowledge of his own depravity and of the justice and purity of the demands of a thrice holy God. Now begins his day of trouble, and now having life he sees the dangers surrounding him on every side, and true to his former calculations, he flies to the performance of those things on which he had always relied for salvation, and commences his work under the law for justification, but soon finds that the law can do nothing but condemn, and that in order to obtain justification under the law, he must come up to it with a clear record for the past, perfection for the present, and security for the future; and when all this looks the sinner (new-born sinner) in the face, he is ready to say that on this principle, I am gone, forever gone! for with all my effort and determination I cannot even think one thought that is perfect, but sin is mixed with all I do. Now when we are frustrated in our aims and disappointed in all our expectations, we are driven to seek help from some other

source; but we will not abandon our self-righteousness until we have searched in vain for legal justification. Oh! how the pride of poor human nature is humiliated when they are brought to see their utter inability to do one single act that will justify them in the sight of God. A full conviction of this truth, and clear understanding of our helplessness, in a religious point of view, drives us from our former strongholds, and while it shows us that we have no help of our own, it increases our necessities, so that our condition indeed seems to get worse and worse; but really we are only seeing more and more of our true condition, and more of the difference between our sinful nature and the perfection of the Lord Almighty. When this difference is fully appreciated by the sinner, he is ready then, for the first time in his life, to throw himself on the mercy of God, and through faith to see how God's justice can remain, and he be justified.

A manifestation of these truths, to the mind of a son or daughter of Adam, fills the soul with joy unspeakable and full of glory. Then it is that the Lord is their strong hold in their day of trouble; for it is the knowledge of the imputed righteousness of the Lord Jesus Christ, (which knowledge we have by faith,) that gives us comfort and hope that the Lord hath "made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in Him." Now, we find the "Lord is a strong hold in the day of trouble, is a place of safety where we can feel secure against all the fiery darts of the wicked one." Having put our trust in him, we can find many comfortable promises in his holy word, and in all our troubles and temptations, we can resign ourselves to his will, with the full assurance that "his eyes are over the righteous," and that he knoweth them that put their trust in him. Here I have found reason to be thankful that our heavenly Father has knowledge of all his people, that his watchful eye is constantly over them, and he has promised to be with them in all their troubles, and in every temptation to make a way for their escape, &c. His knowledge of them does not begin with their faith, repentance, reformation, &c., but all these things grow out of that knowledge as the cause, and all those good qualities or traits are the effect; for Isaiah tells us that "he bear them, and carried them all the days of old." We might fill many pages with quotations to prove the positions taken above; but will forbear. If any word should find its way to the comfort of one of the little children of the kingdom, I am amply repaid for my trouble. May the Lord enable you, brother Beebe, to continue to send forth your messenger of peace; and may it find its way to the uttermost parts of the land, that the Lord's children may find it a medium of correspondence and mutual comfort, a channel through which they can converse with each other, as it were face to face. Your unworthy brother, in gospel bonds. I wish to say to my brethren and friends, that my post-office address is at Callao, Macon county, Missouri.

JOHN E. GOODSON, M. D.

DEAR BROTHER BEEBE:—Time admonishes me that I should send on my remittance for your valuable paper, which

comes regularly to me laden with precious communications. I look for them as I would for letters from dear friends. Our blessed Lord and Savior commanded Peter to feed his sheep and lambs, and I think there are many of them fed in this our day through the "Signs of the Times." Many of them have their lot cast in remote places, where they can hear no preaching that suits their case. If they read the "Signs of the Times" they will find strong meat for the strong and milk for the babes, so that they all can find food suited to their case. The brethren all speak the same language; the little weak ones are strengthened and comforted by those who are strong in the Lord. We are instructed to speak often one to another. When I read the communications of the brethren and sisters in the "Signs," my heart is drawn out in love to them, and I feel constrained to talk to them by pen and paper; but when I look to myself, I seem so small and ignorant that I would rather sit on the footstool and listen to others. I once thought my carnal mind must be changed, but I find it is not changed yet, nor will it ever be while I remain in this mortal body. There is a continual warfare between the old man and the new man, but the Lord has said for our encouragement, He that is in you is greater than he that is in the world. I have a hope that the Lord will bring me off more than conqueror at last. I desire to sit at the feet of Jesus and to learn of him; and I have learned many lessons, although I am a dull scholar, and have such a rebellious heart that I often have to be chastised. Sometimes I think I can say with one of old, "Thy rod and thy staff, they comfort me." If I am only permitted to be one of the least in the kingdom of Christ, it will be by matchless grace. I know the Lord will overrule all things for the good of his children and for his own glory. This is a very trying time. Iniquity abounds, and the love of many waxes cold, but our trials are calculated to draw the Lord's dear children closer to each other, and nearer to the blessed Lord and Savior. I have been very lonely since I moved into this country until this summer. Brother Roland, the pastor of Mount Pleasant church, preaches to us on the second Saturday and Sunday of each month; and I have been permitted to join the Mt. Pleasant church, which is twenty-five miles from here.

Brother Beebe, excuse me for thus scribbling, for my pen has ran with my mind. I am very anxious to hear from brethren Trott and Leachman.* May the Lord be with his servants and strengthen them with might by his Spirit in the inner man. And may you, brother Beebe, be sustained and kept long upon the walls of Zion. I herein enclose you two dollars and twenty-five cents. Yours for the truth's sake,

SARAH ANDERSON.

*We have just heard from brother Trott. His health is good for a man in his eightieth year. He is now with his family in Fairfax Co., Va. Although still a prisoner, he has a very liberal parole, so that he can visit his family occasionally, and has liberty to go where he pleases north of the military lines.

We have heard that brother Leach-

man, whose property and home, at Bristow Station, Va., has been destroyed, is now with a wealthy and generous brother in North Carolina, who has kindly tendered to him and his wife (which composes all his family) a home as long as he needs one. Brother Leachman is, as we understand, constantly engaged in preaching the gospel of peace among the Old School Baptist churches in North Carolina and the lower counties of Virginia. When we last heard from him he was in good health.

[Ed.]

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1864.

GIRARD, ILL., JAN. 29, 1864.

BROTHER BEEBE:—Will you be so kind as to give your views on Rev. xiv. 9-11. Also on Heb. xii. 22-24, and oblige yours in hope of eternal life,

S. R. BURGESS.

REPLY.

Conscious of our inability to do full justice to the subject embraced in the first named text, we are nevertheless willing to present for consideration such views as we have and submit them to the consideration of brother Burgess, and to our readers generally.

Immediately after the vision which John saw of the beast which rose up out of the sea, and the two horned beast coming up out of the earth, and the image of the beast, and his power, persecution and proscription, as recorded in the thirteenth chapter, he looked and lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand having his Father's name written in their foreheads. And he says, "I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps, and they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty four thousand which were redeemed from the earth. These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and the Lamb. And in their mouth was found no guile; for they are without fault before God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Then follows the text on which we are requested to give our views:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the

holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

"And the third angel followed them."

Namely the two preceding angels; the first having the everlasting gospel to preach, and the second announcing the fall of Babylon, and this third angel bearing the solemn admonition expressed in the fearful and startling words of our text: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand." The beast described in the thirteenth chapter, whether in his dragon form, as set forth Rev. xii. 3, or as seen rising out of the sea, or coming up out of the earth, or as presented in the image, the same principle of idolatry is involved in either case, and the same tremendous consequences must result. In Rev. xiii. 8, it is said, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." The manner of their worship is stated in verse fourth of the same chapter. "And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? Who is able to make war with him?" Their admiration of his power, confidence in his miracles, signs and lying wonders, and submission to his assumed authority, and obedience to his decrees, as also their reliance on his power to save, is all idolatrous, and bestowing upon the anti-christian beast that homage and devotion which belongs only to God. This homage, whether offered to the papal beast with seven heads and ten horns, or the protestant beast with two horns like a lamb; or to the image made by those who dwell upon the earth, in obedience to the mandate of the two horned beast, the wickedness is the same, and the consequence equally fearful.

"And receive his mark in his forehead or in his hand." The mark of the beast

appears to be that by which they who receive it are to be known as the worshipers of the beast. As those who are redeemed from the earth have their Father's name written in their forehead, so false worshipers are marked with an imprint of character like that of their mother, a copy of which is given in Rev. xvii. 5. The initiatory mark of a Jewish proselyte was that of circumcision, and the initiatory mark of many of the worshipers of the beast is made by what they have substituted in the stead of circumcision—made by the hand of the priest on the forehead of the initiated, as in their wicked perversion of baptism. The mark of the beast on the forehead may also signify that external display of an anti-christian spirit which is readily seen as identifying those who bear it as the admirers and worshipers of the beast; and as the hand is the member of the body by which we work, so the hands of all who worship the beast are defiled with blood, with cruelty, with persecution and with oppression. With the forehead they give countenance to the abominations of the beast, and with their hands they perform their works of darkness.

Whether we have a correct view of the

mark of the beast or not, it is certainly a mark by which the worshipers are known by their party; for those only who can show the mark are exempted from proscription and bitter persecution; for under the turbulent power of the image of the beast no man shall be allowed to buy or sell, save he that hath the mark, or the name of the beast, or the number of his name. But their special privileges, in which the worshipers of the beast may revel for a season is limited, and the day of retribution is hastening on apace; for they shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name. These are strong and expressive words. The wrath of an indignant God unmixed and unremitting, for ever and ever. Who can describe the stores of wrath which God has laid up in store against the day of wrath for the ungodly? All nations have drank of the maddening cup of the fornication of the whore of Babylon. Exhilarated and inflamed from its intoxicating power, infatuated, besotted and raving in the delirium tremens of her accursed cup, the earth has been and is still being drenched with human blood. But the avenging hand of God is even now uplifted, and the day of retribution is nigh at hand. The scene will soon be changed, and they who have the seal of God upon them, and not the mark of the beast shall shout an everlasting deliverance. And all the worshipers of the beast receive their irrevocable doom.

In view of the tremendous import of our subject, does it not become us to inquire most seriously and prayerfully, Whose image or superscription do we bear? Have we the seal of God upon us? Are we sealed with the Holy Spirit of God, with the spirit of promise? For if any man have not the Spirit of Christ, he is none of his. The Spirit of Christ is holy, harmless, meek, loving, patient, forbearing and forgiving; and as many as are led by it, they are the sons of God and heirs of glory. But the spirit and mark of the beast is unholy, malicious, haughty, hateful, overbearing and revengeful.

"Lord, search my heart, and try my ways,
And make my soul sincere,
That I may stand before thy face
And find acceptance there."

Our views on the other passage, (Heb. xii. 22-24,) in our next.

Circular Letters.

The Chemung Old School Baptist Association, in session with the Asylum church, Terrytown, Bradford Co., Pa., June 18th and 19th, 1864, to the several churches of which she is composed, sendeth christian salutation and love:

BELOVED BRETHREN IN THE LORD:—Another year has passed away, big with events of the most startling nature, producing sorrow, anguish, and the most intense suffering. Weeping and wailing is heard throughout the land, while brother

is arrayed against brother, and father against son, in the deadly strife. Dear Brethren, we are led to cry unto the Lord, How long shall these things be? when will thine indignation be overpassed? Deeply feeling the truth of the words of inspiration, How unsearchable are his judgments, and his ways past finding out, shall we not turn our thoughts away for a little season from the revolting scene, and look unto Jesus for comfort in this trying day. Let us consider then for a few moments what Jesus spake to his disciples, which is recorded in John's gospel, xiv. 27: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." The blessed Jesus in this spake words of comfort to his disciples, which should give them strength to stand in that day which was fast approaching, when he should be taken from them—when he should be led as a lamb to the slaughter, and his soul made an offering for sin. Contemplate for a moment, brethren, the feelings his disciples must have had when they saw him betrayed into the hands of ungodly men—he whom their hearts loved, one who had said while with them to the dead, Come forth, and was obeyed, and witnessing the display of his almighty power in so many miracles which no man could do. He taught them with words clothed in power and filled with the sweetest instruction—taught them to love their enemies, to bless and curse not. He diffused the spirit of his love throughout the inmost recesses of their hearts, confirming the truth to them that he was holy, harmless, undefiled and separate from sinners; giving unmistakable evidence that in all his sayings there was no guile, and especially verifying its truth to them in making whole again the ear of the servant of the high priest which Peter cut off. They follow him to the cross, there to witness the truth of that saying that was written: "Cursed is every one that hangeth upon a tree"—hearing him cry, It is finished! and then bowed his head and gave up the ghost. And yet he had said, "Peace I leave with you"—a blessed foretaste of the joys of that kingdom which he declared was not of this world—a kingdom which should break in pieces all other kingdoms, and should not be left to other people. He told his disciples, Yet a little while and the world seeth me no more; but ye see me; because I live ye shall live also. He had said to them that the Father would give them another comforter which would abide with them forever, and that he would bring all things to remembrance whatsoever he had said unto them. They witness his being taken down from the cross and laid in the sepulchre, soon to understand the truth of that saying, I have power to lay down my life, and I have power to take it again. We now behold his disciples clothed in mourning, their hearts filled with sadness and sorrow, separated from one who had caused their hearts to leap with joy while in his holy presence; who had called the weary and heavy ladened unto him, saying, Thy sins be forgiven thee; go in peace and sin no more; my peace I give unto you. The prophet Isaiah said, A bruised reed shall he not break, and the smoking flax shall he not quench. They swayed to and fro as the

reed in a mighty storm, and yet were not broken. That which the blessed Jesus had written upon the tablets of their hearts, which produced the sweetest emotions, now lies smouldering as the smoking flax. Now doubts and fears attend them, thinking that it was he that should have redeemed Israel. Though that peace which he gave them lay buried as the fire in the smoking flax, which must have the blowings of the wind to clear away the rubbish and ashes which had obscured it, in order that it might burst forth into a flame, so the blessed Jesus must bring forth judgment unto truth. He rises the third day from the dead a victorious conqueror over the powers of darkness, having brought life and immortality to light through his resurrection. He now appears to his disciples and dispels the clouds which had overshadowed for a moment that peace, that life, that light, and now his free spirit moves upon them as the gentle wind, and that which was obscured is wafted into a flame. "Not as the world giveth, give I unto you." He now makes it manifest to them, whom he loves he loves to the end, causing them to break out in language like this: "Did not our hearts burn within us while he talked with us by the way, and while he opened to us the scriptures?" Beginning at Moses and all the prophets, he expounded unto them the things concerning himself, manifesting himself the Prince of Peace—one who has power over all flesh; that he should give eternal life to as many as the Father had given him; giving himself as their peace, while they were yet enemies, for he stood as a lamb slain from the foundation of the world. "Not as the world giveth, give I unto you." The world when it gives, gives the things of the world, and the world receiveth them. Who are there in the world that will lay down their life for his enemy? All the world gives is based upon the principle of selfishness. How can the wicked world give peace and joy when there is no peace to the wicked, saith our God; for it is continually casting up mire and dirt, and has no peace to give. Mark the difference in the two kingdoms. Jesus calls to him a doubting Thomas just before his ascension and said to him, Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless but believing. Was not Thomas satisfied? Yes, his heart was filled to overflowing with love, joy and peace, and he cried out, My Lord, my God. Can the world give such joy and peace? It knows it not; it only hath fear and torment. How sweetly now his peace flows into them; his love is stronger than death. He gave himself for our sins, as saith the scripture, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. The heart of Mary was fired with love when he commissioned her to go to his brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God. Sweet was that peace that flowed into her heart when he pronounced her name. It is eternal, immortal consolation coming from an eternal source—from one who is a Quickening Spirit; who had quickened his disciples into life; for in him was life, and the life was the light of men.

"Let not your heart be troubled, neither let it be afraid." He now ascends up on high; he leads captivity captive, and receives gifts for men, giving the most unmistakable evidence to his disciples that he was the Son of God with power; that he had now gone to prepare a place for them, that where he was they might be also. Just before his ascension, he said to his disciples, "And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." Most assuredly that promise was fulfilled on the day of Pentecost. Mark its astonishing effect; and they began to speak with other tongues, as the Spirit gave them utterance, declaring the wonderful works of God. To their remembrance now is brought all things whatsoever he had said unto them. We will just mention a few of those things: "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out; for I came down from heaven not to do mine own will, but the will of him that sent me. No man can come to me except the Father, which hath sent me draw him; and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and learned of the Father cometh unto me. Fear not little flock, it is your Father's good pleasure to give you the kingdom. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand; my Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. Again, I lay down my life for the sheep. I am the way and the truth and the life. Blessed are they that mourn, for they shall be comforted; blessed are they which do hunger and thirst after righteousness, for they shall be filled. How wonderful now that peace to them, having received a kingdom which cannot be moved. The blessed Jesus reigns in this kingdom, for he is the Prince of Peace. The subjects of this kingdom rejoice with joy unspeakable and full of glory in the King of peace.

Dear brethren, is this peace precious to you in this dark and cloudy day? We know it is written in the world ye shall have tribulation; but does not the king of peace sometimes manifest himself to you as you are journeying along and are sad? And does he not dispel those clouds which produced sadness and sorrow? and are not your prospects brightened in view of a blessed immortality beyond this vale of sorrow? When he thus makes himself known to you, are you not led to cry, O, Lord, thy peace is sweet? Does it not call your minds back to the time when you were weighed down with sin, and without hope? Can you forget the hours of anguish that you then passed through? On the other hand, can you forget when God, while in those moments of anguish, revealed to your souls the Prince of Peace? With wonder and astonishment your spiritual vision then gazed upon that river of love, the streams whereof shall make glad the city of our God.

Beloved brethren, as ye have received Christ Jesus the Lord, so walk in him.

Manifest that sympathy one toward another that Jesus has manifested unto you; bear ye one another's burdens, for he has borne yours; encourage and help each other in the way while you are journeying through your pilgrimage. If ye love me keep my commandments. Love one another as I have loved you. Let not your heart be troubled, neither let it be afraid, for the Lord hath said by the mouth of his servant, Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine; when thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior. Now may the love of God and the peace of our Lord Jesus Christ, be with and abide with you all, both now, henceforth and forever, Amen.

C. SCHOONOVER, Mod.

S. H. DURAND, Clerk.

Corresponding Editors.

The Chemung Old School Baptist Association, convened with the Asylum church, Bradford Co., Pa., to the Associations and corresponding meetings with whom she corresponds, sends love in the Lord:

DEAR BRETHREN:—Through the mercy of our Heavenly Father we have been permitted to enjoy another Associational meeting. Amidst the darkness and trial of this present time the Zion of God is permitted to enjoy her monarch's love secure against all the dangers and assaults of her most determined foes. As we look abroad upon the gathering hosts of anti-christ, the corruptions, errors and delusions which abound, we are led to inquire what shall the end of these things be? Return, O Lord, how long? and let it repent thee concerning thy servants. But while we are led to mourn over the desolations of the visible Zion, we still rejoice that the foundation of God standeth sure, and hath this seal: The Lord knoweth them that are his; and we can but feel that there are sure indications of the rapid fulfillment of the prophetic word, "God is not slack concerning his promise; his counsel shall stand, and he will do all his pleasure."

Our present meeting has been one of consolation to our hearts. We have been made glad by the coming of your messengers and correspondence. The preaching has been of Christ and him crucified, and we feel to rejoice that there are yet chosen vessels who are enabled to proclaim more boldly the truths of the gospel. We desire a continuance of your christian correspondence. May God enable us not to forsake the assembling of ourselves together, and to comfort one another with these words.

The next meeting of our Association will be held, the Lord willing, with our sister church, the Charleston and Sullivan, in Tioga Co., Pa., on Saturday before the third Sunday in June, 1865, when and where we shall hope again to receive your messengers and correspondence.

C. SCHOONOVER, Mod.

S. H. DURAND, Clerk.

HYMN BOOKS.

As our stock is getting low, we having but a few hundred copies left on hand and as we cannot renew our stock by another edition for what we have been selling for, we are under the necessity of raising our price to the specie standard of currency. Hereafter our prices, if payment be made in gold, silver or Canada bank-notes, will be as formerly; but in the depreciated paper currency of the States, our prices will be raised to what will be at the time of the sales equivalent to gold. As the comparative value of gold and the paper currency is constantly fluctuating, we can fix on no permanent price in paper currency; but those who favor us with their orders, will be supplied at the old published rates in gold, or as much paper currency as shall be equivalent to gold at the time their orders are received.

CHANGE OF TIME OF MEETING OF MAINE

O. S. BAPTIST ASSOCIATION.—Elder John A. Badger writes us, in behalf of the churches of that Association to publish that the meeting will be held next fall with the church at Jay, Maine, to commence on Friday, September 9th, instead of the Wednesday after the second Monday, as published in their corresponding letter of last year, and will be held three days, viz: Friday, Saturday and Sunday, the 9th, 10th and 11th days. This change, brother Badger thinks, will give greater satisfaction to the churches and brethren generally.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

David H. Brown, Utica, Mich.....	\$1 00
T. B. Mills, (Post Office not given).....	5 00
Charles Gordon, Root, N. Y.....	5 00
Total.....	\$11 00

SUBSCRIPTION RECEIPTS.

NEW YORK—Eld. T. Duffee 1, Eld H. Alling 1, Mrs. L. Morgan 1 50, Sanford Bannister 2, Wm. H. Sayer 1, S. P. Mosher 1, L. Waite 2, Charles Gordon 5.....	14 50
MAINE—Eld. Wm. Quint 75c. Eld. H. Campbell 1 10.....	1 85
NEW JERSEY—John Bastow.....	2 50
PENNSYLVANIA—Joseph Turrell.....	1 00
MARYLAND—Eld. Wm. Grafton.....	1 00
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MICHIGAN—Eld. Tho. Swartout.....	3 00
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INDIANA—Thos. Macer 8, I. Hill 2 50, Eld. J. Buckles 1, David Bennett 2, Eld. Elias Poston 2.....	15 50
ILLINOIS—Geo. Cadwell 1, Eld. S. Coonrod 3, Mrs. M. Shaw 2, K. S. Cunningham 4, Mary Witty 2, John C. Simmons 6, Anna Armsworth 4, W. Conlee 1.....	23 00
MISSOURI—J. S. Dotson.....	2 00
IOWA—J. A. Stringfellow 1, Sarah Anderson 2 25.....	3 25
CANADA WEST—J. A. Campbell 1, James Black 1.....	2 00

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions..... \$92 10

New Agent, Jeremiah Stephens, Ohio.

Marriages.

July 16—At Middletown, N. Y., by Eld. G. Beebe, Mr. SAMUEL DAILEY, of Wallkill, and Miss SARAH E. MOSHER, of Damascus, Wayne Co., Pa.

June 9—At North Berwick, Me., by Elder Wm. Quint, Mr. WM. B. GOWEN and Miss MARION A. BUTLER, both of Sanford.

Obituary Notices.

Died, on the 6th of December, 1863, brother JOHN SHOTWELL, aged 81 years. He was at the time of his death a member of Clover church, in Clermont Co., Ohio. Brother Shotwell joined the church in the State of Kentucky in his 18th year, having been a member of the church about 64 years; always faithful to his high calling, to his seat in the church, and faithful to his brethren, and respected by his neighbors. He leaves an aged widow and other relatives to mourn the vacancy thus made by his removal, to his reward above.

WM. BROOKS.

BROTHER BEEBE—Please publish the following: Died, in Jewit, Green Co., N. Y., May 1, 1864, brother JEROME VAN VALKENBURGH, aged 68 years. He made a profession of religion, and united with the first Baptist church in Lexington, over forty years ago, and was a member of the same at the time of his death. He died a calm and peaceful death, in the triumphs of that faith which God gives to his chosen people. He has left a wife and one daughter to mourn his loss, together with brothers and sisters, and many other relatives and friends, who mourn with them, but not as those who have no hope. His funeral was attended on the 3d, at the meeting-house in Lexington, when I tried to preach from Titus ii. 13. Yours, as ever, HARVEY ALLING.

HUNTER, Green Co., N. Y., July 16, 1864.

Died, at Waterborough, Me., July 2, 1864, WILLIAM, son of brother Daniel C. Randall, aged about 3 years. His disease was the throat complaint. He was a very interesting little boy, and it was hard for his parents to part with him, but they are enabled to say, God's will and not theirs be done.

WM. QUINT.

Died, at Acton, Me., June 14, 1864, Mrs. BETSEY JOY, aged 84 years. She was not a member of the Old School Baptist church, but was with them in belief. She was a worthy woman. Her husband died some years ago, leaving her with quite a large family of children, to care for in old age. But, alas! she has gone to rest.

WM. QUINT.

Died, in Arispe, Bureau Co., Ill., on the 4th of February, 1864, sister MARY ANN LONG, consort of the late deacon Eliel Long. Her affliction was very great, which was borne with christian fortitude. As a christian, she was humble, thoroughly convinced that grace all the work must crown. Her prospect of bliss brightened as her strength failed. "The righteous hath hope in death." She was a good wife and mother, a kind neighbor, and excelled in kindness to the sick. She left five sons and six daughters, grand and great-grand children, the church of which she was a member, and numerous friends to mourn her departure.

ALSO,

On the 24th of June, 1864, in Stark Co., Illinois, MILTON RILEY, aged 18 months. Three days previously he fell into a box of ashes, head first, and inhaled some of the ashes, which caused his death. I delivered a discourse on the death of each of the above, to attentive congregations. Yours, in hope, J. B. CHENOWETH.

BROTHER BEEBE—At the request of the bereaved widow, our beloved sister Emily Beagles, I send you the obituary of Eld. MASON BEAGLES, who departed this life Feb. 29, 1864. He was born in Campbell Co., Ky., Feb. 25, 1813, received a hope of pardon and acceptance with God through Christ, when about in his fourteenth year, and soon joined the people he lived and died with, namely the Old Baptists. He was ordained to the work of the gospel ministry about thirteen years ago last October. The presbytery was composed of Eld. John Record, brother Norton and myself. He had been preaching in the church in which he was ordained about three years before his ordination. He seemed to possess many marks of a true minister of Christ; among which deep humility, meekness, love and zeal were very prominent; and after his ordination these gifts of the spirit seemed to shine forth in his ministry. His time seemed to be all taken up in the work. He was a firm Predestinarian, and his theme was to show the harmony of the doctrine of grace, its beauties, effects and fruits in the hearts of the kingdom of God.

Many of God's dear children are left to mourn their loss, for a season; but hope to meet again in that world where parting shall be known no more. He has left an affectionate wife and two daughters, one of whom is married; and left them in comfortable circumstances, as to temporal things.

Yours, in hope of eternal life, WM. A. LANGSTON.

BROTHER BEEBE:—Please insert in your paper the obituary of sister NANCY COREY, consort of E. Corey. She died May 22, 1864, in Blooming Grove, Franklin Co., Indiana, where she resided

resided thirty-eight years, aged 70 years, 6 months and six days. She professed a hope in Christ in Washington Co., Va., in 1815; was baptized by Israel Dodge, and has lived an exemplary christian life for forty-nine years, and died in the faith of the Old School Baptists, and in confident anticipation of a glorious immortality beyond the grave. Her funeral sermon was preached by Eld. Harvey Wright, from Rev. xiv. 13, to a large and attentive congregation. She had been afflicted with congestive chills for nearly thirteen years, and finally with disease of the heart, of which she died. She suffered much through her illness, but was not heard to murmur or complain. She has left an aged companion, one daughter and seven grandchildren to mourn their loss; but they mourn not as they who have no hope, for we believe our loss is her gain. The writer of this has been intimately acquainted with the dear old sister for the last thirteen years, and can say she manifested great patience and remarkable firmness in the doctrine of salvation by grace. May the Lord bless the bereaved friends. Enclosed please find one dollar to compensate for your labor. Yours in hope of eternal life, M. DEBOLT.

BLOOMING GROVE, Ia., July 15, 1864.

Died, Mrs. ELIZABETH ANN HUME, wife of brother Benjamin Hume, of this place, April 18, 1864, after a short but very severe illness of Typhoid Pneumonia, in the 47th year of her age. The subject of this notice was a very worthy and much esteemed woman, and she was remarkable for her meekness and humility. Though she was not a member of the visible church, yet she loved the doctrine that extols the Savior of sinners, and she was a warm friend to the Old School Baptist cause. She had a deep sense of her own unworthiness, but no christian could have lived a more exemplary life than did she. Throughout her last illness her sufferings were very great, but she bore them with resignation, and at times was joyful in the smiles of God her Savior. She talked much about Jesus and her hope in him. She longed to hear me preach again, and desired that I should preach her funeral sermon.

Her bodily sufferings subsided, and she calmly and peacefully fell asleep, whispering in her last articulate words the name of "Jesus, sweet Jesus." May the Lord bless and sustain the bereaved husband, son and daughter, and prepare them to die in the like precious faith. On Sunday last I tried to preach a sermon suitable to the occasion, to a large congregation, on the subject of Death and the Resurrection.

D. BABTLEY.

WILLOW HILL, Jasper Co., Ill., June 8, 1864.

DEAR BROTHER BEEBE:—I am requested to send for publication in the "Signs of the Times" the following obituary notice:

DIED.—At Stony Creek, Oakland Co., Michigan, May 20th, 1864, MARY COPELAND, aged 67 years. Sister Copeland was baptized in the town of Orillius Cayuga Co., N. Y., about in the year 1818 or 1819, and moved to Michigan in 1823, and united with the Baptist church in that place. In 1827 I moved to Michigan and united with the same church. Since that time I have been personally acquainted with sister Copeland, and I must say a more humble and devoted christian, a kind wife and mother, together with a good neighbor, I never knew. She was a reader and lover of the "Signs of the Times." She took them by way of her son-in-law, Johnson Matterson. She has left a husband and a number of children, and the church of which she was a worthy member, to mourn our sad loss. Your brother in affliction,

DAVID H. BROWN.

UTICA, Macomb Co., Mich., July 10, 1864.

BROTHER BEEBE:—By request I send you the following obituary:

DIED.—In Ralls Co., Mo., April 12, 1864, SCOTT CRAWFORD, in the eighth year of his age. His disease was of a complicated character. He took the measles in January, from which he never entirely recovered, and which finally terminated in consumption. He seemed to suffer very much for about two and a half months, when death put an end to his sufferings. He was the youngest son of brother and sister Crawford, who doated much on him; but an all-wise God has taken him away from them, and may he give them grace to bear up under their afflictions, and enable them like his servant of old to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

And is the lively shadow fled!
Yet stop those fruitless tears;
He from a thousand pangs is freed,
And from ten thousand fears.

WM. PRIEST.

RALLS Co., Mo., May 2, 1864.

BROTHER BEEBE—I thought I would write a few lines to you. I write to you in weakness. Brother Robison sent you the notice of the death of my dear husband, JONATHAN LARISON, July 1, 1864. Brother Robison has sent this notice to you three times. Why is it forgotten? We have been a subscriber for the "Signs" a great while. In 1847 you was at Millerick church, Colerain township, Hamilton Co., Ohio. We took the "Signs" at that time, and never stopped. I am in my 87th year, old and weak minded. I have been an Old School Baptist sixty-five years, a poor, unworthy, sinful mortal. I have no husband to tell my sorrows to. Oh! the sorrows of my heart! I live, looking to Jesus the Author and Finisher of our faith. I think I have felt that love which the Lord Jesus Christ revealed to his children, who walk according to the election of his grace. I want you to put this in the "Signs," that my brother, Jacob Wycoff, may know that I am still living. Brother Beebe, bear with me; for I am kept by the power of God through faith unto salvation. I have no other trust only in the Lord Jesus Christ, nor do I want any other here. We have the gospel of Jesus Christ preached in its purity. I stand firm and strong in that faith which the Lord Jesus Christ revealed to his children. Now, brother Beebe, if you ever received that notice, I want you to put it in the "Signs."

CATHARINE LARISON.

REILY, Ohio, May 6, 1864.

ELDER BEEBE—It is with a sorrowful heart that I address you, to give a statement of the very sudden death of my wife, MARTHA TURRELL, in the 54th year of her age, which took place on the 25th of June, 1864, as she was returning home from a friend's house about three miles distant, with a small grand-child and an aged aunt in the wagon; and while passing through the borough of Friendsville, she had occasion to fix something about the bridle of the horse; she stepped out of the wagon and walked a few steps and salled down instantly, without any apparent sensation of her situation. There were two physicians and other persons present, but no help could be given. She attended the Chemung Association, held at Terrytown, Bradford Co., Penn., on the 18th and 19th of June, where she had an opportunity of conversing with a large number of brethren and sisters in the church, with whom she had formerly been acquainted. Though called away with scarce a moment's warning, her life was such as to assure her friends that death was gain to her. "There is but a step between me and death." "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." **JOEL TURRELL.**

FRIENDSVILLE, Susquehanna Co., Pa., July 18.

BROTHER BEEBE—Please publish the death of MARY L., youngest daughter of the late Eld. Cyrus B. and Clarinda Fuller, in her 29th year, of consumption, April 21, 1864, four months after her father's death. She had never made any profession of religion until about thirty hours before her death, when it pleased the Lord to speak peace to her troubled soul. When day-light appeared she said that her troubles were all gone, and she was worse off than she was before; but when the sun arose and shone into her room, she said, "Oh, mother! how beautiful the sun shines! How different you all look from what you ever did before! What is the cause? Has the Lord pardoned my sins? They are all gone! What has become of them?" From that time her tongue was loosed and her whole theme was Jesus. After laying a little while, she wished me to get the bible and read some for her. After reading a few verses, she said, "Why, that don't read as I ever heard it before! It don't sound as it did last night. Oh, what glorious words! Can they be for me? I would not change my situation for what it was yesterday for all the gold in the world! It is too good for me; I fear it won't last!" I told her she need have no fears of that; for the Author and Giver was in heaven.

After giving directions about her three little children and her things, she said that she was ready to go; she had nothing to live for any longer. In the course of the night when they supposed her to be dying, she said if this is death, what a happy death. Thus she died without a struggle or a groan. So you see the Lord has taken two of my family in four short months, and I would be enabled to say, Not my will but thine, O God, be done. The cup which my Father hath given me, shall I not drink it?

Whate'er thy holy will desires
I calmly would resign,
For thou art good, and just, and wise,
O bend my will to thine.

Whate'er thy sacred will ordains,
O give me strength to bear,
And let me know my Father reigns,
And trust his tender care.

CLARINDA FULLER.

STRATTON'S FALLS, N. Y., May, 1864.

Associational Meetings.

SANDY CREEK ASSOCIATION OF Q. S. Baptists will meet with the Spoon River church, at Modina, Starke Co., Ill., on Friday, September 9, 1864, at 10 o'clock A. M. Elders and brethren of like faith and order are cordially invited to attend. Those coming by Railroad will find conveyance to take them to the meeting at Neponset, on the Chicago and Burlington road, on Thursday afternoon, the 8th. **J. B. CHENOWITH.**

LEXINGTON, N. Y., will meet with the Second Church of Roxbury, on the first Wednesday in September, 1864, at 10 o'clock A. M.

MAINE O. S. ASSOCIATION will be held in Jay, Franklin Co., Maine, September 9, 1864, to commence on Friday at 10 o'clock A. M., and continue till Sunday evening following.

MAINE O. S. CONFERENCE, with the church at North Berwick, York Co., Maine, September 16, 17, and 18, at 10 o'clock A. M.

JUNIATA ASSOCIATION, PA., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

HAZEL CREEK will be held with the Goshen church, Putnam Co., Me., to commence on Friday before the fourth Sunday in August, 1864.

LICKING, KY., will be held with the church at Salt River, Anderson Co., Ky., on the second Saturday in September, 1864, and continue two days.

SALISBURY, MD., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

CONCORD, ILL.—The 27th Annual Meeting to be held with the church at the Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on Saturday before the first Sunday in September, 1864.

BROTHER BEEBE—Please give notice through the "Signs" that the Okaw Association of Regular Baptists will meet with the Pleasant Grove church, Moultrie Co., Illinois, on Friday before the fourth Sunday in September, at ten o'clock, a. m., when and where we hope to see many of our brethren from different parts of the country. The brethren in the ministry will please remember us and come over and give us a helping hand. Can you not visit us brother Beebe? Brethren coming by railroad will get off the cars at Summit station, on the St. Louis, Alton & Terre Haute Railroad, where they will be met with conveyances to take them to the place of meeting, about a mile distant. By request of the church, **J. G. SAWIN.**

LOKA, ILL., June 26, 1864.

BROTHER BEEBE—Please publish in the "Signs of the Times" that the Mad River Old School Baptist Association will convene with the church at Union, Montgomery Co., Ohio, three miles north of Dayton, on the Troy Pike, on Friday before the first Sunday in September, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the ministry. Those coming by railroad at Dayton the evening before will be met with conveyances to take them to the meeting; those by their own conveyance will call on Daniel Kiser, one-half mile north of the Mad River Bridge on the Troy Pike; those coming from the north or north-west will call on N. Ratliff, nine miles north of the meeting, close to the Troy Pike. **E. M. REAVES.**

BOWSERVILLE, Ohio, June 17, 1864.

Yearly Meeting.

A YEARLY MEETING will be held, if the Lord will, with the Columbia church, in Jackson Co., Michigan, to commence at 10 o'clock a. m. on Saturday before the fourth Sunday in September, 1864. Elders Lewis Seitz and John Crabtree are expected to attend. Brethren and sisters of our faith and order are invited to attend. Come one; come all.

By order of the church,

THOMAS SWARTOUT.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$29 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address

MRS. P. A. BEEBE,

Signs of the Times Office,

Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. **A. BIGER.**

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONIPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient servant,

JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that may she recommend be used with confidence

Agents for the Signs of the Times.

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Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
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BY GILBERT BEEBE.

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TERMS:
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., AUGUST 15, 1864.

NO. 16.

Correspondence of the Signs of the Times.

FRIDAY, June 17, 1864.

In the sweet peace and joy that are mine now, it seems as though I could hardly take the trouble to write. I am continually looking back to consider the wonderful way in which I have been led from darkness to light, but it is a way which I cannot yet fully understand; and what I do see of the Lord's marvellous dealings with me, would require volumes if I could write them. In the last few days I have learned more, and more peace and happiness has been mine than in all my life before. I have dwelt in a place of broad rivers and streams. I have been kept in almost perfect peace, and have been made to drink of the river of God's pleasures. There seems to have been a kind of light thrown back from this present which has shown me much in my past life as I never saw it before, and I must note down some of these memories while my mind is dwelling on them.

I remember that often in childhood my mind was engaged, as is perhaps that of almost every child, in thinking of the immensity of space, and of what was before time began. Once I particularly remember, after an absorbing effort to reach with my imagination the bounds of space and the beginning of duration, lasting I do not know how long, I started back, with almost a gasp as for breath, from the awful verge which my thoughts had reached, with a clear sense of an infinity beyond the utmost reach and comprehension of my mind. It is but few times, and not when I especially tried, that my thoughts have been able to reach so far. I think the effect of that one baffled effort, and the awful recognition of infinity that I then had, has followed me through life to the present.

At the age of twelve I had read the bible through twice; but it was not, as I could ever think, from a love of it as the word of God, though much of it was very interesting. I think, with ambition, which was my principal motive, there was some feeling of duty. Very early I commenced to study the distinguishing doctrines of grace, and especially the doctrine of election, not only in the bible, but by reading whatever I could find on those subjects. My object was to be able to argue successfully with Arminians and Universalists; and I never was able to comfort myself with the belief that I loved or understood the doctrine in any other way than intellectually, and because it was the belief of my parents, who are Old School Baptists. Indeed I have sometimes felt that I was more of an Arminian at heart than those I argued with, and had far less right to hope. Although I knew the doctrine of election was true, yet I have had many troubled thoughts about it.

In childhood I was very fearful. Thunder and lightning were a terror to me, and I was afraid to be alone in the dark.—This fear passed away. I have never known when or how. Since about the age of ten or twelve, the sound of thunder has been as great a delight to me as it was a fear before. There was one period when I had at times a great apprehension and fear of dying. How long it was, or at what particular age, I cannot tell; for I have never before looked at these things as I do now, and can only speak of separate instances of experience that have fixed themselves in my memory, without remembering their relation to each other, with regard to the order of time. I remember one Sunday evening in particular, out of many like it, somewhere between the ages of seven and ten, of fearing to go to bed, thinking I should certainly die before morning if I did. I took the Testament and went out, wishing it were morning. If I could only get past that night, I thought, it would all be right.—What particular reason I had at that time for such fear I cannot remember. The feeling was indescribable, as of a great blankness in the future—an indefinite dread of something from which there was no help. I cannot now recall any time since about the age of ten when I had that peculiar, acute apprehension of dying; but a number of times since then I have had that sense of blankness, that indescribable melancholy without a recognized cause, when I would feel like one of those dark November days—a dull leaden cloud over the whole sky, and dreariness over the whole earth. There was no acute pain, but that cold, lifeless feeling—that awful sense of void in the future, which is worse than any pain. It was not the absence of any particular enjoyment that I could name, but the impossibility of seeing anything in heaven or earth that I desired. At such times could I have had the power to gratify the utmost imagination of my heart, it would have been of no avail. I could only have said, "Give me the power to enjoy." It was not often that my mood became so dark. I have had much cheerfulness, and sometimes hours of peace and joy. But my cheerfulness seems to have been circumscribed and bounded by this leaden cloud. My social and intellectual enjoyments were often keen, but the ultimate of all was this gloom. After the keenest of these enjoyments, when I came to regard them complacently, I could find no satisfaction in them. They could not reach far enough. When at some happiness seemed to be waiting for me somewhere else, and when away I wanted to get home again. And so I have wandered much, finding no rest. Blessings to God, this cloud has gone, and I have received the power to enjoy, and have entered into rest. How or why

is a wonder and a mystery to me. This new enjoyment I can contemplate with still increasing delight. It is perfectly satisfying. There seems no end to it, and no possibility of satiety.

I now go back again to my childhood. I cannot remember when it was that I first saw myself sinful, but it was very early. I had an inner consciousness that a more vain, selfish and deceitful boy never lived. Even in particular instances, where I knew I appeared better than others, I felt conscious of being far worse. I never used or liked profane language, nor did any one in our home, and there was a solemnity about sacred things there which gave us all a reverence for them. I could not feel that I was any better on this account. The same actions which appeared good in others, in me seemed to spring from motives which made them bad.—When my conscience prevented me from doing any particular wrong to which I was tempted, I felt about as guilty at seeing the capabilities of doing it in my heart as though I had done it. How I almost envied others who, I thought, never could think such wickedness, but who were honest enough to act out whatever they thought; and whose worst actions seemed good in comparison with my thoughts. The oppression of this feeling of wickedness was sometimes very great. The consciousness of the utter depravity of my nature has followed me all my life, being at times presented clearly to my mind; but I think there was a peculiarly oppressive and aching sense of guilt in my childhood which did not follow me; though when it left me I cannot tell. Heretofore I have regarded it as one of those things that pass away with childhood. I have always felt that I must get better, no matter how much I was convinced and argued with myself that it was impossible for one to do so. I have, times without number, made resolutions to follow the strictest rules of right in thinking and acting. How well I succeeded in keeping them every awakened sinner can judge. My utter inability to change myself seems to have been forced upon me, item by item, slowly but surely. After the performance of an action in which I thought I might take most pride, and which others would applaud, windows would be opened into the depths of my heart, and motives shown me which dissipated my pride in a moment. There have been times when my whole past life would rise before me as a continuous train of evil, without one good thought or action to relieve the dreary monotony. I think within the last two years I have ceased to regard with real complacency anything I might do, however laudable it appeared. I have always thought much of the fleeting nature of all earthly things, and at times have realized very clearly the certainty of

death, and the vanity of all pleasures that belong only to earth. These thoughts have, I know, controlled my ambition and desire for fame, and mitigated the bitterness of regret for the loss of earthly hopes most dear to me. I have been conscious of a kind of satisfaction deep within me when suffering the keenest stings of wounded or humbled pride, as though it were well-deserved and appropriate. It has often seemed to me that some complete breaking up of all earthly hopes, and crushing of all my pride, was necessary before I could be capable of receiving true happiness.

And now I will go back once more to my childhood to see if I can recall my thoughts in regard to heaven. Long ago after reading about heaven in a story, and of some one dying, I remember a great, throbbing love within me, and an indefinite desire to die. I have tried sometimes since to reproduce that feeling, but have never been able. I have loved to think about heaven, but could never picture a place to suit me. Such descriptions as are in Revelations and in the Pilgrim Progress, my favorite book in early years, were delightful to me. But I never could say I wanted to go to any such place. I was conscious of the absence of anything in my nature fitting me to enjoy heaven, whatever kind of place it might be. I have often imagined myself with holy beings, and have felt certain I should find no happiness with them unless entirely changed; and have sometimes perplexed others by making them acknowledge that they would not enjoy being taken at once to heaven. I think I have most earnestly desired and longed for that change, and have long had a trust that it would sometime be given me, or that death would produce it. I cannot say that I have ever thought much about hell, or feared it particularly. But the thought of banishment from the presence of God and from the glory of his power, has sometimes made me tremble. Thank God, the change has come in this life, but how different from what I looked for. My nature is not changed, nor my old desires and propensities eradicated; but a new love and new desires, separate and diverse from all others, have been given me. I am still conscious of being unfit by nature for the company of holy beings, yet I long for it. I am happy when with the saints here, and I know I shall be happy with them and their glorious King in heaven. How different is the heaven of which the saints receive an earnest in this life from that pictured by the natural mind. They do not look to escape punishment merely, and to receive bright rewards and honors, but to be blessed with fulness of love, to be forever with their Lord, and be free from everything unholy.

The doctrines which I contended for I

never could apply to myself. I have often wondered why I should think so much about them, if I was never to have a personal interest in them; but my closest scrutiny of myself could not show me any ground for the trust I had that I would sometime be brought into light. I knew that every one must regard himself as the chief of sinners, and would argue with myself that it was Christ's righteousness alone that could save; but still such peculiar evil as my heart and life were filled with, must certainly be corrected before I could hope, and that I thought any one would acknowledge who could see within me. But I could not do it. And yet it seems I did not suffer as I ought to, nor repent. If I could only have felt acute pain all the time. If I could only have seen that my desires were not still evil. How vain to talk of repentance while still filled with all evil thoughts and principles; and then if I were truly convinced of sin, would I be so cold and careless often, and go about my business so indifferently. Besides I could not see that I loved God; indeed I sometimes had a doubt whether I had ever truly believed in his existence. But it is impossible to give more than a hint at the various conflicting and troubled thoughts of twenty years. I think since about ten years of age I have seen men as trees walking.

At the age of twenty I joined for awhile in Methodist prayer meetings, while at school, and was urged to join the church; but this I could not do. They told me I must get religion, but I did not know how. The good works by which they said I would obtain it, I felt would be very evil works in me. About this time my sister Bessie joined the Old School Baptist church. I knew something of the severe trials of her mind, and was very glad for her. I have always loved to hear Old School Baptists preach, and have done so when it was possible. For the past six years I have lived where there are none.

About three years ago a Presbyterian minister was engaged in the town where I live, who I thought preached as near the truth as any one I had ever known, except Old School Baptists. Some of his sermons were wonderful expositions of some points of true doctrine. He held some views which I could not agree with, and we often argued them. In April, 1863, I united with that church. I cannot undertake to analyze my feelings and motives at that time. It was a sin against light, and I have suffered for it. At that time I should not have ventured to ask admittance into an Old School Baptist church, though I think the privilege of attending the meetings of one, would have kept me from this. I half hoped the change I so desired might come after I joined. It did not. I thought some of those who went with me were true christians, and it might help me to be with such, and publicly to express my wish to be one. I proposed to myself to show at least how a christian should live, but failed. I took part in prayer meetings, and was called upon sometimes to pray in public meetings of the church. This I soon had to stop. It seemed too outrageous. I, who had never dared lift my voice in prayer when alone, except in broken exclamations for help! My sufferings in many ways cannot be

told. They were at times something like despair, for I had sinned against light. One of my severest trials was when I went home and my father, saying that I professed to be a follower of Jesus, asked me if I felt like leading in prayer. I sometimes thought that perhaps I had been left to my own evil heart in this, both to break down my pride and show me more decidedly that I was worthless and helpless, and to have all shadow of doubt as to the true church on earth removed. (It was not long before I saw Babylon clearly.) I looked in vain for brotherly love, for union and fellowship in the gospel, and all that should characterize those who are one in Christ. Conversation upon temporal things of the church were frequent enough, but upon spiritual things very rare. In regard to church government and the ordinances, my mind had remained unchanged. But while I saw that the church was in error, I was forced to acknowledge that any of its members were better than I was. The preaching, which I had thought so nearly sound, seemed to grow less and less, so till I listened with an aching interest. The nearer it came to the dividing line, the worse it seemed, when it did not pass over into the spiritual, which it seldom did, though much in it was the letter of truth. At last I became too hungry for true preaching to endure it. Last summer Elder Beebe came to our home to preach my brother's funeral sermon. Many things that he said while there tended to comfort me some, especially by giving me new views of truth, and strengthening my hope of hereafter being made a subject of grace. During the past winter there were heavy troubles at home on account of sickness. I was there much of the time, and I think I felt a trust in God which he only can give, but it was not particularly for myself. I talked a good deal, especially with my sister Bessie, on spiritual things, but could not feel as I wanted to. My brother, who was not expected to live, experienced a bright hope, and I could rejoice very deeply with him. In March, while in Washington with my brother James, who was sick, I became acquainted with Elder Purington, and talked very freely with him. I told him I had not taken communion with the Presbyterian church in a long time. He afterwards in a letter advised me not to any more, but to embrace the first opportunity to talk with some gospel church, intimating that he hoped I had been exercised by the Spirit. I felt certain he was deceived in regard to me; and it seemed as though I ought not to talk any more with christians, for my troubled state of mind, and what I knew of the truth, led them to have a hope for me, for which there was no foundation. For months the Bible and old volumes of the "Signs," were nearly all of my reading, except what was necessary in my business. I would see things in both that seemed to express my feelings, but my soul refused to be comforted. One evening as I lay listening to a friend reading in the Psalms, I felt a peace and rest so unusual that I noticed it, but did not think of taking any hope on account of it. The next morning, as I walked to my office, thinking of that, and of how my mind had been led lately, the thought occurred to me, perhaps I am a subject of grace.

It was the first time I had ever really said so to myself. The thought came with a gush of gladness like sunlight. Heretofore I had not been able to say I was without a hope, but it was a hope for what would be done for me in the future, and not on account of what I could feel had already been done. I had always felt that before I could have a true hope I must have a view of God and of my condemnation under his holy law, and of the necessity of Christ's sacrifice, in some way different from what I ever had; and that I must come to him with a singleness of desire, a clear knowledge of what I wanted, a hungering and thirsting after righteousness; and I could see nothing in my experience at all equal to what I thought this must be. If I had ever seen my condemnation as I ought to, and truly hungered after righteousness, I certainly should avoid all sin, cast all evil out of my heart, and pray with sincere desires; whereas I had always felt as though I was worse, if possible, when attempting to pray, than at other times. But now I thought perhaps I had felt this condemnation in having a painful knowledge of my sin; and that perhaps the longing I had had to be changed in some manner, I knew not how, so as to love holiness, and to be fit for and capable of enjoying the society of holy beings, was the hungering and thirsting, and I could not but grasp the promise. I remembered that I had experienced before during my life a few such seasons of rest and peace as last night, without any cause that I could see. I immediately wrote to my sister describing my feelings. The minister coming in, I told him how I felt, and stated that it was the first time I had ever had such a hope. He said, "that is a very happy state of mind. All that is necessary is to go right on in the way of duty. In doing that you will be happy." I was chilled, for I knew I was far from doing my duty, and had no reason for my hope. I tried to keep hold of my hope and joy, but they slipped from me, and I concluded the feeling was but produced by my anxiety to have it.

I still kept my nominal connection with the church, while I could hardly open the Bible but my eye rested on some passage telling me to come out of her. I confess with shame that I dreaded sometimes the effect on my social and business interests. I dreaded to say to all my friends, and all the town, that they were in error. All with whom I talked knew my sentiments, and that I agreed with the Old School Baptists, of whom few knew anything, except that they were a very hard and very obscure people. I had always defended them, but that made no difference as long as I belonged to a good church. If I had never joined this church I could have gone on quietly, and if even a member of the Old School Baptist church, it would have made little difference; but now whatever I did must be square in the face of the religious community. Such were some of my feelings, and for them I felt very much condemned. At length I was made willing to give up any worldly considerations. I wanted peace of mind and could not certainly have it there. I wanted to be associated with those who felt something as I did. My doubts and troubles of mind were not understood by any

there: they never had any. "They were not in trouble as other men."

In June I went to the Warwick Association, about two hundred miles. Though certain I had no true experience, I wanted to talk with some church. I knew that Christ was able to save even me, if I would go to him, but I could not tell how to go, or where to find him. Yet it seemed if I could hear the preaching I loved, and see the enjoyment of christians I would feel better, and if they would give me some corner in the church I would just rest, and trust myself to God. Then again I felt it would be the worst thing I had ever done if I should say any thing that would make them willing to admit me. A friend at the Association, whom I am now glad to call sister, expressed, as my own sister had done before, a confidence in the reality of my experience. I could not feel it, yet was somewhat enlivened. On the second day of the Association a lady from a distance, who had never heard an Old School Baptist preach, came to talk with them. She was baptized on the last day. I thought it the most beautiful scene I had ever witnessed, but felt more alone than ever. The preaching was eagerly listened to by me. I had opportunities to talk with several, among them Elder Trott, whom, though I had never before seen, I had regarded with almost reverence for what I had heard of him and read of his writings. He advised me to tell the church my feelings, and leave them to judge of my experience. I saw that they all had a hope for me, and was certain I had deceived them, and although I had decided to talk with the church on Sunday, and receive the ordinance of baptism if they thought proper, yet I was really distressed at what I was about to do, and determined to explain this to them, and urge them to be very careful. *Again and a little*

On Saturday morning, about 3 o'clock, I awoke, and commenced thinking of these things, as usual. One by one my doubts and perplexities came before my mind, and were quietly removed. Passages of scripture and points of doctrine with which I was familiar, had new meanings for me. I seemed to think with wonderful ease, and with a certainty as to the correctness of my ideas, which was new. What was explained to me in that hour, it would take long to tell. Suddenly I was conscious that I had been lying in perfect peace and rest. I looked about for the doubts and troubles I had grown so used to, and they were beyond my reach. I seemed to see them in the distance around me, as Christian, in the Pilgrim's Progress, after he had passed thro' the valley of the shadow of death, saw the evil things that had tormented him, but they came not nigh. I saw no reason for the peace and calm, but there it was, and I knew it was the Peace that passeth all understanding; and how sweet it was, after such troubled, restless years. How my heart yearned with love and gratitude. I thought of the passage, "Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee." I had tried so long to stay my heart on God, that I might have that peace, and now without any effort of my own, and in an unexpected moment and an unexpected way, it was done; and I had not reformed myself first, either. But I thought, can

and the question arose in my mind, will I ever know any thing of salvation? Just then the words came in my mind, "Blessed are they who hunger and thirst after righteousness." I had always thought these words described good people, not such a sinner as I. But now I thought, I must hunger for what he has said. I have no righteousness. I want to be righteous. I am the hungry man. Blessed are they who hunger for what Jesus died for! Instantly I felt the answer. It was as though the

I ever have a desire to sin again? It seemed impossible. Could I ever tell any one how to get this peace, or that he could himself obtain it, when it had come to me as the wind, blowing where it listeth? For I knew then that nothing I had ever done, nor any sermon I had ever heard, nor any thing that any body had ever said to me, had been the means of procuring it for me. All that day I was like them that dream. Peace flowed like a river. My mouth was filled with laughter, and my tongue with singing. I could not yet understand what reason I had for feeling so, and occasionally a momentary trouble would come over me that I did not have my doubts any more. But even that could not hurt me. I was led and controlled by a blessed Spirit of peace. On the next morning I awoke about the same hour, and found myself still with him, my restfulness and delight still greater. I never can express the trembling joy that continued to overflow my soul, as the assurance grew stronger and stronger that I had found my Savior, or been found of him. On that morning, June 12, 1864, Elder Harding preached in the Wallkill meeting-house from Isaiah lv. 13, telling much that was delightful for me to hear. I told the church a little of my feelings and was received. There was no hurry or anxiety about me that day. In the afternoon I was baptized in Middletown by Elder Beebe. I had often thought this would be very exciting, but I never was so calm before. The crowd, and even the address to which we listened, claimed my attention less than the beautiful clouds, and a little sunfish playing in the water at my feet. The sermon of Elder St. John, from Luke xviii. 29, 30, and the address of Elder Beebe in giving me the right hand of fellowship were listened to with more pleasure than can be expressed. My delight at getting into the church knew no bounds. Preaching was a new thing to me. I found that after all my fancied knowledge of true doctrine, I was a perfect child in my ignorance of spiritual things. I first felt what prayer was; it was breathing within me. I first knew what faith was. I stopped looking away anywhere for God, and trying to form an adequate conception of him in my mind, and acknowledged his glorious presence, and felt myself in his arms, and saw, by faith, my blessed Redeemer. I have only once seemed to see a vision, and that was hardly with my mind. On Monday morning, the moment I awoke, a doubt arose within me. It seemed the appearance of a black thing rising out of darkness, and instantly I seemed to see the appearance of a hand reach out over it and crush it back into darkness again. I was not allowed to try my strength with it, and I felt as though the doubt never would come again. I feel so yet. It was a privilege for which I am very thankful, to spend those two or three days with those who had been taught of God. On Monday noon I left them, but peace followed me. My joy and wonder constantly increased, as new things were revealed and glorious truths unfolded to my spiritual understanding, every revelation of truth renewing and strengthening my assurance that I had found my Beloved. I could not have my thoughts diverted from my new found treasure, but kept it closely grasped by them, as though it might suddenly vanish

—as though, indeed, it could not be a reality.

And so I have gone on till now. To-day I have felt as though I ought to write some of my old feelings, lest in this new life I might forget them. I have done so, hastily and meagerly. But I cannot keep long from the contemplation of this new joy, and from the new beauties of the Bible, and from talking with those at home here, who are now near and dear in a new sense. In a few days I must return to my place of business, where I should be alone but for the presence of Him who I know will be with me, and who I trust will hide me in the secret of his presence from the pride of men. Though far from those with whom I have a name and an inheritance, still may I trust that the Lord will abundantly satisfy me with the provisions of his house. Let me always ascribe praise to Him who sitteth on the throne of his holiness, and whose mercy endureth forever.

WILKESBARRE, Pa., July 26, 1864.

DEAR BROTHER BEEBE—As I look over the above, it seems as though but little was told, and that in a very inadequate manner, and yet it is too long. I have not succeeded in expressing what I want to, and sometimes I feel as though my experience amounted to but little any way, in comparison with the vividness of others', except the last part, in which I think I cannot be mistaken. Still I am inclined to send it to you to be disposed of according to your judgment.

I have been back at my business about a month, a solitary, but very happy Old School Baptist. My peace and comfort have been almost unbroken, except by the continual evidences of my sinful nature. Even these, however, have been made to strengthen, rather than weaken, my trust. When my evil disposition, which I almost thought the word of peace had put down forever, I was startled, shocked, and for a while feared, grieving very much. But my Savior was near to keep me from falling, teaching me that in his righteousness I had hope. My hope seems to have grappled to a very solid rock, and all the troubles that can surge around me, and even the greater sorrows on account of sin, however much they may toss me, do not seem able to shake that hope, or disturb the deep gladness of my soul, any more than the winds can affect the depths of the ocean. My joy cannot be accounted for by any of the circumstances that surround me. The earth did not give it, and cannot take it away.

I have been led into the scriptures as much as is for my good. Sometimes when seeing so much in them that I cannot understand, I have prayed that they might be all opened to me. But when light falls upon one passage it almost dazzles me—what would I do if the whole scriptures were illumined before me at once. One evening while reading in Hebrews, feeling lonely, and wishing for the companionship of some of God's people, it was suddenly shown me that I had come unto Mount Zion, and into the city of the living God, the heavenly Jerusalem, and for a time I felt myself in the general assembly and church of the first born, and could reach out my arms with equal love to all the redeemed, whether in Heaven or still on earth. It was a glorious joy. I cannot

have much greater while in this world. It was the first time I had really felt what it was to be a fellow-citizen with the saints—to be one with all the household of God—part here and part above, but all having one delight, one blessed work, singing praises to our glorious Redeemer.

I have been reading the volume of the "Signs" for 1859. It is a remarkable volume. Just look at it. It is a delightful thing, when we have had a new experience and new thoughts in regard to divine things so wonderful, so incomprehensible to our natural mind, that we almost hesitate, and but tremblingly accept the joy they bring, lest they may be but our own dreamings, so slow are we to believe that the Spirit will show the things of Christ to us. It is surprisingly delightful then to see the same experience and thoughts expressed by others we never saw far more clearly and confidently than we could have expressed them. But I must close.

May grace be to all those who love our Lord in sincerity, and may peace, and joy, and love with faith abound to all the dear children of God.

Yours, in christian affection,

SILAS H. DURAND.

HERRICK, Penn., July 18, 1864.

DEAR ELDER BEEBE:—I wish to tell you of my joy when my brother Silas returned from the Warwick Association, his heart overflowing with gladness and his lips with praise, and informed us how he had received the consolations of the gospel of peace, and had been led by you through the baptismal waters into the door of the Lord's house.

I had known for some time that he did not feel at home in the company of those who believed in a conditional and unfinished salvation, and I rejoice that he has been guided by the Holy Spirit to the old paths, along which the ransomed of the Lord may walk with singing, knowing that it is the Lord's highway—the way of holiness. Our aged parents were gladdened at the intelligence, and my father said to our assembled household, in the language of John, "I have no greater joy than to hear that my children walk in the truth." I cannot tell you what comfort it brought to my heart to know that he could join with me in singing the new song of redeeming love. Nature seemed to sympathize in my happiness. The sunset that evening looked more bright and beautiful, and the song of birds seemed to have a heavenly sweetness.

And to add to our rejoicing my youngest brother, Warren, who had long been an invalid, and who was so very sick all last winter, was last Sunday, on profession of his faith, baptized by Elder Schoonover, and received into the Asylum church. It was a most beautiful day, and the bright waters of the Susquehanna seemed clear as crystal, and the ordinance was administered in its primitive beauty and simplicity. Thus it becometh us, as it did our divine Master, to fulfill all righteousness. And so, though through the past year sorrows have crowded upon us, and our family has been deeply afflicted, we have realized that the Lord gives "the oil of joy for mourning, and the garment of praise for the spirit of heaviness." "Oh that men would praise the Lord for his

goodness, and for his wonderful works to the children of men; for he satisfieth the longing soul, and filleth the hungry soul with goodness." Since the winter is past and the storm is over, and the time of the singing of birds has come, I have had a desire to write, but have hesitated, knowing that my pen is very feeble. I was deeply humbled when I saw my first letter to you in print, as it was intended only for your private perusal, but the responses that have come back to me have caused me to be reconciled, feeling assured that "The Lord's ways are not as our ways, but as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts higher than our thoughts." Will you now permit me, in this hour of boldness, to address a few words to those who read the "Signs of the Times."

Dear kindred in a Savior's love: Why should we fear to speak to each other if we are members of the same great family and united by such sacred ties. Even though it be with trembling that we give wings to our thoughts, they may reach the sorrowing soul of some aged pilgrim with comfort, or give encouragement to some doubting lamb of the fold. And what in life can give such joy as the consciousness that we have in any way comforted another? You, who have been writing on the all-absorbing theme which is worthy of all our powers, and sending your thoughts abroad, know not the welcome they have received from the scattered flock, nor the gladness they have given. Many of your names are like household words to me and I cannot forget them, for your messages came to me when my heart was just fitted to receive them, and your companionship was to my soul like well skilled fingers on the harp strings, touching it to sweetest melody. I do not read a number of the "Signs" without being reminded of the time when the still small voice of peace was breathed into my soul and Christ was revealed to me in all his glorious perfections.

"No sweet silver trumpet saluted my ears,
With tidings of mercy from heaven;
No voice of persuasion dissolved me to tears,
Or told me how sins were forgiven.
But all was as silent as springing of flowers,
Or light while it shines from above,
When mercy descended like soft summer showers
And melted my heart into love."

My sympathies are often awakened in reading the last sad tributes of the departed, and while I would like to give a word of consolation to those whose dearest earthly treasures have been taken from them, I cannot say "weep not," but fain would take the hand of the bereaved and mingle my tears with theirs. Tears are one of the great blessings of life to relieve the over-burdened heart. Alas! for that grief that is too deep for tears. How many eyes that will rest upon these lines have been dimmed with weeping over sorrows that no words can tell, and for which there is on earth no healing balm.

The scenes of the past three years, while desolating a thousand homes, has darkened ten thousand hearts. Loved ones have suffered and died with none but strangers near to perform the last duties and hear the last words. It is sad—even among the endearments of home—to see the life-light fade from loving eyes, and the pallor of death steal over a fond countenance, and how much more bitter to

One had vision at midnight. I felt that I had never been truly glad before. All other joys had been with a suggestion that it would end, but this would never end.

appeared again,

(notes by S. H. D.)

hear that those as dear as life have fallen, perhaps in unmade graves, with no tender hand to wipe the death dew from the palid brow. We cannot realize that these are "light affections which are but for a moment," but we are told that "they are not worthy to be compared with the glory that shall be revealed in us," and one who is reconciled to God feels assured that "He doeth all things well." Beloved, though we wade through seas of trouble, let us put our whole trust in him who is able to bless the severest trial to our good, and who has promised to comfort all who mourn, and bind up the broken hearted; and his promises are sure. Although amidst the darkness and shadows of earth, the good purposes of God may be hidden from us, and his providences seem afflictive, yet we know that his loving kindness changes not, for his mercy endureth forever. When those we love are taken from us, and the forms of dear ones are covered from our sight, let us remember that,

"Jesus trod the way before us,
Scattered light along the gloom,
And his love still hovers o'er us
While we weep around the tomb."

When I read of a triumphant departure from this world, I feel an indefinable thrill of joy mingle with sorrow; for although I know there is a vacant chair and a lonely hearth, I feel that a soul has been released, and entered into those joys that God hath prepared for them that love him. Blessed thought! and may it be our happy lot that when our eyes shall close on earthly scenes and this veil of mortality be taken away, to enter in through the pearly gates, and to our enraptured visions be unfolded the glories of the New Jerusalem. Then will we rejoice to be of that number "that came out of great tribulation, who have washed their robes and made them white in the blood of the Lamb"—then will our sorrows be over and our tears wiped away, and we will be clothed in righteousness and permitted to drink from living fountains, while anthems of praise from the innumerable throng will be like the voice of many waters. "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. With this precious hope, I am, I trust, your sister,

BESSIE DURAND.

HARRISONVILLE FULTON CO., PA.,
June 7th 1864.

ELDER BEEBE:—Dear brother and fellow-laborer in the gospel of Christ, I have thought it my duty to apologize through your paper for my failing to attend the Delaware Association as I had determined in my mind to do, the Lord willing. Owing to a special stirring in my mind by a vision of the night, which I kept to myself, hoping that it would wear off, but it grew stronger as the time drew near. I must just say to all whom it may concern, that when I left home to attend the Baltimore Association my mother-in-law was very poorly, and truly it was with regret that I started. But having promised the Juniata Association to attend the Baltimore as their corresponding messenger, and having an ardent desire to be with that Association, there seemed to be such a conflict in my mind I hardly knew how to decide, but finally decided to go and "Let the dead bury

their dead." The way seemed to be blocked against my getting there, so much so that at one time I despaired of all hope of succeeding, and was tempted to believe the Lord was against me. Still in providence the way was opened, and by much perseverance arrived there, trying to leave all my earthly concerns behind me, and truly I can say I enjoyed the Association much, with small exception, and that was in myself. We also had, to me, a very pleasant meeting at Black Rock, for I was much pleased with the brethren, sisters and friends. But still my mind was drawn homeward. I tried to look to the Lord to decide for me, for I felt that I owed my service there to my God, and to the brethren. Then the state of my family seemed to draw on the other hand to the duty I owed to my family. Finally I was accompanied by my brother L. R. Cole, whom I esteem in the Lord, to the cars; he offered to pay my passage back to Baltimore. I told him I must take passage the other way, and so I did, and made the best of my way home, where I arrived at about seven o'clock on Tuesday evening and found my family in a very sad and cast down condition, having just returned home from the burial of the remains of my old mother-in-law, and in sadness of heart, not expecting me home for another week. My arrival was better felt than expressed in this time of distress. She had taken leave of all that was near and dear to her on earth, to join her better friend above on Monday, and on Tuesday she was buried.

O, my brother, how glad I was that I had been constrained to return home on this time of affliction to my family. I hope now that I have given full satisfaction to my brethren and friends that I promised to meet at the Delaware Association, and that they will pardon me and pray that I may still meet with you again. Although absent in body, you had my prayers in the midst of my distress at home; that the Spirit and power of Christ might be with you and those dear servants who met with you to hold forth Christ and him crucified. I hope my dear brethren will remember me, and may the special blessing of God rest upon you all, and upon you, my dear brother, in your arduous laborious task that daily devolves on you, not only in preaching, but also in editing the paper, which to so many from time to time brings good news from a far country. Finally, may the Lord save us, one and all, in his kingdom, is the prayer of your unworthy servant, for Christ's sake,

JOSEPH CORRELL.

NEW YORK, August 6, 1864.

DEAR BROTHER BEEBE:—I received yesterday the "Signs" of August 1st and read the extracts from the letters of our brethren who are in prison, and your timely and appropriate remarks thereon, and I desire at once to send my mite for their relief, which I herein enclose, with the request that you distribute it as you deem best for their comfort, and I am only sorry that I cannot send a larger amount, but trust I may yet be able to do so. I send it to you as I know it will afford you pleasure to administer to the necessities of the dear children of God in their afflictions, whenever it is proper to do so, as it is in these cases. In addition

to what you have so appropriately quoted from the words of our Lord and Master, he has said, "And whosoever shall give to drink unto one of these little ones—a cup of cold water only, in the name of a disciple. Verily I say unto you he shall in no wise lose his reward." And the apostle John says, "Whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him; my little children, let us not love in word, neither in tongue, but in deed and in truth." May the Lord put it in the hearts of his children to love in deed and in truth, and that they who have this world's goods may be ready to contribute to the comforts of these dear brethren who are in need.

Brother Beebe, I feel so much darkness and depravity of my old nature in these times of trials that I often fear that I am not one of the citizens of Zion, yet I feel drawn out in love to the people of God, and am sometimes led to hope that "their God is my God, and their people my people," and that "This one thing have I desired of the Lord that I might sojourn in his temple, and that I might dwell in the house of the Lord all the days of my life." These words of David are those of every child of grace, and it seems first to be their chief desire to be delivered from their evil heart and the corruptions of their nature, and I, when much younger, and before professing to have a hope in Jesus, thought I would be so delivered if ever I became a christian, but I find as much if not more of that corruption still clinging to this mortal flesh, and causing me often to say as did the apostle, "Who shall deliver me from the body of this death?" Or can such a sinful, erring, worldly minded, complaining, desponding, doubting, fearing, hoping,—in fact, such a wretched creature, have a good hope through grace abounding to the chief of sinners? I have a great desire that the Lord would remove my doubts and dispel the gloom which so often overhangs my path but his answer to the apostle Paul was "My grace is sufficient for thee," and I desire to be still and know that he is God.

I was much pleased to hear again from sister Walden, and to read her soul-inspiring letter, though many things in it also caused sadness. I have thought much of the dear brethren during these days of trial and cruel war, and of none more than those in her locality, many of whom I have been acquainted with, and sorry to learn they are deprived of the ministry of the gospel, with which they have been so abundantly blessed in days that are gone, under the labors of brother R. C. Leachman, who I think, as she says, is a teacher sent of God. We know all things work together for good, says the apostle, to them that love God, and may we not hope that these trials may redound to the glory of God and the good of his children. They may be veiled from our view, and we may feel as old Jacob did when he said, "All these things are against me," but he was afterwards made to rejoice to know that Joseph was alive, and he said, "I will go and see him before I die." And what a pleasing reflection it is, that we hope we shall go and see these dear brethren before we die. May the Lord grant it may be so, but if not permitted

to enjoy this privilege, O may we, as our sister says, meet where wars and separations can never come, and where there is no more sickness, sorrow nor death, but where there will be one eternal anthem of praise unto him who has washed us and redeemed us by his blood out of every nation, kindred, tongue and people. With christian love to you, and all the household of faith, I remain yours in the hope of the gospel,

W. F. KERCHEVAL.

Enclosed in this we received ten dollars to appropriate among the suffering prisoners of war. [Ed.]

UTICA, N. Y., August 1, 1864.

BROTHER BEEBE:—It is seldom I write to you except on business matters, but of late my mind has been impressed from some cause to send on a few thoughts in relation to myself and others who have been "Called out of darkness unto God's marvelous light." As to myself, I have nothing to say by way of commendation, nor to call forth your affectionate regard for anything praiseworthy. But if I should have anything to say about Jesus Christ, I will do the best I can to exalt his glorious name. The last time I saw you was at Riker Hollow, in June, 1863. The morning after that meeting closed our company started for Syracuse, and the day following to Delphi, where we held a two days' meeting with the church in that place. On Tuesday morning we started again for Syracuse, but we had not proceeded more than four miles, when the horse attached to the wagon in which I was riding, with three other brethren, ran away, being frightened by a dog lying in the road gnawing a bone. In an instant I found myself in a ditch three feet below the level of the road, with my right wrist badly sprained and my right knee severely injured. I became helpless as a child, but bad as the case was, I had a number of kind friends with me who ministered to my comfort all that lay in their power; and finally we reached Utica about 5 p. m., same day; and although I have not regained my former strength to my limbs, yet I have abundant cause to bless God for his great mercy towards me, a poor unworthy sinner. I am still very lame, but my internal health is quite good at present. More than thirty years have passed away since I first saw your face, and more than seventy years have elapsed since I came into this sin-distracted world, and when at any time my mind reverts to the history of the years of my life, I stand as a wonder and mystery to myself, and the question starts up in mind, "Is not this a brand plucked out of the fire?" Reflecting as I do sometimes on the many changes I have passed through, the deep convictions for sin I have been subject of, the temptations of Satan I have been harassed with, I feel astonished at the way of a wonder-working God in bringing such a poor, wandering, sinful, disobedient creature as I am to love his great name. But love him I do, and love I must in spite of all that Satan, sin, unbelief, fears and doubts may say, I know I love my blessed redeeming Lord, and I also know why I do love him, and that is because he first loved me, and I am firm in the scripture doctrine, that whom he loveth he loveth unto the end. The

method which our Covenant God takes to bring poor sinners to love him is to lead them through a wilderness of soul trouble, anguish and sorrow until he has reduced their strength to nothing, and emptied them from vessel to vessel, until he has brought them to see that nothing but a full, free and unmerited salvation can reach their case, and then they will plead for mercy through Jesus' atoning blood. Then comes the soul-comforting hour when they shall hear his voice of love and power saying, "Be of good cheer, thy sins are all forgiven." And what then? Why, peace and joy spring up in the soul like a well of living water, and their song of praise will be: "Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth and girded me with gladness." Now the set time to favor Zion is come, the door of mercy is open, the attractive charms of Jesus are seen by the eye of faith, his radiant beauty strikes the soul with delight and admiration, confesses his sweet conquering power and falls captive at his feet in love. My christian love to yourself, brother Cox, brother Conklin, and all ministers and christians who love our once suffering but now exalted Lord.

THOMAS HILL.

BROTHER BEEBE:—The following piece I copy from an old English work, and ask for it a place in the "Signs" if you have no objection. J. H. GAMMON.

The following inscription to a happy man was copied from a tablet erected to his memory in St. Peter's church, Cheltenham.

The happy man was born in the city of Regeneration, in the parish of repentance unto life; was educated in the school of perseverance, worked at the trade of diligence, and sometimes performs acts of self-denial. He is clothed in the plain garb of humility, and has a better suit to appear in at court called the robe of Christ's righteousness. He breakfasts every morning on spiritual prayer, and sups every evening on the same; he has meat to eat which the world knows nothing of, and his drink is the sincere milk of the world. He has a large estate in the country of christian contentment, and his delightful mansion is called the house of God. His associates are the excellent of the earth, such as excel in virtue and piety, and where truth inhabits there is he. On his life is written the law of kindness; on his tongue the dictates of truth. His breast is fortified with the armor of Christ's righteousness, and in his heart there is no guile. Faith bears a shield before him, while mercy presides at his right hand and justice at his left. Should darkness at any time envelope his goings, God's word is a Lamp unto his path, and none of his steps shall slide. Thus he pursues the noiseless tenor of his way through the wilderness of this world to the celestial Canaan, where only righteous men inhabit, and where the spirits of just men made perfect are ever with the Lord. In a word, he has sin under his feet, the world behind his back, grace in his heart, heaven in his eyes, and a crown of glory for his head. Happy is the life of such a man, and happy is his death. To attain this strive earnestly, work diligently, pray fervently, persevere to the end, live holily, die daily, watch your

heart, guard your senses, redeem your time, love Christ. "Mark the perfect man, and behold the upright, for the end of that man is peace."

DARLINGTON, Richmond Co., Ohio, July 19, 1864.

ELDER BEEBE: Truth rooted in the heart is very different from having a theory of it in the head, merely as an opinion. "For our gospel came not unto you in word only; but in power, in the Holy Ghost, and in much assurance."—1 Thes. i. 5. Truth only in the head may carry a person a great way—may get for him a great name, and afford him not a little joy. They receive the word with joy. But unless one be emptied of self, his pride humbled and he weaned from the love of sin; yea, and made to hate it, and he brought to know experimentally the Lord for himself, all his speculative knowledge will end "like an untimely birth."—Psa. lvi. 8. And the last state of that man will be worse than the first. In all probability the light of not a few professors in this day will end thus, and they be compelled to repeat the old cry, "Our lamps have gone out!" While the real saint, in whom is found the root of the matter, shall shine as the brightness of the firmament, and as stars for ever and ever.—Dan. xii. 13. Truth and error are opposites which cannot be cemented or united together by the labor of all the crafty and designing men on earth. By truth we are made free, while by error we are imprisoned. Truth leads to God, who is the author and divine source of it; but error leads to the chambers of despair, darkness and death, from whence it sprang. Truth is consistent with itself, and fully accords with and is supported by divine revelation, while error is opposed to and contradicts the whole tenor of the oracles of God. Truth God will own and bless, and christians love it, while devils hate it, and carnal men make war against it; as we have abundant evidence at this day, while thousands of the clergy preach the doctrine of hate, malice, envy, war, and death instead of the glad tidings of peace, and good will towards men. Truth runs in a narrow channel, while error, like the wicked, spreads itself like a green-bay tree. Truth is what the real saint seeks after, while graceless professors run from it. The man of God will speak well of truth, and earnestly recommend it to others, while carnal professors will pervert it, and do all they can to retard its progress in the world. So it is now, and so it will continue to be, as long as truth is truth, and men are carnal, sold under sin in this sin-polluted world. It is a very dangerous thing to cleave unto error under whatever pretence; for if truth will not do us good it is not likely that error will. If God will not own and bless truth, we may despair of his ever sending his Spirit to ratify lies. We have a right, a just right to adhere closely to truth, and to contend earnestly for it, and leave the consequence with the God of truth. Truth is certainly worth contending for, however lightly it may be esteemed by many in this day, whose throats are filled with falsehood, and who speak great swelling words of vanity, having men's persons in admiration because of advantage, wishing to go with the popular current of the day, and to be with the greatest number, to float with the tide, &c. Truth carries such a ma-

jestic front as proclaims at once its divine origin, wherever it goes. It has a sacredness about it which is peculiar to itself; and "blessed are they who know the joyful sound." It is a joyful sound indeed and the best of tidings to the meek and broken hearted, to the captives, and to them that are bound.—Isa. lxi. 1. To hear that God's thoughts towards them are thoughts of peace and not of evil. But to such as never felt their need of the gospel of peace, it must, I think, be foolishness, as Paul says. The preaching of the cross is, to them that perish, foolishness.—1 Cor. i. 18. And it still is foolishness to unregenerated men, whether they be professors or not.

I have occasionally had the reading of the "Signs of the Times" for the last two or three years, and I now have them coming regularly to my address, and I am anxious to have them come, although I am not a member of any church visible. I love the doctrine they advocate, because it is bible doctrine. The glorious truth they contain shows that God has a people scattered over the earth, and by your permission and God's blessing they can talk with each other through your columns.

Yours truly,

D. M. L. SINGREY.

Minutes of the seventh session of the annual Conference of Old School Baptists in Western New York, held at South Dansville, Steuben Co., N. Y., June 22d and 23d, 1864.

Ministers present—Elders N. D. Rector, G. Conklin, G. Beebe, L. Cox and J. P. Smith.

Introductory sermon was preached by Eld. L. Cox, after which the meeting was organized by the appointment of Eld. N. D. Rector Moderator, and brother P. West Clerk.

A letter from South Dansville church was presented and read by the Moderator.

Minutes and messengers were received from corresponding Associations, viz: Warwick—Minutes, Elders Beebe and Cox; Delaware—Minutes; Delaware River—Minutes, Eld. G. Conklin; Baltimore, Lexington and Chemung—Minutes only.

Resolved, That any brethren present at this meeting who may attend any of our corresponding Associations are authorized to act as messengers from this Conference.

On motion the clerk is requested to prepare a Corresponding Letter to be published with these minutes in the "Signs of the Times."

Adjourned to 9 o'clock to-morrow morning. Preaching this afternoon by Elders Beebe and Smith.

THURSDAY, June 23—9 o'clock a. m.

Prayer by Elder Smith.

Corresponding Letter read and accepted as follows:

The Old School Predestinarian Baptist Conference of Western New York, held at South Dansville, Steuben Co., N. Y., on Wednesday and Thursday, June 22d and 23d, 1864, to the Associations and annual meetings with whom we correspond:

DEAR BRETHREN:—Another year has added its events to the record of the past. This pleasant occasion has called us together to hear the precious gospel of the grace of God, and to mingle our praises

at the feet of Jesus Christ our Savior. Your messengers have come to us in the spirit and fellowship of the gospel of peace, bringing your epistles of love, and cheering our sad hearts in this day of violence and blood. The anxious, wistful gaze and troubled mein denote the violence which is stalking through the land, while the wail of woe and grief that ascends from the ten thousands of bereaved families attest the sadness of our hearts. Under these trying and affecting circumstances, what is more appropriate to sweeten our sadness and soften our sorrow than the divine consolations of the gospel? We feel that we need these consolations, and we bless our Heavenly Father for the comfort and joy in the Holy Ghost imparted to us through the expressions of love and fellowship contained in your epistles, and in the faithfulness of your messengers in preaching the word. We are made to feel that the same cause which has produced sadness and sorrow in us has not been without its effects upon your hearts, and therefore feeling a common interest with you in these afflictions, can also with you draw consolation from the same blessed source. While we remain good citizens of a deeply afflicted human government, let us pray for the blessing of God upon it, and at the same time rejoice that we are made subjects of a kingdom which is not of this world, and are therefore fellow-citizens with the saints and of the household of God. We feel too much human sorrow to extend this epistle further than to assure you of our continued love and fellowship, and desire for further correspondence.

Any of our brethren who may be able to attend your next meeting are authorized to appear as our messengers, and we desire that they may be received as such. Our present session has been harmonious and therefore profitable to our souls.

Our next meeting will be held, if the Lord permits, at Lakeville, Liv. Co., N. Y., on Wednesday and Thursday after the third Sunday in June, 1865. Adjourned for preaching by Elders Conklin, Cox and Smith. A short season occupied by the brethren and sisters in conference closed the exercises.

N. D. RECTOR, Mod.

P. WEST, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., August 15, 1864.

REMARKS ON HEB. XII. 22-24. REPLY TO BROTHER S. R. BURGESS.

"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the First Born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

The Hebrews, as such, were brought up under the ritual and ceremonies of the Levitical law, and seemed very strongly inclined to cling to the observance of legal traditions, works and customs, from which the inspired writer labored to convert them. The whole epistle is devoted to that end. The two covenants are com-

pared and contrasted, the priesthood of Christ, shown to be of a far superior order to that of Aaron and his sons—the one by the law of a carnal commandment, the other by the power of an endless life. But in the changing of the priesthood there was of necessity a changing of the law. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus, the law of the spirit of life in Christ Jesus hath made me (the saints) free from the law of sin and death. Being therefore redeemed from the dominion of the law and brought under law to Christ, the saints are required to obey the precepts of Christ from higher and nobler motives; and they are qualified for their new allegiance to Christ, not by fleshly or carnal ability, but by being made partakers of the same power of an endless life. Instead of being licensed to sin because grace abounds, and because abounding grace has made them free from the law, the apostle urges their obedience to Christ from that very consideration. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and to the sound of a trumpet and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more: (for they could not endure that which was condemned; and if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart, and so terrible was the sight that Moses said, I exceedingly fear and quake.)

"Not to the terrors of the Lord,
The tempest, fire and smoke;
Not to the thunder of that word
That God, on Sinai, spoke."

"But ye are come unto Mount Zion" (or Zion.) Which place literally was the highest eminence in Jerusalem, and the place of power, where stood the royal palace of the King of Israel, enclosed by invincible towers and walls of strength—a place of safety, &c. In all respects the type of the church of our Lord Jesus Christ, in her highest elevation, the palace of the great king, the center and throne of the spiritual Israel of our God. Hither, by grace, the saints of the gospel dispensation have come to worship the Lord their God in his holy Hill. Not to be terrified by blackness and darkness, which even Moses could not endure without fear and quaking, but a peaceable habitation, a quiet dwelling place, where those who come are seated with Abraham, Isaac and Jacob, to go out no more forever. Zion, the perfection of beauty, out of which God hath shined, for God is in the midst of her; she shall not be moved; God shall help her, and that right early.

"And unto the city of the living God." Jerusalem in the type was the consecrated city of God, and Mount Zion was embraced and enclosed within her sacred precincts. The very name of the city signifying the vision of peace, beautifully illustrative of the church of God in her gospel splendor. Beautiful for situation, the joy of the whole earth, upon the sides of the North; the city of the Great King. The glory of this city is more perfectly

delineated in the vision of John, as he saw her descending from God out of heaven, adorned as a bride prepared for her husband. See Rev. 21st and 22d chapters: The city of the Living God, not of some imaginary or idol god. The God of Life, who lives independently, being self-existent and eternal; the source and fountain of life, especially so of all spiritual eternal life; the true God and Eternal Life, in whom the life of all the saints with Christ is hidden. All other gods are dead; without vitality themselves, they can impart no quickening power to their worshipers. The God of our salvation Lives, and blessed be our Rock. The city which the living God himself hath built, and in which he has set his throne, in which he will dwell forever, because he hath desired it, is truly the city of the living God; and to this city the saints are come. This city of the living God is the Heavenly Jerusalem. Contrasted with the earthly or typical Jerusalem, which like Hagar the bond-woman, gendering to bondage, being herself a slave, she can not be the mother of a free posterity; she is in bondage with her children; they shall not be heir with the children of the free woman. But Jerusalem, which is above, is free; and it is just as impossible for her to be the mother of a slave as for Hagar to be the mother of a free child. Those who are born of Jerusalem, which is above and is free, are as Isaac was; they have not received the spirit of bondage again to fear, but the spirit of adoption, whereby they cry Abba, Father.

"And to an innumerable company of angels." The term *angels* is variously applied in the scriptures; sometimes, and perhaps generally, to an order of beings superior to men, as the angels of glory, such as announced the birth of our Savior; and frequently the name is applied to the messengers or ministers of the gospel, as in 1st Tim. v. 21, and also the angels of the seven churches in Asia. But in this text we understand the term as applied to the spirits of just men made perfect—the disembodied spirits of the saints in glory. Although there is a definite number of these, perfectly known to God, yet the multitude of them cannot be counted by men, and therefore they are an innumerable company, and in the same kingdom or city into which the saints in the gospel church have come. They have come from the East and the West, the North and the South, and are set down with Abraham, Isaac and Jacob in the kingdom of our God; not with the fleshly bodies of the patriarchs, for they have long ago returned to dust, and in their graves await the voice of the Arch-Angel and the trump of God to raise them up spiritual bodies in the last time. The kingdom of Christ being a spiritual kingdom, cannot be inherited by flesh and blood, neither doth corruption inherit incorruption.—1st Cor. xv. 50. Thus the apostle could speak of being absent in body, but present in spirit, with the saints. This is blessed spiritual society to those who are born of the Spirit, and whose angels do always behold the face of their Father in heaven. Mat. xviii. 10.

"To the general assembly and church of the First Born, which are written in heaven." This general assembly is the church of the First Born, the church of

Christ, for he is the First Born. He was not the first born in his flesh, for millions were born in the flesh before his incarnation; but he is the first begotten of the dead.—Rev. i. 5. And he is the head of the body, the church, who is the beginning, the first born from the dead.—Col. i. 17. The first born of every creature.—Col. i. 15. And God has predestinated whom he did foreknow to be confirmed to his image, that he may be the first born among many brethren.—Rom. viii. 29. His church called out from all the tribes of the earth, come in the unity of the faith and knowledge of the Son of God to a perfect man; unto the measure of the stature of the fulness of Christ. All the members of his body, the church, shall come to him in general assembly, called out from the world and brought with singing to Zion; gathered with his arm and carried in his bosom. His church is the general assembly, for all the saints are assembled within her sacred precincts. And their names are written in heaven. "In thy book all my members were written, which in continuance were fashioned, as when as yet there was none of them."—Psa. cxxxix. 16. "They are written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 8. See also Rev. xx. 12 and 15. The record of the saints in heaven implies not only their personal election in Christ before the world began, but also their recognition in his gospel church, registered in and fellowshipped by the whole general assembly as the living in Jerusalem, as citizens with the saints and of the household of God.

"And to God, the Judge of all." All the saints were arraigned before God, in his judicial character, when they stood before the bar of justice, and before the mountain that burned with fire, and there they were stoned to death, and thrust through with cruel arrows. But their Surety appeared on their behalf and paid for them the ransom price. He was delivered up to die for their iniquities, and he arose again for their justification. Now being freely justified through the redemption which is in Christ Jesus, they are redeemed unto God; brought nigh to God, and find him in Christ not only their Judge, whose decisions are final and irrevocable, but also their Advocate. "It is God that justifieth."—Rom. viii. 33. Now they rejoice in him as their Judge, and appeal to him as such, for they know that it is written, "The Lord shall judge his people. He is the Judge of all; of all beings, of all events, and of all worlds. He is the Judge of all their necessities, their supplies, their trials and their deliverances, their conflicts and their victories, and as they have confidence in him, they can freely, unreservedly and cheerfully commit their cause to him, and rest assured that justice and judgment are the habitation of his throne; righteousness and truth go before his face. Once they were in awful dread of appearing before him, but now his terror shall not make them afraid. Their longing spirits ardently cry out from time to time, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God."—Psa. xli. 1, 2.

"And to the spirits of just men made

perfect." These we understand to be the same as are called the innumerable company of angels. They are the spirits of just men; men who are justified freely, fully and everlastingly, through the blood and righteousness of our Lord Jesus Christ; made perfect by that one offering by which Christ has perfected them that are sanctified; clothed with the garments of salvation and covered with the robe of righteousness. They were made perfect, they did not make themselves so; for "Their righteousness is of me, saith the Lord."—Isa. liv. 17. These are just men, for God hath justified them; they are made perfect, for Christ has forever perfected them. Their bodies may be mouldering in their graves, but we are in communion with their spirits; for all being born of the one spirit, there is one body and one spirit, even as we are all called in one hope of our calling. One Lord, one faith and one baptism; one God and Father of all, who is above all, and through all, and in you all. It is in the spirit we commune with them; the flesh profiteth nothing.

"And to Jesus, the Mediator of the New Covenant." In coming to this heavenly Jerusalem or city of the living God, we come to Jesus, the Mediator of the new covenant or testament. As Moses was the mediator of the Sinai covenant to the carnal Israelites; for they could not endure the words spoken to them, and prayed that God would speak to Moses, and through him unto them, thus making him a mediator between God and them in the dispensation of the fiery law, so in the new covenant with the spiritual Israel Christ is the Mediator, and all the saints come to him. A mediator is one who mediates between two parties and is qualified to equally represent both; equally allied, related and interested. So Christ as the Son of God on the one part, and as Head over all things to the church, which is his body, on the other, is the only divinely recognized Mediator or Daysman, between God and men. "No man can come unto the Father but by him." As there is but one God, so there is but one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. We have not time or space here to treat at large upon the mediatorial glory of our Lord Jesus Christ, but we will briefly speak of him as the Mediator of the new covenant, as it is through his mediation this covenant of life and peace exists, is made, ratified, and ordered in all things and sure. By his mediation for his people the provisions and requisitions of the old covenant are met and cancelled, and taken out of the way; for "He taketh away the first that he may establish the second."—Heb. x. -9. His cancelling of the old covenant annulled our marriage with Moses, that by the new covenant we might be lawfully married to Christ our risen Savior, who as the Head and Husband of his church is fully qualified to fulfill all the provisions of the new covenant to the honor of his Father, and perfect safety and salvation of his church. This covenant is in him, through him, and by him. He is the Surety of it, and as Mediator of it stands responsible for the fulfilment of all its promises. "I will be their God, and they shall be my people; I will be merci-

ful to their unrighteousness, and their sins and their iniquities I will remember no more." Indeed, all the promises of God are in Christ Jesus, yea, and in him amen, to the glory of God by us. It is in him, through him, and by him as our Mediator, that Jehovah is our God, and certainly it is only through him that we are redeemed unto God and recognized as his peculiar people. Through no other mediation is it possible that God should be merciful to our unrighteousness; there was no mercy in the law. "He that despised Moses' law died without mercy," and every transgression and disobedience received a just recompence of reward; but in the provisions of the new covenant under the mediation of the Son of God, "Mercy and truth are met together; righteousness and peace have kissed each other."—Psa. lxxxv. 10. His mediatorial fulness covers and embraces all his official relations to his people, as Prophet, Priest and King; Shepherd, Bishop, Elder, Brother, Husband, Head, Father, Way, Truth and Life; Leader, Ruler, Savior and Judge. We are not come to Moses to mediate for us, nor to Aaron, nor are we left to the mediation of men, or to attempt the work for ourselves. From all these we are come away, and are come to Jesus the Mediator of the new covenant.

"And to the blood of sprinkling that speaketh better things than that of Abel." Answering to the figures of the ceremonial law. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people saying, This is the blood of the testament, (or covenant, which means the same,) which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission."—Heb. ix: 19-22. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the Mediator of the new testament," &c.—Heb. ix. 11-15. Thus in coming to Christ as the Mediator of the new covenant, we come to the blood of sprinkling, which being the blood of atonement, by which we are purged from dead works and purified from all defilement, it speaketh better things than that of Abel. The voice of Abel's blood which had been shed by the fratricidal hands of Cain, called from the ground for righteous retribution upon the murderer. But the blood of Christ speaketh better things. It speaks of atonement, of pardon, peace, reconciliation, redemption, cleansing, purification and justification; yea, and of victory through the blood of the Lamb. Thus speaketh the blood of sprinkling to which the saints have come. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: grace unto you, and peace be multiplied."—1st Peter i. 2. "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."—Heb. x. 22. The sprinkling of the blood of victims sacrificed under the law, upon the books and the people, was to consecrate them ceremonially to the Lord. And the sprinkling the blood of the paschal lamb upon the lintel and door-posts of the dwellings of the Hebrews was to them a peaceful assurance of their redemption and deliverance from wrath. The destroying angel had no power to smite them. Even so the blood of Jesus Christ cleanseth us from all guilt, and saves from all wrath.

From all these considerations the apostle urges his solemn admonition, "See that ye refuse not him that speaketh." If indeed we are come to mount Sion, to the city of the living God, to all these gospel privileges, we should endeavor to walk worthy of the high vocation wherewith we are called.

HYMN BOOKS.

As our stock is getting low, we having but a few hundred copies left on hand and as we cannot renew our stock by another edition for what we have been selling for, we are under the necessity of raising our price to the specie standard of currency. Hereafter our prices, if payment be made in gold, silver or Canada bank notes, will be as formerly; but in the depreciated paper currency of the States, our prices will be raised to what will be at the time of the sales equivalent to gold. As the comparative value of gold and the paper currency is constantly fluctuating, we can fix on no permanent price in paper currency; but those who favor us with their orders, will be supplied at the old published rates in gold, or as much paper currency as shall be equivalent to gold at the time their orders are received.

CHANGE OF TIME OF MEETING OF MAINE O. S. BAPTIST ASSOCIATION.—Elder John A. Badger writes us, in behalf of the churches of that Association to publish that the meeting will be held next fall with the church at Jay, Maine, to commence on Friday, September 9th, instead of the Wednesday after the second Monday, as published in their corresponding letter of last year, and will be held three days, viz: Friday, Saturday and Sunday, the 9th, 10th and 11th days. This change, brother Badger thinks, will give greater satisfaction to the churches and brethren generally.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Mrs. Geo. Johnson, Raven Rock, N. J.	\$5 00
Isaac Waggoner, Mattoon, Ill.	2 00
Eld. Andrew Gregg, Albany, Oregon	6 00
John P. Shitz, Paterson, Pa.	1 00
Miss Eleanor Price, Butler, Md.	1 00
Samuel Kincaid, Silverton, Oregon	50
Total	\$15 50

SUBSCRIPTION RECEIPTS.

NEW YORK—Eld. L. P. Cole 2, Mrs. D. Shepherd 2, Eld. A. St. John 1, Eld. Isaac Hewitt 2, Thomas Denton 2, John H. Hoyt 2, Isaac Shoot 2, J. D. Elston 2, J. B. Case 2, Miss S. C. Randolph 1.	\$18 00
MAINE—Eld. Wm. Quint 3, Dea. H. Purington 2.	5 00
NEW JERSEY—Mrs. Geo. Johnson.	5 00
PENNSYLVANIA—S. A. Harlan.	50
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INDIANA—M. Debolt 1, Eld. J. G. Jackson 2, Elijah Staggs 2, Hon. John Hargrove 1, H. L. Burne 1.	7 00
ILLINOIS—John H. Myers 4, Abraham Huddleston 1, Nicholas Wren 1, Isaac Waggoner 2, Eddy Ketchum 6.	14 00
MISSOURI—Mrs. M. D. Holland 5, S. H. Varner 5.	10 00
IOWA—Mrs. M. M. Hanna.	2 00
KENTUCKY—Eld. J. F. Johnson 2, Elder Thomas P. Dudley 2.	4 00
CANADA WEST—D. T. McColl.	1 00

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions, \$89 00
New Agent—Henry Richards, Kansas.

CONTRIBUTED FOR RELIEF OF PRISONERS OF WAR.

Since we published the notice in our last number of the wants of the Prisoners of War, we have received the following sums, for their relief, viz: Andrew T. Thompson \$1, Wm. F. Kercheval 10, Eld. Hiram Campbell 1 50, John P. Shitz 4, Martha E. Carter 50c., Salmon W. Hoyt 2, E. G. D. Howard 2 50, L. H. Elliott and others 5, a subscriber in Westmoreland 5, J. D. Elston 3, a widow's mite 25c., Wm. L. Benedict 2, W. Wolford 5. Total, \$41 75.
Out of which we have appropriated, for three suits of clothes, bought of Wolf & Azel, for \$30. We have sent in small sums to prisoners \$6 75.—Total appropriated \$36 75. Balance on hand \$5.

Inquiries after Truth.

Will brother J. F. Johnson, of Kentucky, give his views through the "Signs of the Times" on Rev. ii. 4, 5?
C. A. JACKSON.
VIRGEN HILL, Ill., June 29, 1864.

Marriages.

Aug. 15.—By Eld. G. Beebe, at his residence, Orchard st., Middletown, Mr. GARRET VERNON and Miss TEMPERANCE BEEBE, both of Thompson town, Sullivan Co., N. Y.

Obituary Notices.

Died, at Wilson, Dewitt Co., Ill., June 21, 1864, FRANK S., youngest son of S. H. and M. D. Taylor, aged 1 year, 3 months and 9 days.

Died, June 6, 1864, in the 69th year of her age, sister SARAH POWELL, wife of brother Wiley Powell. She had been in poor health for several years, but was suddenly taken worse, and died in a few hours. Her last attack was something like palsy. The time appointed for her funeral was on the fourth Sunday in July last, at Coun's Creek.

WILLETT TYLER.

FRANKLIN, Johnson Co., Ind., June 26, 1864.

Died, at Wells, Me., July 26, 1864, sister LYDIA GETCHELL, widow of our deceased brother Robert Getchell, aged 65 years, 1 month and 6 days. She has been a worthy member of the North Berwick church for many years; but alas! she has gone to rest. She has left a large number of children, relatives and friends, and the church, to mourn, but not without hope. There was a very large gathering of people at her funeral, and I preached from these words, "Precious in the sight of the Lord is the death of his saints."—Ps. cxvi. 15.

WM. QUINT.

DEATH AND EXPERIENCE OF ONE OF THE LORD'S HUMBLE ONES.

Died, at Athens, Pa., August 10, 1864, of Typhoid Pneumonia, EDWARD A. MURRAY, aged 42 years and 7 months. Plain and retiring, strictly conscientious, mistrustful of self and the world, he had neglected making a public profession of his faith in the Redeemer, fearing that he might bring a reproach upon his precious cause. During an illness of two weeks and three days of intense suffering, he was not heard to murmur, but said, "It is all right." He was impressed from the first that he was not going to live, and told his family not to let his death come unexpected to them.—On the Saturday previous to his decease, during

an interval of delirium, he left a message to our beloved pastor, Elder St. John, regretting that he had not joined the church at our last covenant meeting, and said, "Tell him how his preaching has comforted and fed me! Tell him I understand it all, and oh! tell him I have counted the days when I might again have an opportunity to confess his dear name." Being much affected, he paused and then said, "If my life should not be spared, tell him to say to the church, I am so sorry that I did not accept that beautiful invitation of his in their behalf—'Come in, thou blessed of the Lord, why standest thou without?' said he. I then saw the beauty of Jerusalem, and why did I refuse the precious call? I feel anxious to live to walk in the Lord's commandments." On the Monday following, while his nearest neighbor and esteemed friend was standing by his bedside, alluding to the goodness of God, he said, "About sixteen years ago the Lord opened my eyes, and I walked a long time in a solitary way, but about three years ago the Lord lifted the cloud, and the Sun of righteousness arose with healing in his beams; he made crooked paths strait, and rough places smooth, not for any thing that I had done; for I am in myself perfect weakness. I long to walk in the Lord's commandments." The day before his death he raised his arms, and pointing his fingers upward, whispered, "I have not strength," but after a few moments, with a radiant smile, he said, "Waiting my time, I long to appear before Him." After that, he was conscious only at intervals; but when asked if Jesus was near, he replied, "Yes, very, very near." Thus passed away in the glorious triumph of that faith which is the gift of God, a devoted husband, a watchful father, a faithful friend, a useful citizen, leaving a stricken widow and five children of tender years, with a numerous circle of endeared relatives and friends to mourn their bereavement. "The cup which my Father hath given me, shall I not drink it?" and humbly bow, for "the hand of the Lord is upon me;" he has in his inscrutable wisdom severed the dearest tie that binds me to earth, but under circumstances of great mercy. "When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee," &c. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." MARIANNE MURRAY.
ATHEENS, Bradford Co., Penn., Aug. 16.

With many others, we have known and loved this dear departed friend, and have often shared the bounty of his well-spread table, at which a welcome seat was always ready for those who fear the Lord; and we sincerely sympathize with our beloved sister "Marianne," whose communications have occasionally gladdened the hearts of our readers. We have long entertained a satisfactory hope that her dear companion was a subject of saving grace. May our God comfort and sustain our sister and her children in this trying hour.—Ed.

Died, at Wells, Me., July 23, 1864, sister LYDIA PERKINS, wife of Dea. Joseph Perkins, aged 70 years and 20 days. She made a profession of religion and united with the O. S. Baptist church in North Berwick in early life. Her disease was consumption, and her sufferings for about seven months before death were very severe, yet her strength was equal to her day. She had a great desire to be patient under all that the Lord was pleased to lay upon her, and her prayer was granted. She was greatly blessed with the presence of her Savior through her sickness, having a bright view of a blessed immortality beyond the grave. Her whole life, after receiving a hope in Christ, bore the marks of the Savior, and her house was truly the saint's welcome home; so that many a pilgrim has been made glad by her hospitality and christian intercourse. The church has met with a great loss; for truly a mother in Israel has been taken from them; but their loss is her gain, for she has gone where the weary are for ever at rest. She was blessed with a special gift in exhortation, so that many a time when her tongue was loosed she spoke to the edification of the church. She leaves a kind and affectionate husband and nine children to mourn, but not without hope. I preached on the funeral occasion to a large and solemn assembly, from the words in the Psalms, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all;" and by request at the meeting-house the next Sunday, I preached to the friends and church from Matt. xxiv. 44.

WM. QUINT.

NORTH BERWICK, Me., Aug. 8, 1864.

Died of cancer, after a somewhat protracted disease, at his residence near Keene, Jessamine county, Kentucky, on the 26th day of Apr 1, 1864,

RICHARD WOODS, born on the 22d day of December, 1787, and died on the said 26th day of April, 1864. Brother Woods was baptized (as I learn) by the late Eld. John Shackelford, in the thirteenth year of his age. He has been an orderly member of the Baptist church for upwards of sixty years. Not being satisfied with the doctrine preached at the church where he had been long a member, he obtained a letter of dismission, and was received into the fellowship of the Particular Baptist church at Bryans, where he continued an orderly member until death removed him from his earthly pilgrimage. He has left an afflicted widow, several children, grand children, with a large number of friends, with the church at Bryans, to mourn their loss, who are exhorted to "sorrow not as others who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." May God by his distinguishing grace, sustain the survivors of the family and prepare them for a happy admittance into the world of light and glory. Most truly and affectionately your friend and brother, in hope of eternal life,

THOS. P. DUDLEY.
P. S.—By request of the deceased, I tried to preach to a large congregation at Mount Pleasant meeting house, in the vicinity of Keene, on yesterday, from the text, "But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. xv. 20. Brother Woods was born, lived and died, within a few hundred yards of the same locality.
T. P. D.
NEAR LEXINGTON, Ky., Aug. 1, 1864.

BROTHER BEEBE—It has become my painful duty to write for publication the obituary of my beloved husband, **LAUGHLIN KING**, who died June 8, 1864, aged 63 years 6 months and 13 days. His disease was Erysipelas, of which he had suffered more or less for some years. He took matter from my arm and vaccinated himself, which immediately inflamed and brought on erysipelas in a very malignant form. He bore his sufferings with christian fortitude and submission to the divine will. He had been a member of the Old School Baptist church more than thirty-five years. His house was a home for the Baptists, whom he delighted to entertain. He was of a cheerful disposition, an affectionate husband, a kind father, and a prosperous and good citizen. He has left four sons and two daughters, with me to mourn our loss, but we mourn not as they who have no hope, for we believe our loss is his gain. He said he was willing that the Lord's will should be done. He felt himself to be a great sinner, and could plead no merit of his own, but he relied alone on Christ to cleanse and save him. I trust he has ceased to mourn, and is now enjoying that sweet felicity which awaits all the children of God. He said he had a good hope through grace, and he seemed to have a foretaste of the joy which I feel persuaded he is now realizing before his Father's throne.

"And now since he has left us,
Our loss we deeply feel;
But 'tis God who has bereft us,
May he our sorrows heal."

The tower of our protection, the arm of our defence, head of our family and staff of our support is removed by death. In the death of the father the brightest light in the family firmament is put out; the strongest band of domestic bliss is shattered down; a star of hope is set, and we are truly bereaved. He quietly fell asleep without a struggle. Eld. Samuel Harlan preached his funeral discourse from Rev. xiv. 13. This is the second time I have been thus bereaved. Eighteen years ago my first husband left me with a daughter; now I am left with two little sons. May I be enabled to rely on Him who has promised to be the widow's God, and may he sustain and comfort the children in their affliction.

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and, blessed be his name,
He takes but what he gave.
Peace, all our angry passions then,
Let each rebellious sigh,
Be silent to his sovereign will,
And every murmur die."

ANN KING.

Yearly Meeting.

A **YEARLY MEETING** will be held, if the Lord will, with the Columbia church, in Jackson Co., Michigan, to commence at 10 o'clock a. m. on Saturday before the fourth Sunday in September, 1864. Elders Lewis Seitz and John Crabtree are expected to attend. Brethren and sisters of our faith and order are invited to attend. Come one; come all.

By order of the church,
THOMAS SWARTOUT.

Associational Meetings.

SANDY CREEK ASSOCIATION of O. S.

Baptists will meet with the Spoon River church, at Modina, Starke Co., Ill., on Friday, September 9, 1864, at 10 o'clock A. M. Elders and brethren of like faith and order are cordially invited to attend. Those coming by Railroad will find conveyance to take them to the meeting at Neponset, on the Chicago and Burlington road, on Thursday afternoon, the 8th.
J. B. CHENOWITH.

LEXINGTON, N. Y., will meet with the Second Church of Roxbury, on the first Wednesday in September, 1864, at 10 o'clock A. M.

MAINE O. S. ASSOCIATION will be held in Jay, Franklin Co., Maine, September 9, 1864, to commence on Friday at 10 o'clock A. M., and continue till Sunday evening following.

MAINE O. S. CONFERENCE, with the church at North Berwick, York Co., Maine, September 16, 17, and 18, at 10 o'clock A. M.

JUNIATA ASSOCIATION, PA., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

HAZEL CREEK will be held with the Goshen church, Putnam Co., Me., to commence on Friday before the fourth Sunday in August, 1864.

LICKING, Ky., will be held with the church at Salt River, Anderson Co., Ky., on the second Saturday in September, 1864, and continue two days.

SALISBURY, Md., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

CONCORD, ILL.—The 27th Annual Meeting to be held with the church at the Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on Saturday before the first Sunday in September, 1864.

BROTHER BEEBE—Please give notice through the "Signs" that the Okaw Association of Regular Baptists will meet with the Pleasant Grove church, Moultrie Co., Illinois, on Friday before the fourth Sunday in September, at ten o'clock, a. m., when and where we hope to see many of our brethren from different parts of the country. The brethren in the ministry will please remember us and come over and give us a helping hand. Can you not visit us brother Beebe? Brethren coming by railroad will get off the cars at Summit station, on the St. Louis, Alton & Terre Haute Railroad, where they will be met with conveyances to take them to the place of meeting, about a mile distant. By request of the church,
J. G. SAWIN.

LOXA, ILL., June 26, 1864.

BROTHER BEEBE—Please publish in the "Signs of the Times" that the Mad River Old School Baptist Association will convene with the church at Dayton, Montgomery Co., Ohio, three miles north of Dayton, on the Troy Pike, on Friday before the first Sunday in September, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the ministry. Those coming by railroad at Dayton the evening before will be met with conveyances to take them to the meeting; those by their own conveyance will call on Daniel Kiser, one-half mile north of the Mad River Bridge on the Troy Pike; those coming from the north or north-west will call on N. Ratliff, nine miles north of the meeting, close to the Troy Pike.
E. M. REAVES.

BOWERVILLE, Ohio, June 17, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of

Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 66 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.
Address **Mrs. P. A. BEEBE,**
 Signs of the Times Office,
 Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,
JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. I. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that may be recommended by him with confidence

Agents for the Signs of the Times.

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Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.
BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:
One Dollar per Annum, in advance, in Gold, or Two Dollars per Annum in United States Currency. All Mails properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1864.

NO. 17.

Correspondence of the Signs of the Times.

NEAR SALEM, Marion Co., Oregon,
July 4, 1864.

DEARLY BELOVED BROTHER BEEBE:—
Sister Martha E. Price, of Iowa, has requested me to give my views through the "Signs of the Times," on Hebrews vi. 4, 5, 6, which reads as follows: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Now, there are but three positions that can reasonably be taken relative to the above scripture. First, That a saint who has the love of God shed abroad in his heart by the Holy Ghost, may apostatize, or fall from grace, and sink to hell. Or secondly, That a person may experience all that those verses contain, and still not be a subject of saving grace, consequently like the seed which fell on stony ground, although it may spring up quickly, yet having no depth of earth it withers away, and thus becomes unfruitful. Or thirdly, That the apostle intended it to be understood as a supposition, that a person who is born again of incorruptible seed, and has the love of God shed abroad in his heart by the Holy Ghost—if it were possible that such could fall so as to lose their interest in the sacrificial offering of the Son of God, it would be impossible to renew them again unto repentance. The first two of these positions are erroneous, and the last I think is correct. I will now take them up and investigate them in the order I have herein laid them down.

First, Our Arminian friends, although they strenuously contend that a saint may fall from grace and sink to hell, yet seldom if ever quote the above scripture, and the reason is because if it proves the idea of apostasy at all, it proves too much for them; for they contend that a sinner may repent and become a child of God, and again lose his repentance and become a child of the devil, and again repent and become a child of God for hundreds of times; and at last by chance die a child of the devil and sink to hell, or by chance he may die a child of God and rise to heaven. Whereas, our text says, "To renew them again unto repentance is impossible, if they should fall away." The second position, although contended for by many sound Baptists, and especially by the Baptists of England, is just about as inconsistent as the first. To contend that persons could be so enlightened as to taste of the heavenly gift (i. e. the flesh and blood of the Son of God; for he is the heavenly gift, and Jesus saith, Whosoever eateth

my flesh and drinketh my blood hath eternal life,) and yet not be regenerated is truly absurd! And be a partaker of the Holy Ghost, and taste the good word of God and the powers of the world to come, and yet not be christians! If these lines should meet the eyes of any who argue thus, I ask them what it takes to constitute a christian? If these graces do not, I am sure I do not know what does. I think the apostle used the strongest language he could to set forth the christian character. Again, "To renew them again unto repentance." What repentance? a mere natural repentance? Would it be impossible to renew them again unto a mere fleshly repentance should they lose it? I think not. Do we not see hundreds of cases where persons seemingly repent, or at least profess repentance, and lose it, and regain the same kind of repentance again and again? So we see how incongruous such an idea is. Having shown what the apostle did not mean, we will now endeavor (thirdly) to show what he really did mean. And in the first place it is necessary for us to ascertain who the writer was and the character of the persons written to. The writer is supposed to have been the eminent apostle Paul writing to his Jewish brethren, according to the flesh, and also according to the Spirit; for he addresses them, chap. iii. 1, as "Holy brethren, partakers of the heavenly calling," &c. But they, like all Jews, were very tenacious; for the law and its ordinances they could not think of altogether abandoning them, being rites observed from Moses by prophets and holy men of old to the then present time, and now although Christ had come and offered himself without spot to God for their sins, still, in order to make his blood effectual in their salvation, it was necessary for them to keep up those law ceremonies. They were also conscious of new sins after they had felt the blood of Christ applied to their consciences. Hence they concluded that it was necessary to keep up those law sacrifices, in order to expiate those new sins. But the apostle, after showing them the sufficiency of the sacrifice of Christ, "Being made perfect, he became the author of eternal salvation unto all them that obey him," reproves them for their slowness to apprehend these sublime truths. Therefore, in chap. v. 12, he addressed them thus, "For when, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat." Principle signifies fundamental truth or rule. Then the first principles of the oracles of God are the offering of sacrifices under the law, the keeping of the passover, &c.—Paul asked his brethren at Rome this question, "What advantage then hath the

Jew? or what profit is there of circumcision? Much every way: chiefly because that unto them were committed the oracles of God," i. e. "The first principles of the oracles of God," which are the law contained in ordinances, &c. But the apostle goes on to say, verse 13, "For every one that useth milk is unskilled in righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Chap. vi. "Therefore, leaving the principles of the doctrine of Christ," (that is, the law of sacrifices, which is a shadow pointing to Christ,) let us go on unto perfection." Heb. vii. 19. "For the law made nothing perfect."—Therefore leave it and go on unto perfection. For the bringing in of a better hope (which is the sacrificial offering of Jesus Christ) did make perfect. For by one offering he hath perfected for ever them that are sanctified. Heb. x. 14. Therefore, go on; reach forward to the mark of the prize of your high calling of God in Christ Jesus. Here is perfection, and it is eternal perfection. He hath perfected for ever. There is no end to this perfection. Those who are thus perfected can never fall away so as to need another sacrifice to be offered for sin. Then do not lay again the foundation of repentance from dead works, such as the offering of sacrifices under the law, which could never take away sin. Then the apostle goes on to illustrate by way of supposition: "And this will we do if God permit."—Suppose you could fall away. Or in the apostle's own words, (which mean precisely the same thing,) "If they shall fall away after that they have tasted the good word of God, and the powers of the world to come, these dead works (law sacrifices) can never renew them, they could not, in the first place, expiate sin, neither can they now, were they to fall away so as to need another sacrifice for sin. Nothing but the blood of Jesus Christ, which is the blood of the new and everlasting covenant, could possibly, in the first place, raise them from the ruins of the fall into a state of grace, and should they fall from that state, and lose their interest in that blood, it would require the Son of God to be crucified afresh for them and put to an open shame; and this can never take place, for Jesus, being raised from the dead, dieth no more, death hath no more dominion over him.—Rom. vi. 9. Therefore should they fall away their case would be hopeless. For the same apostle (Heb. x. 26) speaking of the same thing, says, For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries. Christ is the last sacrifice offered

and the only sacrifice which could put away sin, all other sacrifices were but shadows pointing to Christ the antitype. But it is just as impossible for one who is born again of incorruptible seed to sin wilfully, as it would be for such an one to fall from grace; for to do the one would be to do the other. For Paul saith, Rom. vii. 18-23, "For to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members," &c. I do believe that, were it possible for the inward man to sin, that no sacrifice, not even the blood of Christ, could reach his case, because the inward man is that which is born of the Spirit and is spiritual, and if it could sin there is no sacrifice that could be offered, there is no blood that could be shed in the nature of that which sinned; for a Spirit has neither flesh nor blood, consequently nothing could remain but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary. But this is impossible; for John saith, 1 John iii. 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Again chap. v. 18, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not."

Dear sister Martha, it is the desire and will of every one who is born of God to live without sin. It is our greatest trouble, because we commit sin; we mourn over our sins, and pant after holiness, hunger and thirst after righteousness; and were it in our power we would never commit another sin. And I thank God that although we sin after the flesh, that we do not after the spirit. And where the apostle said, "For if we sin wilfully after that we have received the knowledge of the truth," no more implies that we can sin wilfully than where Christ said, "If I by Beelzebub cast out devils," implies that he really did cast out devils by Beelzebub; neither where the apostle said, 1 Cor. xv. 13-18, "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised:

And if Christ be not raised, your faith is vain; ye are yet in your sins," implies that the dead will not be raised, and that Christ did not rise; and that the apostle intended that expression, "If they shall fall away," as a supposition is clearly shown in verse 9, "But beloved, we are persuaded better things of you, and things that accompany salvation, *though we thus speak*," as much as if he had said, Though we have supposed that you could fall away after that you "Have tasted the good word of God, and the power of the world to come," in order to show you how absurd it is for you to attend to those dead works, such as the offering of sacrifices, in order to renew or reinstate you into that state from whence you had fallen. Nothing but the blood of the Son of God could raise you to that state at first, and should you fall away nothing but his blood could reinstate you. Yet we are persuaded better things of you. We are persuaded that you cannot fall away. We are persuaded of things that accompany your salvation, though we thus speak, "For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. Here is fruit that must remain, as Christ said to his disciples, "Ye have not chosen me, but I have chosen you and ordained you that you should bring forth fruit, and that your fruit should remain." Such fruit can never be lost, destroyed or forgotten. It must remain. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." And then the apostle, from verse 13 to the end of the chapter, goes on to show the entire impossibility of such as have tasted the good word of God ever falling away by the promise of the eternal and immutable God and its certain fulfillment, saying, "For when God made promise to Abraham, because he could swear by no greater he swear by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee." And did Abraham wait in vain and never realize the promise? No, verily. The promise was fulfilled at the appointed time, although contrary to nature: but that which is impossible with men is possible with God. "Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what he had promised he was able also to perform."—Rom. iv. 20, 21. "And so after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath;" or as the margin renders it, "Interposed himself by an oath: that by two immutable things (i. e. the promise and oath of the unchangeable God,) in which it was impossible for God to lie, we (who have tasted the good word of God and the powers of the world to come) might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest for ever, after the order of Melchisedec.

O, sister Martha, are not these truly exceeding great and precious promises? They are sure. They are steadfast. They are immovable. "Heaven and earth shall pass away," (saith Jesus) "but my word shall not pass away."

"Each of them is the voice of God,
Who spake and spread the skies abroad,
Each of them powerful as the sound
That bade the new-made world go round,
And stronger than the solid poles
On which the wheel of nature rolls."

Yes, he has promised us eternal life, and has said, I will never leave thee, nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.—Heb. xiii. 5, 6. He is faithful to his promise, made in love to his children; for he saith, Psalm lxxxix. 28-37, "My mercy will I keep for him forever more, and my covenant shall stand fast with him," (that is, with our adorable Covenant Head, the Lord Jesus Christ) "His seed also will I make to endure for ever, and his throne as the days of heaven." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David, (that is, our spiritual David, he who shall reign over the house of Jacob for ever.) His seed shall endure for ever, and his throne as the Sun before me. It shall be established for ever, as the moon, and as a faithful witness in heaven."—"Therefore, it is of faith, that it might be by grace, to the end the promise might be sure to all the seed."—Rom. iv. 16.

Then, dear sister, "Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved."—Ps. lv. 22.

"What more can he say than to you he hath said,
You who unto Jesus for refuge have fled?"

What greater assurance could the eternal God give of our security in Christ Jesus our Covenant Head, than is given in his word?

"Thine in counsel and decree,
Lov'd with love beyond degree;
Long before their father's fall,
Blest in Jesus one and all,
Thine by all the sacred ties,
Solemn oaths and promises,
God could give, or men receive,
Hope expect, or faith believe."

But paper admonishes me that I must draw to a close. The foregoing was written under very unfavorable circumstances, at short intervals, in a bad state of health, and in the presence of visitors, who were busily engaged talking, which may account, in a great measure, for the great lack of connection; and I had neither time nor patience to re-write it. Such, however, as it is, brother Beebe, I present to you for your disposal. I have extended it too lengthily. I fear it will weary your patience in printing, as well as your readers in reading it. If you think that I have multiplied words without knowledge, cast it away; but if you think that there is anything in it that would be instructing or edifying to the little lambs of our Master's flock, you may publish it.

Yours, in much tribulation,

JOHN STIPP.

P. S.—I intended making some remarks before closing on Heb. x. 28, 29, "He that despised Moses' law, died without mercy," &c., but could not for want of room. I may, however, at some future period, if life is spared, as it appears to be in immediate connection with the subject contained in this article.

J. S.

BLANCHESTER, Clinton Co., Ohio,
Jan. 31, 1864.

To the Elect Lady of Mt. Gilead (Sarah Hull) and all of her children, and children's children, and all of the redeemed family, who are of like precious faith with us:

BELOVED OF GOD—Scattered throughout this waste howling wilderness, where darkness broods over our habitations, as it is written, "Darkness covered the earth and gross darkness the people," as I have once and again thought to visit you and speak face to face with you, but my often attack of disease and increasing infirmities have hitherto prevented me. I would often have written to some of you, but unseen circumstances have hindered me from doing so, until I have forgotten the addresses of many of you; and so I have concluded to write something like a general letter or epistle, and thus address some thousands at once, most of whom are strangers in the flesh, but brothers and sisters in the Spirit. Now, in the language of one of our brethren in old times I will say, "I beseech you that you walk worthy of your high calling, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Now, seeing that we who believe according to the working of God's mighty power, which he wrought in Christ when he raised him from the dead, are one common family, all having the same common interests, being all blessed with the same spiritual blessings, in heavenly places in Christ, according as we were all chosen in him before the foundation of the world, that we should be holy and without blame before him in love; he having also predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. All of these heavenly favors are to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Thus, you see, my father's children, who are born from above, "that their rock is not as our Rock, our enemies themselves being judges." For the Captain of our salvation is the Lord from heaven. He is our husband: "the God of the whole earth shall he be called," and has said to his loved ones, "Fear not, for I am with thee; when thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee: for I am the Lord thy God, the holy one of Israel, thy Savior. But sometimes in sorrow we hear Zion's little ones bitterly saying, My sins are more numerous than the hairs of my head; they meet me at every turn. And can I claim a promise, while thus tempted, while feeling the plague of a hard heart, and suffering the tortures of a wretched, wandering mind? Hark!—listen! it is the voice of your Captain speaking, whose command the elements obey. "I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember

thy sins." Again: "This people have I formed for myself: they shall shew forth my praise." But one will say, Must I be tortured with the corruption of the flesh, and feel a continual warfare within me, so that I find no rest or peace; for, between foes without and fears within, I am pressed beyond measure. Sure, Christians are not thus afflicted? Oh, yes! for I remember it was said by one of old, "I will leave in the midst of thee a poor and afflicted people, and they shall trust in the Lord." And again, "Many are the afflictions of the righteous, but out of them all will the Lord deliver them." Also, "our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. We therefore glory in tribulation, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed; for the love of God is shed abroad in our hearts."

Now, to put, if possible, a perpetual veto on our complaints and Satan's rage, we will read a short lesson in the book of Rom. viii. 28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us?" But unbelief whispers, Do I love God? If I do, why this backwardness to do his commandments? why this hard heart? these cold affections? why am I so worldly minded? why so little love to the saints, or so ready to see their failings? or where is that charity that suffereth long and is kind? that covereth a multitude of sins; and thinketh no evil? Can one that loves God become so careless as I sometimes find myself to be in my affections toward his people, so willing to excuse myself, and to neglect meeting with them that fear the Lord and think upon his name? These, with a thousand other questions of this character, does the enemy of all righteousness suggest to our minds, when in carnal security we are reposing. But you will say, Why does God suffer Satan thus to tempt and worry us while in the flesh? Will this work for my good? Why, my child, we live in the flesh, in which there is nothing good. This world, with all its surrounding beauties and temporal blessings, is only temporal, will soon wax old; they are but earthly and corruptible, and it is not fit that heirs of God and joint-heirs with Christ, should be satisfied in this terrestrial world, while a celestial world awaits them. Should this Bride of the Lamb be pleased with fig-leaf garments, when she is to be brought in before the King in robes of wrought gold and fine needle work? Should the King's daughter, who is all glorious within, be pleased to behold a heart deceitful and desperately wicked? Should children born again, not of corruptible seed, but of incorruptible, by the word of God, that liveth and abideth for ever, dwell pleasantly with the children of the flesh? Can those that have tasted that the Lord is gracious,

who have eaten of that bread that came down from heaven, and drank of that spiritual Rock, contentedly and happily sit down and feast on the gross diet of nature? No, not by any means. Although in a strange land, surrounded by enemies of every description, sometimes they have to meet Appollyon in open combat, and like Christian of old, contend, inch by inch, for the way of truth. It is more commonly by way of flattery and lies that the enemy gets the advantage of us by plausibly addressing himself to the flesh; he makes us believe that we are of some considerable importance, that we can serve God and mammon, until our foolish hearts deceive us, and we live in this world as if this were our home, and by the smoke and vapor that Satan and his angels have power to raise, so obscure our vision and overload our memories to such a degree that we forget that we are purged from our old sins.

Now, our God in his mercy to us in our childhood sees fit to leave us to the buffetings of Satan for our good. He, for a small moment leaves us to ourselves, to grovel in the dust to try us, and suffers the old man to triumph, that we may feel his tyranny and oppression. God in his providence prepares a worm to smite our gourd, so that our short lived rejoicing may wither at noon, and we become angry, but these light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory. But another will say, If I am a christian, why should I fear death? This is also of the flesh, for the sting of death is sin; but our Jesus has taken away its sting. Therefore, fear not—

"For the mandate eternal
Shall burst the cold tomb,
And virtue in beauty arise,
Shall start into life and eternally bloom
Where the rose of hope never dies."

Now may the God of grace be with you all and keep you in the right way, and bestow of his Spirit upon Zion, and cause her once more to rejoice in full assurance of hope, that he would pour out on his children the Spirit of prayer and supplication, that his saints may all love one another, and not fall out by the way, and when the times of refreshing shall come from the presence of the Lord, pray mightily to the God of Jacob that I may be kept by his power and enabled to endure to the end; for I am poor, weak and dependent.

J. C. BEEMAN.

SAVANNAH, N. Y., July 4, 1864.

VERY DEAR BROTHER BEEBE:—I will again attempt to address a few lines to the readers of the "Signs," with fear and trembling. I have deferred it long, thinking to send my remittance by some one else, but have failed to do so. I have no opportunity to hear the gospel preached except through your beloved paper, and therefore will not attempt to do without them, for I love their contents more than I can describe. I have often felt that it would afford me great comfort if I could give a relation of the reason of my hope; but a knowledge of my unworthiness and incapability to do so, has hitherto deterred me. I cannot express my feelings to my own satisfaction, as well as I can read them in the "Signs," and would not be willing to crowd out better matter. My mother was baptized by Elder Wm. Brown when I was but a

very small child, and united with the Old School Baptist church. It was about the time the trouble began in the churches about thirty years ago. Her path was through a great deal of opposition and trouble. My attention was early drawn to observe her patience and love to all that she thought was good; and I used to look up to her with reverence, and would say to myself, Oh, if I could only become such a christian as my dear mother, I would give all the world if I possessed it; but I was a gay and thoughtless girl. These feelings would ware off for a time, and I would be always saying or doing something to grieve over, and to repent of. Still the desire to become a christian was uppermost in my mind. But I do not remember of ever thinking I could become one by my own merit. I always, thought myself a very unworthy, feeble little creature, and looked upon God as being so high above me, as to forbid me to even hope, he would regard one so small and unworthy. When walking through the fields where my father's sheep were feeding, I would look on them with envy. Oh, I thought if I were only as innocent, how much better off I should be; every thing seemed better than myself. The beautiful plants and flowers, the majestic trees of the forest, all seemed to be praising their Maker, while poor unworthy me dared not to think of doing so. Even my favorite cow, one morning as I was going to milk, seemed to look at me with such quiet innocence that I was constrained to exclaim, Oh that I were any thing rather than this poor sinful creature. In this way I continued for years, and until after I was married. I often read the "Signs of the Times," aloud for my mother, and frequently when reading some rich experience, my feelings would be so much overcome that I would be obliged to leave the room and go where I could read and weep, and not be seen. I would not for the world have any one know the state of my mind; for I feared that I should deceive them. I had no idea that it was conviction. When nearly twenty years of age, I was married, and for two years from that time the distress of my mind grew worse. I would read the New Testament; for that seemed better suited to my case; and I thought, Oh, if I could only claim some of the precious promises! But they were not for me; they were for my mother, and for those whom I regarded as christians. I thought I could distinguish them from the people of the world. The psalms, and the Song of Solomon were very precious to me; but I could claim nothing for myself.

My husband was a merchant, in the village of Clyde, N. Y., and I was very pleasantly situated; but still often found myself weeping, and felt that my heart was as hard as a stone. I often found myself praying God to change my hard and wicked heart, and give me a heart of flesh. When I was alone my mind was much drawn out in prayer. I often asked myself, why I was so unhappy? Then the answer would be, because I was sick of sin. About this time I met the dear old Elder who baptized my mother, it was at her house. He surprised me by asking me, If, now that I was settled in life, I had any serious thoughts of the

future? I was so taken by surprise I hardly know how I answered him; but think I said, I had thought much about it. I returned home the next day, and was in great trouble about the way I answered Eld. Brown. I greatly feared to be a hypocrite, or to make him think I entertained a hope in Christ when I did not, and feared greatly that I never should. But I would have given worlds if I possessed them, if I could. About a week after this, the Covenant Meeting was held in our village. My mother came on Friday to stay until the Monday following. But, strange to say, she changed her mind, and I could not persuade her to stay. She returned home, and on the next day, as I feared, Elder Brown came to stay all night. He wished me to go to meeting with him; I feared to go, lest he should speak to me on the subject of religion again. That evening he came back to stay all night, and after tea, my husband excused himself and went to the store; then the dear old friend began to converse with me about his own experience; and, I know not how, but my fear was all gone, and I conversed with him more freely than I supposed I ever could have done. O, brother Beebe, I never shall forget that precious season. He seemed more dear to me than ever. He knelt in prayer in which I joined him, with a sincerity that I had never before known. I was so happy that I could not sleep but very little that night. My fear had never been on account of the world;—my own unfitness was all; and when that dear old father in Zion pointed me to Christ, that in him and to him I should look for perfection, and not to myself; I could embrace that Savior as my own. He died for sinners, and surely I claimed him as my Savior, for I felt that I was a great sinner, and if saved, it must be through his atoning blood. Eld. Brown advised me to go to the church and tell them what a Savior I had found; and I did so, with fear and trembling. I hardly know what I told them, but they received me, and I was baptized on the following day. The Elder asked the consent of my husband, which he readily gave, and met me at the water's edge with a carriage to take me home. I had no dread of going into the water. For several years, when I witnessed the ordinance, I could hardly refrain from asking, "What doth hinder me to be baptized?" On coming out of the water I felt that I must tell every one of my joy. O how great was the love I felt for the brethren and sisters.—But I must close—for I have already extended this letter to too great a length.

Pray for me, brother Beebe, that my faith may be strong and bright. I am often in great trouble of mind, fearing that I have grasped the shadow, instead of the substance—

"T's a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his, or am I not?"

Accept of my christian regards for yourself and family, and all our kindred in Christ; and dispose of this as you think best, and all will be well.

MARIA PLATNER.

TISKILWA, BUREAU CO., Aug. 9, 1864.

DEAR BROTHER BEEBE:—We learn that there are those, who are called, chosen and faithful. Such are admonished to "Walk worthy of God; who hath

called you unto his kingdom and glory." Jude's testimony is, "Sanctified by God the Father, and preserved in Jesus Christ and called," of whom it is said that, "God hath from the beginning chosen you to salvation, through sanctification of the spirit, and belief of the truth." Such are a chosen generation.

David says, "Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance." He also affirms, that "the Lord preserveth the faithful." Another writes to the saints, and faithful in Christ Jesus. The faithful; are represented as those who fear God. Satan is to cast some into prison, that they may be tried. "Be thou faithful unto death, and I will give thee a crown of life."

What a variety of good is promised while below; and in the end life everlasting. If one of the number, the least—

J. B. CHENOWETH.

NEW CASTLE CO., Del., Aug. 10, 1864.

BROTHER BEEBE:—The trying times through which we are now passing have led me into some reflections on the subject of faith, which I will submit to your disposal. As faith is discovered and proved by trials, and as trials call for and require the support of faith, it is a very proper time for some inquiries upon the subject. It is evidently much easier to talk the sentiments of faith than to feel their power and enjoy their support. We have undoubtedly thought we had faith enough to recognize the divine government—to know that the Lord reigneth. We have professed to believe, and thought we did believe, than "the wrath of man shall praise him," and that "all things work together for good to them that love him," &c. I do not suppose that any of us have made any boast of our faith, or that any of us supposed we had any to boast of, but we have shown enough sometimes to subject us to the jests and ridicule of those whose boast it is to have works rather than faith. It would naturally seem that if we indeed had this faith in God that we profess to have and that the scriptures warrant, we would not be much distressed about the commotions and convulsions of the earth. The Psalmist presents this exercise of faith and then contemplates the most violent and terrific convulsions conceivable; yet, he says, Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. Wherefore? Because God is our refuge and strength—a very present help in trouble.

Notwithstanding all this assurance, we may understand that the Psalmist did not always feel so, but was at times quite desponding. We hear him on one occasion, even after he had slain the Philistine, giving utterance to his despondency thus, "I shall now perish one day by the hand of Saul." We have not yet encountered the removing of the earth, not even the small portion of it and things appertaining to it that we claim as our own; at least many of us have not. Yet I suppose most of us have feared, and have been more or less troubled. Such of us as have during the recent convulsions had their earthly comforts all swept from them, or greatly endangered, I presume have all been subjects of more or less anxiety and

fear. Where the loss of all things has not been suffered, in some instances a more lingering and not less cruel torture has been encountered in long continued and painful suspense.

Where is the faith and patience of the saints now? Have they all been as firm and calm amid the storm as could be wished, or as themselves would have expected? And if not, is it consistent with the believer's character to fear and be troubled? I believe these anxieties and fears are perfectly natural and entirely consistent with the christian character. I do not think they even call for reflection or reproof. The promises of the word recognize these anxieties and address themselves to them. If there were no troubles we would need no promises. If believers did not sometimes doubt, these gracious words would not be addressed to them. If doubts were not multiplied and various there would not be such a multitude and variety of promises. If, on the other hand, we should claim that a state of faith implies a state of triumph, and that believers were necessarily always in that state, we should exclude prayer, for there would be nothing to pray for. Faith, it must be remembered, even in its highest attainments, comes short of sight. Although the attributes of Jehovah afford a firm foundation for a believer to rest upon, yet we do not yet see him as he is, or see as we are seen. When God is pleased to reveal himself to us and give us a view of his hand, and the wisdom and goodness of his dealings with us, then we can for a season rejoice in it, and faith triumphs. But faith may exist and hold us firm in the truth and in the love of the brethren, and even nerve us to endurance of persecution for the word's sake, while it yet comes far short of singing praises in the prison. In the triumph of sight we have no need of faith; in the triumph of faith we have no need of prayer. Yet prayer is an attendant of faith. A correct view of the believer's character must certainly reconcile a state of faith with a spirit of prayer and supplication. I know we may go on and object and argue that doubts and fears are sinful and wrong; that everything is ordered just right as it is, and we ought not to wish it otherwise. We must not then mourn the loss of friends; we must not weep for our departed children, because it is just right as it is, and consequently wrong for us to mourn and be sorry. Of course if it is wrong to wish or to feel on the subject, it will follow that it is very wrong to pray in accordance with such wishes and feelings. Carrying out this idea of faith the difficulty will present itself at every point of view that we can possibly take. The poor sinner, burdened with a sense of his guilt, would cry to the Lord for deliverance. But will not the Lord deliver him in the right time? And is it not right until that time that he should remain burdened? Shall we pray for the upbuilding of Zion and the ingathering of the Lord's people? Shall we pray the Lord of the harvest in reference to laboring? Shall we pray for our families, or for those who are afflicted? Shall the poor prisoner from behind the iron grates beseech the Lord to restore peace to our country, or to soften the hearts of despotic rulers? When great dearth pre-

vails throughout the land shall we be allowed to pray for rain? Should we not rather have faith, and know and feel that whatever is, is right? Is not Jehovah's works, even his judgments and chastisements, directed in wisdom and goodness, and consequently all right? I will not pursue these objections farther. I do not expect to have a stronger faith or a different faith than Christ and the apostles had. Christ undoubtedly understood all about the purpose and decree of Jehovah, yet he prayed for his disciples, that their faith fail not, and that they might be kept from the evil. He prayed also that, "If it be possible the cup might pass from him." The apostle Paul wrote "That all things work together for good," &c., yet he besought the Lord thrice that the thorn might be removed from his flesh. And, although the thorn was not removed, he received a kind and faithful answer. He instructs us also that supplications, prayers, intercessions and giving of thanks be made for all men—for kings and for all that are in authority, that we may lead a quiet and peaceable life, &c. Men of God, of all ages, have given utterance to their feelings in prayer, and prayed for what they wanted. H. Zekiah prayed against his sickness. The Jews prayed against the decree of Ahasuerus. When Peter was imprisoned prayer was made for him without ceasing by the church. I might go on and multiply instances, but I have cited enough. It is claimed by the inspired writers that the Lord answers prayer. "In my distress I called upon the Lord, and cried unto my God; he heard my voice out of his temple, and my cry came before him, even into his ears."—Psa. xviii. 6. The truth is, in prayer faith is exercised; in prayer and supplication the believer communes with his God. Prayer may be said to be a cry for faith. The faith that we lack opens a door for prayer. The faith that we have gives access to the mercy seat. Without the confidence and hope that faith inspires we could not pray at all. Prayer may be said to be the breath of the believer's life. It is perfectly consistent and harmonizes with that dependent undeserving condition that faith recognizes. Nevertheless, prayer may be in submission to the divine will. We may recognize the divine government and not expect or desire a change in either Jehovah's purpose or his grace. I am persuaded that the spirit of prayer in the Lord's people does not clash with his purposes, but they are led to desire and ask for such blessings as he has promised to bestow. Take for example the cry of an awakened sinner. May we not go to the mercy seat with the hope that our desires and supplications are prompted by the Spirit, and that they will consequently be heard? At any rate, will not a living child cry, Is there any law, either human or divine, to forbid it? This cry evinces life and feeling, even though it be not always expressed. We approach a Father who will recognize and understand the cry of his child. Let us not then hope to arise above the promises, or of a state of dependence and a spirit of supplication. Though there be exceeding great and precious promises, "He will yet be inquired of for all these things, by the house of Israel, to do them for them." Yours, in the hope of the gospel,

E. RITTENHOUSE.

BERLIN, WORCESTER Co., MD.,
July 28th, 1864.

DEAR BROTHER BEEBE:—As I know you, together with all God's people, are interested in the state of Zion, I feel a desire to communicate to you something of the state of our churches in this part of the country, and I rejoice to say that notwithstanding our destitute condition, the brethren in the ministry from abroad only occasionally visiting us, and the dark and gloomy political horizon with which we are surrounded, we still have great reason to rejoice in hope of the glory of God. On the third Sunday in this month at our little church at Head of the Sound, our hearts were made glad by one of the Lord's little ones coming forward to be buried with Christ in baptism, an event which had not taken place with them for several years. There was a very large congregation present, most of whom seemed anxious to hear the word, and were deeply impressed with the sublimity of the occasion. On the Wednesday following our Yearly Meeting took place at Indian Town and held two days, which was indeed a feast of fat things. Our preachers were Elders Bowen and Rittenhouse, and they came among us in the fulness of the blessings of the gospel of Christ. I verily believe the great Head of the church, by his Spirit, was among us. We enjoyed a foretaste of what the Lord has in reserve for them that love him. We had a large and attentive audience, and after the close of the meeting one came forward and wished to be admitted to the ordinance of baptism. Elder Rittenhouse consented to visit us on Tuesday before the fourth Sunday in Aug. on his way to the Yearly Meeting at Nassau, and administer the ordinance. Since I have been informed one, if not two others intend to come forward at the same time. I humbly trust the Lord is adding to his church such as he will save. What a day is this to some of our old brethren and sisters who have quietly waited on the Lord to see him bringing in his chosen ones. O, the goodness and mercy of our God; praise him all ye his people; praise him for his mercies to poor lost sinners—for his wonderful works toward the children of men. Brethren in the ministry, come and visit us. We are poor in all things else, but rich in Christ, and you will find a hearty welcome among us. Brother Beebe, we should be glad to see you once more. When you or any of the brethren can come, if you will write to me I will make appointments for you. May the Lord bless and sustain you in your arduous labors, is the prayer of your unworthy brother, if one at all,

G. W. STATON.

M'CONNELLVILLE, Morgan Co., Ohio,
June 7, 1864.

These things write I unto thee, hoping to come unto thee shortly: But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.—1 Tim. iii. 14, 15.

DEAR BROTHER BEEBE—I write to communicate my thoughts to the brethren on the above important scripture, it being Paul the apostle's direction to Timothy, who was a bishop or pastor to a church of Jesus Christ, located in a certain vicinity. These things to which Paul refers were

how he should conduct the worship of God, by supplications, prayers, and giving of thanks, to be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty, and preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears.

The relative connection that exists between a church of God and her pastor is a responsible, a solemn and spiritual formation, ordained of God for her mutual knowledge, peace and joy in the Holy Ghost. Paul said, To whom (the church of saints) God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory, whom we preach, warning every man, teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.—Col. i. 27, 28; of the same import is Eph. iv. 11, 12, 13, and ii. 20-22.

I have no desire to presume to have more knowledge of the mystery of the kingdom of God than my ministerial brethren, yet I am fearful that we have departed in some measure from preaching the doctrine of the kingdom of God and teaching the things which concern the Lord Jesus Christ. Paul, as an apostle, gave instructions to Timothy, by which he was to conduct himself in the house of God, this household being one family, of one God and Father, and joint-heirs to the same inheritance, and for them to enjoy their relation and interest, much would depend on how Timothy behaved himself among them, with simplicity and godly sincerity, not with fleshly wisdom, but with that integrity of purpose, that the grace of God, which reigns through righteousness, had taught him to regulate his deportment at all times, but especially in the church of the living God, which is the pillar and the ground of the truth. For by the church of God, which is Christ's body, the truth of God is maintained by the Holy Spirit's influence in their minds as members of his body, produces such a heavenly incense in their souls, from which ariseth a light, a heat, and a motion, which from their bodily position as a pillar in God's house, and there they stand steadfast in the truth, maintaining their dignity as the monuments of God's grace.

A professor of religion may believe and contend for certain sentiments contained in the gospel of Christ, though that will not form his character as a saint of God: it is faith of what believed, which God gives, and by its fruits the believer's character is formed and known; for the life of faith moves him to obey his Lord, whom his soul loves.—Rom. vi. 16-18.

The pastor of a church is, or should be, one of its members, and he take the responsibility voluntary, in the presence of his sovereign Lord, to keep that committed to his trust; he is to feed the members of his respected charge with knowledge and understanding; he is to exhort and rebuke as the cases of the members may require, in such a manner as no one can despise him; he is to watch and give heed, that the ordinances and the laws of Christ, which has been received by the church are

faithfully and strictly observed, this being his paramount duty. In the ministrations of the gospel, he should distinguish plainly and rightfully the word of salvation, and the salvation of the word; the word of salvation declares the sovereign source of all grace, mercy and goodness from the Father of our Lord Jesus Christ; the salvation of the word is written in the heart and impressed in the mind of a poor, guilty sinner, by the eternal Spirit of our Lord. By this divine power he derives a spiritual knowledge of his interest in Christ Jesus as his Mediator, Savior and King.—Titus iii. 4-7; Eph. ii. 4-9.

The gloom that overshadows the glory of the church of God at this time is so apparent to me that I am apprehensive of fearful calamities. It is true there is a needs be to all events; but am I the cause of it, or who is? is a question that every minister of Christ should ask himself. How he is administering the laws of Christ's kingdom, whether he does it in accordance to the law of faith. Have we not wandered and forsaken the true and the living God? Have we not complied to the traditions of our brethren, and instead of admonishing and exhorting them to their proper stations in the house of God, have we not yielded to their fleshly inclination by our silent observance, until darkness and apathy pervade their minds, so as to become slothful and indifferent to the things pertaining to the kingdom of God?

Should we not give heed to the expositions of our God, who says, My people are destroyed for lack of knowledge; because thou hast neglected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will forget thy children? For the leaders of this people cause them to err, and they that are led of them are destroyed. "Whoso despiseth the word shall be destroyed, but he that feareth the commandment shall be rewarded."—Hosea iv. 6; Isa. ix. 16; Prov. xiii. 13; see Rev. ii. 18-19 inclusive.

A pastor of a church of God is not to be a novice; for he is to take the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lord over God's heritage, but being ensample to the flock. He should be a minister of mature knowledge of the devices of satan over poor frail humanity, as well as having implicit faith in the person and offices of the Son of God; for, in an organized church of believers we may expect to meet with persons of different growth and attainments; some who are strong in the faith, and others who are but weak; some adults who can feed upon strong meat, and some who are only babes and use milk, being unskillful in the word of righteousness.—Heb. v. 13, 14. Some who walk in darkness, and have no light of consolation at times, and others who are favored to enjoy much of the light of God's countenance. Some who are sharply tried and long afflicted, being greatly cast down, because of the way in which they are called to travel, while to others a smoother path is assigned, and far lighter burdens are laid upon them. He who is too wise to err, has all our times in his almighty hand. In him let the children of Zion put their trust; for blessed are they that

trust in him. The apostle said, *We are members one of another.* The advice then is, Do not magnify offences—do not overlook excellencies—do not hastily credit injurious reports against any brother—do not pre-judge any case. Allow *considerately* for the weaknesses of frail humanity, for want of information, for natural temper, for the force of temptation, for long continued provocation. But while you evince a due forbearance one toward another, take good heed that you be *righteous still*, remembering that our God never so fully shows his justice, as he does in extending mercy to delinquents.

Then the church of God is Christ's kingdom, constituted by the sovereign will of the eternal Jehovah, in which he displays his grace and glory through Jesus Christ, who is the anointed Head over all things to it, from whom it receives all fullness of grace for its visibility, and to promote fellowship and union among those who are the called of God unto the fellowship of his Son Jesus Christ our Lord. Our adorable Lord hath ordained that he would build his church in this world, that the truth, power and tendency of his gospel might be exemplified by its members; therein he hath established his throne, from which all laws and ordinances proceed for the government and well-being of its subjects, they being all really redeemed, powerfully delivered from a state of death, sin and iniquity, and shall be certainly converted to God to the glory of his grace. The church of God is diverse from all others of human establishments, which principally are built of wood or stone and called a church, and must be consecrated by their ministers before in it their God can be worshiped; but our God is not like theirs; he is the Rock; his work is perfect; for all his ways are judgment, a God of truth and without iniquity; just and right is he.

The relationship between Christ and his kingdom is not acquired by human efforts or creatures' ability, but by the spiritual creative power of our covenant God in the gift bestowed. For to suppose otherwise would be denying the doctrine of electing love. It is of vast importance that a believer in Christ be established in the gospel of the grace of God to the real enjoyment of peace and righteousness in the Holy Ghost. The blessed spirit of inspiration has described by a variety of figures the beauty, the immutableness and the glory of the kingdom of Jesus Christ. The comparison which may be drawn from them may be considered by a believer extravagant, but attractive to and will assist much the believer in his contemplations. The Lord of glory sits on his throne in his kingdom, which is based on his holiness and merit, and rules in love over his ransomed subjects for their protection, peace and joy. The psalmist invites his brethren to walk about Zion and go round about her; tell the towers thereof, Mark ye well her bulwarks; consider her palaces, that ye may tell it to the generation following; for this God is our God for ever and ever; he will be our guide, even unto death. The magnificent beauty, the impregnable strength, the courtly palaces described by the psalmist he had beheld with delight, for it had been a shelter for him and a strong tower to protect him from his enemies.

Psa. lxi. 3. To be admitted as a courtier in the palaces of kings is a dignity conferred upon subjects by the favor of their king; but what is this when compared with the dignity and honor given to those who are the sons and heirs of God to have fellowship and to dwell with the King of kings and Lord of Lords. Such is the peculiar privilege of a heaven-born soul.

But, though mount Zion was situated for pleasantness and beauty and contained the ark of the covenant, the manna, the mercy seat, and the priests to officiate with the high priest, who enter the holy of holies for its peculiar services, which pertained to all the natural seed of Abraham, Isaac and Jacob, and had its precepts, promises and threatenings adapted to their peculiar circumstances as a nation in covenant with God, these privileges they were to partake of during life, or on good behavior, but to him who was a Jew inwardly his Jehovah had promised better things to him, and he had an internal evidence that his Lord God would perform what he had promised. Such died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

Our ever blessed God had designed that he would lay in Zion for a foundation a stone, tried and precious, for to be a corner one, sure and immutable, to cement all classes of people in one building, which he had loved eternally, whether they be Jews or Greeks, bond or free, male or female. This stone or rock is Christ Jesus, on which he said, "I will build my church, and the gates of hell shall not prevail against it." The all-wise God formed this stone by the line of his prudence, and in his righteous judgment he has applied the plummet, that the equity and justice of his law shall be maintained. The exact proportion of its dimensions is just sufficient to bear the whole building which God had designed for his dwelling. Not one more or one less than those he had purposed, purchased, and will by his power form for himself; for no others will this foundation bear. To the natural man this stone has no beauty nor comeliness, so he rejects it for its contractedness and resteth in his traditional notions, not experimentally knowing that the grace which saves a sinner reigns through righteousness, therefore not mindful that this stone may grind him to powder, for there is none other whereby a sinner can be saved. As God had designed in himself that his glory should be seen in his church as well as in his providence, therefore, for this purpose it must exist visibly in this world. Jesus said, he would build his church upon himself, for the light and glory which his church sends forth are from him, who is the source of all glory, grace and might—who is the head over all things to it. For this cause he has ordained his ministers to this end. When he gave them their commission, he also described the evidence of those who were interested in him and enjoined on them to teach them (believers) to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world. One of their qualifications is laborers.

Paul, the apostle, declares that they were laborers together with God; ye are God's husbandry; ye are God's building.—1st Cor. iii. 9. We then as workers together with him, beseech you also, that ye receive not the grace of God in vain.—2d Cor. vi. 1.

Then, the church being built upon the foundation of the apostles and prophets, Jesus Christ being himself the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord—in whom ye (Ephesians) also are builded for a habitation of God through the Spirit. Being living members of a living head, Christ Jesus, are built a spiritual household, a holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ. From these scriptures we learn of a foundation and a building, and laborers working together with God to build a house for God for a particular purpose and for a special end. Paul said, For every house is builded by some man, but he that built all things is God. This house of God no man could build but God alone. The Holy Spirit is the great Architect who forms and frames the mind of a poor sinner and places him on the foundation which God has laid, that God might dwell in his affections and be in God's. Therefore, my brethren, Christ as a son over his own house, whose house are we, if we hold fast with confidence and the rejoicing of the hope firm unto the end. From your brother in tribulation, JAMES JANEWAY.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1864.

PERRY COUNTY, PA., Aug. 4, 1864.

BROTHER BEEBE:—Please give your views on Isaiah ii. 2-4. We live where we can have the pleasure of hearing the gospel preached but once a month; and even then I often have to stay at home: but if I can have your valuable paper to read, it is richly stored with fruit that is sweeter to me than honey, and I am often made to rejoice in God my Savior, for his goodness and mercy in calling poor lost sinners out of darkness into his marvelous light, for—

He takes my soul, e'er I'm aware,
And shows me where his glories are.

Yours in christians bonds,

BARBARA BRUCE.

REPLY.—We will submit a few remarks for the consideration of sister Bruce, and our readers generally, on the text proposed, in the order in which it is written—

And it shall come to pass. All divine prophecy is thus marked in the most positive and emphatic language, declaring from the mouth of God things which shall come to pass.—They must and shall be accomplished because God has so ordained, decreed, and declared. In the absence of God's absolute predestination of events, the prophecies of the scriptures could be no more reliable than the prognostications or auguries of heathen magicians. The very fact that God, by his holy prophets has declared the end from the beginning is an irrefragable demonstration of the doctrine of his absolute predestination of all things. It is therefore infidelity to dispute that doctrine; for it is a denial of his government. God has at sundry times and divers manner spoken to the fathers by the prophets; and he is of one mind and none can turn him. He speaks the word and it stands fast; he commands, and it is done.

In the last days. God, in his infinite

wisdom, has a time for the accomplishment of all the orders of his throne. Nothing can disarrange the order of events. The fulness of the time must come before the fulfilment of the prediction of the Savior's advent could take place; and were it not for the wise and immutable arrangement of the order of events, worlds might jostle against worlds, and all events so clash as to defeat the counsel and purpose of God. The time specified for the fulfilment of the prophecy of our text, is *in the last days*, by which we understand primarily, the last days of the Jewish organization including the days in which God hath spoken to us, by his Son, see Hebrews i. 2. The last days, of the nationality of the Hebrews. Which last days, embraced from the coming of John the Baptist, to the destruction of the temple and dispersion of the Jews to the four quarters of the globe. It was at this time the things in our text recorded, were accomplished as we shall presently attempt to show. Still as the entire history of Israel was figurative of the church and kingdom of Christ, we look for corresponding events to be fulfilled in the last days of the church of God among the Gentiles, or on the earth.

That the mountain of the Lord's house, shall be established in the top of the mountains, and shall be exalted above the hills, &c. The church and kingdom of our Lord, is called his *house*, first. Because it is his residence. He dwells in Zion. "God is in the midst of her: she shall not be moved." Here, saith the Lord will I dwell forever, for I have desired it. Second, Because it is the home of his family, the place of their birth—of their abode, comfort and protection. They are of the household of God; and have a birthright inheritance in the House of the Lord forever. Third, Because the term, is used in the scriptures to mean, a seed or posterity, as the House of Israel, the house of David, &c. Fourth, Because it is the anti-type of the Temple or house consecrated to the Lord in the old Jerusalem. Fifth, Because the materials of which it is composed are brought from the forests and dark quarries of nature, and being quickened, are built up a spiritual house, or as timber is framed, so are the saints fitly framed together and built on Christ as their foundation and chief corner stone. And lastly because they are God's building; and the place where his honor dwelleth. See Heb. iii. 2, 4, & 6. But this building is called *the mountain of the Lord's house*. As Daniel predicted of the stone which was taken from the mountain without hands, which he interprets to mean the kingdom which the God of heaven should set up, should wax great and become a great mountain; breaking in pieces the nations of the earth; so the church of God is called Mount Zion; Jerusalem which is above &c. Like a mountain firmly established and immovable. Her locality or position is *in the top of the mountains, and exalted above the hills*. Observe the mountains and hills are plural, but the top is in the singular number. Where shall we find such a place? A plurality of mountains, and hills, having but one top? The several tribes of Israel were often called mountains, and the principle families of these tribes, were called hills. As Levi, and

the family of Aaron;—Judah, and the family of David. All these mountains and hills melted at the presence of the Lord, at the advent of our Savior Jesus Christ. They were to remain until he came, then the mountains should depart, and the hills should be removed, Isa. liv. 10. Jer. iv. 24. "I beheld the mountains, and lo, they trembled, and all the hills moved lightly." "The mountains skipped like rams, and the little hills like lambs. What ailed thee, O thou sea, that thou fleddest? thou Jordan, that thou wast driven back? Ye mountains that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth at the presence of the Lord, at the presence of the God of Jacob." Psa. cxiv. 4—7.

The top or highest elevation of all the mountains of Israel is found in the person of the Messiah. He forms the climax; he shall be exalted, and exalted, and be very high. In his eternal Godhead he is infinitely above all the mountains, and families of the earth; but in his mediatorial character he has taken on him the seed of Abraham, and identified himself with his people. As the promised Messiah, he was to rise out of Jacob, and preside over Israel. The prophets of the Lord in rapturous visions saw him coming, upon the mountains, skipping upon the hills; and in holy delight exclaimed, "Let the inhabitants of the Rock sing, let them shout from the top of the mountains," Songs ii. 8. Isaiah xlii. 11.

In him then who is the exalted King of Israel; whose elevation is above the clouds, higher than the heavens: greater than Solomon, higher than Agag, before Abraham; superior to David and in all things having preeminence, was the mountain of the Lord's house to be established. Not in the flesh of Abraham, nor in the covenant of circumcision; not in the law of a carnal commandments, nor in a worldly sanctuary, but in heavenly places in Christ Jesus, the church of God was to be established. Chosen in him before the foundation of the world, all his members were predestinated in the fulness of the dispensations of times to be personally and experimentally gathered together in him, and come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Eph. iv. 13. This is, be it remembered, an establishment of God himself. Not subject to any uncertainty, nor liable to any change of position or elevation. Quickened together with Christ; the church or mountain of the Lord's house, is raised up together with him, and shall sit together with and in him in heavenly places. And being risen together with Christ, they are to seek the things which are above where Christ sitteth on the right hand of God. O what amazing grace is this! that we should be taken up out of the horrible pit, and miry clay, and be so exalted as kings and priests; our life hid with Christ in God; and our house, and everlasting habitation established in him who is the High and lofty One that inhabits eternity.

And all nations shall flow unto it. This has reference to the gathering in of the Gentiles. God has a people in all the nations and kindreds of mankind. Christ has redeemed them with his blood,

and therefore, "The great trumpet shall be blown, and they shall come and worship the Lord their God in his holy mountain, at Jerusalem," which holy mountain is established in Christ Jesus our Lord, for He shall gather his sheep with his arm, and carry them in his bosom. They shall not be forced coersively, against their inclination. They shall be a willing people in the day of Christ's mediatorial power. He will give them a new heart, a new will, new desires, and in the gospel present irresistible attractions: so that being melted by his love in their heart, they shall flow; like the flowing of water to the great ocean, so shall they flow unto the mountain of the Lord's house; to find there a joyful, safe and sure abode in the house of the Lord forever, where they may enquire in his holy temple.

And many people shall go and say, Come ye, and let us, go up to the mountain of the Lord, to the house of the God of Jacob. Many people, or a multitude which no man can number, redeemed from every people under heaven, quickened by the same Spirit, mooved by the same impulse, animated by the same love, and qualified by the same preparation of heart, to enjoy the same spiritual privileges, shall express the same disposition, to return to Zion with singing and everlasting joy. When thus prepared by grace to enter into the mountain of the Lord's house, they will not feel selfish, or desire to go alone; they will say, *Come let us go.* They desire that all who love the Lord may participate with them. The psalmist was glad when he heard this appeal: "when they said unto me, Let us go into the house of the Lord, Our feet shall stand within thy gates, O Jerusalem. Whether the tribes go up: the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." Psa. cxxii. (Read the whole psalm.) It is not regarded by them who love the Lord as a degradation. They do not go down to the house of the Lord. From the highest pinnacle of earthly greatness or grandeur, it is an infinite elevation to go up to the mountain of the house of the Lord; which is established in the top of the mountains, high above the hills. John, when favored with a view of this heavenly Jerusalem, was carried away in the spirit to a great and high mountain, where he saw the church adorned as a bride prepared for her husband." Rev. xxi. 10. It certainly is not natural for streams to flow upwards; nor is there any power of nature that can turn sinners to God. "But the water of life which Jesus giveth, is of a kind and quality which is ever springing up into everlasting life," John iv. 14. When thus inclined to go up to the mountain of the Lord's house, the heaven born child is filled with wonder and amazement, and he has many enquiries to make, to which he can find no satisfactory answer, only in the school of Christ. He must enquire in the holy temple, if he would learn the mysteries of redeeming grace and sovereign love. The God of Jacob will teach us of his ways. Not only of the way in which he saves them; but of his ways, in which he leads them. Jacob's God found him in a waste howling wilderness, and he led him about and instructed him, and kept him as the apple of his eye. "As an eagle stireth up

her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him," Deut. xxxii. 11, 12. So the Lord teaches and leads his people. Jesus, says to them, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." Mat. xi. 29. He is just such a teacher as the trembling children want, for he is meek, his terror will not make them afraid; he is lowly and will condescend to men of low degree. He knows the feelings of their infirmities, and will succour them when tempted. He will give them wisdom and will not up braid them. His ways are past finding out by all the wisdom and study of man; but still his secret is with them that fear him, and he will show them his covenant. He will teach them his ways.

And we will walk in his paths.—When under his tuition, to his house, we turn our back upon all our former paths. What we before esteemed as gain, we count as loss; yea, verily, they count all things as dross for the excellency of the knowledge of Christ Jesus their Lord. They desire not to invent or mark out, or pursue ways of their own; nor have they any confidence in the ways which men invent and teach—but they desire above all things that they may walk in his ways,—in the footsteps of his flock that they may find where he feedeth, and where he causes his flock to rest at noon.

For out of Zion shall go forth a law, and the word of the Lord from Jerusalem. The way in which all who love God should walk is pointed out by his law. We are not to do as we feel; but as he says. If our own impulse and feelings were a safe and sufficient guide, we would need no other; but it is not so. We cannot be his disciples except we do whatsoever he has commanded us. The only rule for our faith and practice is found in his law which emanates from his throne in Zion. Not from the traditions of men; for they make void his law. It is not to be obtained from schools of men, but from Zion the school of Christ, where his children are taught by his word and by his Spirit. Neither doth his word proceed from men, who use their own mouths and say, The Lord saith, when he hath not spoken. From Jerusalem alone goeth forth his word, the proclamation of which by his great commission must begin at Jerusalem.

[TO BE CONCLUDED IN OUR NEXT NUMBER.]

WALLACETOWN, C. W., July 23, 1864.

DEAR AND MUCH ESTEEMED ELDER BREE:—In the "Signs of the Times" of the 15th inst. I notice a letter over the signature of "J. Soady" in which he desires to call your attention to a tour from which he had just returned, made among the Old School Baptists of Ekfrid, C. W. He paints his route in glowing colors all the way till he arrives at his destination in Ekfrid; also what occurred between himself and John Butler, of whom I wrote you when he (Butler) came among us. From said letter you may not understand why he mentions the Old School Baptists there and J. Butler administering the ordinance and preaching in a school-house. To give explanation and clear up the mystery are the reasons of my writing you this communication.

The said John Butler, an Englishman, came to Canada and united with the New School Baptists, in London, C. W. He is by trade a tailor. He is a gifted and well read man. He travelled and preached in this and the adjoining county. There is in this neighborhood a New School Baptist church, and having no preacher at that time they

hired him for a year. Some of our members heard him preach and recommended him to the rest. He came and preached for us one day—suited us well; and finding that he and the New School could not agree, he left them and desired to unite with us. Some amongst us were urgent to receive him. He came before the church, and to our astonishment, he could not relate one word of the dealings of God with his soul. Some of the church were for rejecting him; others believed that he could not preach such sound doctrine without experience, although he could not give any verbal relation of it. Indeed, I was willing to receive him myself, believing that he would be a help to me, in the gospel, in my declining years. So he was received and preached amongst us several years. His residence being in London, he preached more frequently to the Lobo branch of the church. The church contributed to his family support, and when he got established he preached doctrine foreign to us, and to the views we entertain of scripture. Ascertaining that some found fault, he on a Lord's day, in the meeting house, to a large audience, broke out violently against those who opposed him, calling them "Reprobates, proud persecutors—that they would be damned and doubly damned, if they rejected the doctrine which he preached." We called him to account; had several meetings respecting the matter, but he remained inexorable. The Lobo branch of the church would resign if Butler was not excluded. He, however, resigned himself, and began to preach in said school house. None of the church members followed him. He announced some time ago that he would on such a day administer the ordinance of baptism. It appears that Butler sent for this Soady, and he (Butler) baptized Mrs. Gibbs, as stated in Soady's letter. Three persons, named Rawles and Gibbs, two English Baptists, and Mrs. Gibbs compose his church. Butler was never ordained, although he solemnly administers the holy ordinances of the gospel. He intimated to me once whether Elder Beebe would ordain him. I told him he might if we desired him. He is naturally a talented person, but it is to be feared not the person we took him to be, proving so in many things since he left us. I highly disapprove of J. Soady's letter. It is a mere bombast. The branch of the Thames is a cove where I baptized two women when you were with us in 1857. "Going from house to house, eating and drinking with gladness of heart," would remind a person of a second Pentecost. These statements I well know are all false. You would confer a favor by giving your views, at your earliest opportunity, of any officiating (like Butler) without ordination.

Ever faithfully yours,

THOMAS MCCOLL.

REPLY TO BROTHER THOMAS MCCOLL.

The order of the gospel of Christ is, in the estimation of all regular Old School Baptists, of equally vital importance with that of the doctrine held and contended for, and of that order no portion or point is more essential than that which relates to the gospel ministry. The character, standing, gifts and qualifications of the ministers of Christ are defined by the apostles with more exactness than those of any other members of the household of faith; and where these characteristics, gifts and qualifications are lacking the church of God is forbidden to recognize any one, under any circumstances, in that capacity. In 1st Tim. iii. 2-7, and Titus i. 5-9, the indispensable marks of an approved minister of the Lord Jesus are distinctly and clearly drawn, and those who possess these qualifications Paul instructs and authorizes Titus to ordain in every city. And the reasons assigned for these explicit rules are stated in Titus i. 10, 11. "For there are many UNRULY and vain talkers and deceivers, specially those of the circumcision; whose mouths must be stopped; who subvert whole houses, teaching things which they ought not for filthy lucre's sake." An unruly person, in a religious sense, is one who is not governed by the rules of the gospel—one who repudiates the rules and order which Christ and his apostles have given for the government of the house of God. Those who take their own course irrespective of the authority of Christ in his

church, are denounced as unruly, and their preaching is *vain-talking*—vain because it is not sanctioned by the word and spirit of the Lord, and therefore shall not profit God's people. Their mouths must be stopped in the church of God by a faithful adherence to the divine rule, which will reject them from the countenance and fellowship of all orderly churches and christians. Such unruly talkers and deceivers, while their labors are vain in building up the church or edifying the saints, may and do exert a powerful influence in subverting whole houses and teaching things which they ought not. And their influence is pernicious, for it causes divisions and offences contrary to the doctrine or *rules* which the church of Christ has received. Hence, they are to be marked and avoided by all orderly christians. See Rom. xvi. 17. The gospel or New Testament rule to be observed in receiving and recognizing ministers, as understood and practiced by our Old Order of Baptists, is first, They must be regularly admitted to fellowship and membership in the church. By giving a satisfactory evidence that they are born of the Spirit and taught of God, then on profession of their faith in Christ duly baptized by a gospel administrator, who at the time of administering the ordinance is himself sustained by the authority and fellowship of a gospel church. Christian baptism is the first command binding on believers, and by obedience to this command they acknowledge and profess allegiance to Christ as the Head of the church and King of saints. It would be just as unruly or disorderly for a man to preach before being baptized as to receive the bread and wine at the Lord's Supper before baptism. The rule given by Christ to the church is a perfect rule, and we must be governed by it or we are unruly; and that rule applies to the order of our obedience as well as the duties which it requires. Before Aaron and his sons could officiate in the priest's office they were required to be washed, anointed and clothed in their priestly garments. See Exod. xxviii. and xxix. Such was the rule, and it would have been *unruly* and *vain* if they had presumed to approach the altar without first observing the rule. And no man talketh this honor unto himself but he that is called of God, as was Aaron.—Heb. v. 4. "Follow me," saith the Redeemer, and he in setting the example was baptized before he began his public ministry. And when Saul was informed of his calling to the gospel ministry, it was said to him: "The God of thy fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth, for thou shalt be his witness unto all men of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 14-16. Also chapt. ix. Hence, we hold that no unbaptized man, even though we knew him to be a subject of grace, is to be recognized as a gospel minister nor allowed to preach in our churches while living in disobedience and neglect of this institution. Nor are any to be admitted to membership in the church only by baptism on profession of faith, and consequently they are not entitled to any church-privileges until regu-

larly admitted to fellowship and recognized as members.

Secondly, The character, qualifications and gifts of a member who is to be recognized as a gospel minister, is to be judged by the church. Christ has warned his disciples to beware of men who come to them in sheep's clothing, &c. And the apostle John commands to "Try the spirits whether they be of God, because many false prophets are gone out into the world."—1st John iv. 1. When duly tried by the church and tested by the rule, (1 John iv. 6,) and satisfactory evidence obtained that they are of God, they are to be allowed to exercise their gifts in the church, supported by the fellowship of the church, as the candle is supported by the candle-stick. And when sufficiently proved, they are to be solemnly set apart to the work whereunto the Holy Ghost has called them, according to Acts xiii. 1-3. This was the apostolic order, and we have the apostles for our example. None are qualified to administer the ordinances of baptism and the Lord's supper, until they have been set apart by fasting and prayer, with the laying on of the hands of the presbytery. It is as essential that the apostolic form be observed in the ordination of ministers as in the baptism of converts, that disorder and confusion may be avoided. All things should be done decently and in order. There is an order to be observed in the house of God, and all who repudiate that order are *unruly*, disorderly, and their course tends to confusion.

We, as Old School, or apostolic Baptists, hold that baptism to be valid, must be administered to a believer by a regular ordained Elder, who at the time of administering is recognized as such, and sustained by the fellowship of the church of Christ. The administrator acts as a servant of Christ, and by his will as a servant of the church. Those therefore who have been immersed irregularly by unqualified persons are still regarded by orderly Baptists as unbaptized. Even if a man has been ordained and formerly stood in the fellowship of the church of God, if when administering the ordinance he is not sustained by the fellowship of the church, his administration is invalid and null, and the candidate must be regularly admitted to fellowship and baptism by an orderly church and baptized by a competent administrator before he or she can be recognized as a member of the church, or entitled to the privileges and fellowship of the church.

We have written the foregoing in reply to the enquiry of Elder McColl on the questions submitted to us by him. Of the circumstances named by him, we of course leave the church, who have knowledge of all the circumstances of the case to judge, and hope they may judge in the fear of the Lord, and according to his word, and act accordingly. "Blessed are they who do his (Christ's) commandments, that they may have right to the tree of life, and may enter in through the gates into the city; for without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."—Rev. xxii. 14, 15. None may enter the church or city of God but by her gates, and in obedience to the commandments of Christ her King, nor have any a right to her peculiar privi-

leges but such as do his commandments. Her stakes cannot be moved, nor can her cords be broken. And those who are without her gates God will judge. May we observe strictly all her landmarks and keep within her sacred walls. Any irregularities in regard to her order or institutions will produce confusion and disorder, and involve the saints in trouble. All who appreciate her privileges will cheerfully observe her order. They will enter in by her gates and not attempt to climb up some other way, lest they be regarded as thieves and robbers.—John x. 1.

APPOINTMENTS.

Elder Leonard Cox, Jr., will, if providence permits, preach at the Baptist Meeting House in Brookfield, in this county, on Sunday, September 18th, 1864. Meeting to commence at half-past ten o'clock, a. m. And at three p. m. of the same day will be expected to preach in Orchard Street Hall, at Middletown.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

Daniel Harris, Greenport, N. Y.	\$1 00
Mrs. Abba Clark, Constableville, N. Y.	2 00
Mrs. Campbell, Washington, D. C.	1 00
John Cline, Pandora, Iowa	1 00
Total	\$5 00

SUBSCRIPTION RECEIPTS.

NEW YORK—Daniel Harris 1, Mrs. Maria Plattner 3, Lewis Everett 2, Eld. Thos. Hill 3, Mrs. K. M. Griffin 1, S. Beyer 2, Mrs. Seybolt 1, \$13 00	
MAINE—Eld. J. A. Badger 1, Mrs. Louis Small 1	2 00
MASSACHUSETTS—Eld. John Vincent	1 00
NEW JERSEY—Eld. G. Conklin	5 00
PENNSYLVANIA—Eld. Joseph Correll	2 50
DELAWARE—Eld. E. Rittenhouse	5 00
WASHINGTON, D. C.—Mrs. C. A. Towels	1 25
OHIO—Eld. Jas. Janeway 1, G. W. Jackson 2, Eld. L. B. Hanover 2	5 00
MICHIGAN—Eld. Jas. P. Howell	1 00
INDIANA—Miss R. W. Ice 2, Absalom Yeager 1	3 00
ILLINOIS—Daniel Putman 1 50, Eld. James B. Chenoweth 2, Ralph Christie 2, Mrs. E. Ellen Reed 2	7 50
MISSOURI—Mrs. Louisa Wammack	2 00
KANSAS—Lewis Huddleston	1 00
IOWA—John Wayman 2, John Cline 5	7 00
KENTUCKY—C. E. Greathouse 1, Samuel Hansbrough 2 50	3 50

Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions, \$59 75

CONTRIBUTED FOR RELIEF OF PRISONERS OF WAR

Since our last issue we have received of J. Vandewater, Albany, N. Y., \$1. E. Wicks, Green, Pa. 2, Eld. H. Alling, Hunter, N. Y. 1 25, J. Burkley, do 1, Chas. Haviland, do 50c, A. L. Woodson & others, Woodsonville, Ky. 5, John Storms & others, Geneva, N. Y. 5, Gen. W. C. Stanton & J. Newton, Voluntown, Ct. 1 75, A. Well Wisher, Iowa, 1, John Cline, Pandora, Iowa, 1, John Peal, St. Joseph, Mo. 5, Eld. L. B. Hanover & others, Ohio, 5 50, Abraham Delameter, Dover, Iowa, 2. Balance on hand August 15, \$5 01. Total amount \$37 01.

Disbursements will be stated in our next.

Marriages.

Aug. 30—By Elder G. Beebe, at his residence on Orchard St., Middletown, Mr. ISAIAH ST. JOHN, of Poughkeepsie, N. Y., and Miss SARAH ANN LATHAM, of Goshen, N. Y.

Aug. 31—By the same, at the same place, Mr. DWIGHT B. TINNEY, and Miss ADALINE MCORE, all of South Adams, Berkshire Co., Mass.

Obituary Notices.

DIED—In this village, Aug. 29, ALBERT EDWARD, son of Doct. J. D. and sister Deborah Johnston, in the third year of its age.

"Tis God who lifts our comforts high
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave."

BROTHER BEEBE:—Please announce through the "Signs of the Times" the demise of brother JAMES CATLETT FIDLER, which occurred on the 5th day of May, 1864, aged about forty-three years. Brother Fidler united with the Old School Baptist church at the age of 13 years, since which time he remained up to his death steadfast in the faith of the church or of the gospel, and amid all the false winds of doctrine that have assailed the church during his pilgrimage has stood fast in the liberty wherewith Christ made him free, and has not been entangled with the yoke of bondage. He was a faithful, worthy, useful and much beloved member of Goshen church, in Anderson county, Kentucky, until it pleased his God and Savior to release him from the cares, turmoils and other tribulations to which he was incident here, to a higher, holier and happier position where—

"There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below,
There is rest, but it dwells in the presence of God."

Our dear departed brother was unusually mild and pleasant in his manners, amiable in his disposition. Brother Beebe, you have lost a punctual patron to the "Signs of the Times"—a trusty and much esteemed friend; the church one of her best members, society a valuable and highly respected citizen: but O, the loss to his bereft widow and two small children (a son and daughter) is incalculable. May the God of grace, of consolation and of providence sustain, console and supply all their wants by the liberality of his bounty, which is my prayer for the Redeemer's sake. Before his burial a discourse was delivered by the writer of this obituary to a large collection of his former friends and relatives, of whom he had many. Most devotedly, J. F. JOHNSON.

Died, at her residence in Oxford, Orange Co., N. Y., July 30, 1864, Mrs. ABIGAIL PARSONS, wife of Samuel Parsons, aged 42 years and 7 months. Mrs. Parsons had never made a public profession of religion, but manifested a sincere love for the truth, was a constant reader of the "Signs of the Times," and evidently enjoyed a hope in Christ. Her disease was dysentery, of which she suffered but a few days, when her sufferings terminated in death. She has left a husband and five children. May the Lord comfort and sustain them.

BROTHER BEEBE:—By request of sister Burroughs you will please publish the obituary of her husband, WILSON BURROUGHS, who died of congestion of the brain, July 3, 1864, aged 34 years 5 months and 29 days. He was sick about five days, and suffered very much, but bore his sufferings patiently. He had never made a profession of religion. Sister Burroughs, his widow, entertains a hope that he passed from death unto life about six years ago; but his evidences were not so clear as to afford him sufficient confidence to publicly profess his faith in Jesus. His mind was established in the doctrine of the Old School Baptists. She says that her loss is his gain.

ALSO,

DIED.—In Brooklyn, (L. I.) N. Y., July 1, 1864, of Diphtheria, Mrs. NANCY CHAPMAN, wife of A. R. Chapman, and daughter of Orin and Betsey Hewitt, of Middletown, Delaware Co., N. Y., aged 24 years, 1 month and 14 days. She was sick but a short time; never made a public profession of religion, but she has gone to a just God who will not do injustice to any. Her mother visited her, and about the time of the Delaware River Association, on my way to that Association, I called on her in company with her mother, and while her mother was visiting her she was taken sick and died, and her remains were brought to her native home for burial. Her father, who is my brother, who resides in my neighborhood, had no notice of the event until the remains of this his only daughter, accompanied by her husband, two children and her mother arrived. Arrangements were made to bury her in the grounds of our meeting house, and Eld. L. P. Cole was sent for to preach on the occasion. And when they went to prepare a grave for her, behold, others were there digging a grave for Wilson Burroughs, a son-in-law of my brother Eroney Hewitt; and they also had sent for Eld. Cole to preach his funeral, which was to be at the same place and on the same day, so it was arranged to have both funerals preached in one discourse. By request of sister Burroughs Elder Cole preached from Job, xix. 21, to a large and solemn congregation. May the Lord sanctify this affecting dispensation to the good of all the mourning relatives and friends, for Jesus' sake, ISAAC HEWITT.

HALCOTTVILLE, N. Y., Aug. 2, 1864.

Yearly Meeting.

A YEARLY MEETING will be held, if the Lord will, with the Columbia church, in Jackson Co., Michigan, to commence at 10 o'clock a. m. on Saturday before the fourth Sunday in September, 1864. Elders Lewis Seitz and John Crabtree are expected to attend. Brethren and sisters of our faith and order are invited to attend. Come one, come all.

By order of the church,

THOMAS SWARTOUT.

BROTHER BEEBE:—Will you please publish in the "Signs of the Times" the following notice: There will be a Yearly Meeting held with the Harford church, Harford Co., Md., commencing on Saturday preceding the third Sunday in September, at ten o'clock. We request the attendance of ministering and other brethren and sisters of our faith and order.

WM. GRAFTON.

Associational Meetings.

SANDY CREEK ASSOCIATION of O. S.

Baptists will meet with the Spoon River church, at Modina, Starke Co., Ill., on Friday, September 9, 1864, at 10 o'clock A. M. Elders and brethren of like faith and order are cordially invited to attend. Those coming by Railroad will find conveyance to take them to the meeting at Neponset, on the Chicago and Burlington road, on Thursday afternoon, the 8th. J. B. CHENOWETH.

LEXINGTON, N. Y., will meet with the Second Church of Roxbury, on the first Wednesday in September, 1864, at 10 o'clock A. M.

MAINE O. S. ASSOCIATION will be held in Jay, Franklin Co., Maine, September 9, 1864, to commence on Friday at 10 o'clock A. M., and continue till Sunday evening following.

MAINE O. S. CONFERENCE, with the church at North Berwick, York Co., Maine, September 16, 17, and 18, at 10 o'clock A. M.

JUNIATA ASSOCIATION, PA., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

HAZEL CREEK will be held with the Goshen church, Putnam Co., Me., to commence on Friday before the fourth Sunday in August, 1864.

LICKING, KY., will be held with the church at Salt River, Anderson Co., Ky., on the second Saturday in September, 1864, and continue two days.

SALISBURY, MD., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

CONCORD, ILL.—The 27th Annual Meeting to be held with the church at the Head of Apple Creek, three miles south of Waverly, Morgan Co., Ill., on Saturday before the first Sunday in September, 1864.

BROTHER BEEBE:—Please give notice through the "Signs" that the Okaw Association of Regular Baptists will meet with the Pleasant Grove church, Moultrie Co., Illinois, on Friday before the fourth Sunday in September, at ten o'clock, a. m., when and where we hope to see many of our brethren from different parts of the country. The brethren in the ministry will please remember us and come over and give us a helping hand. Can you not visit us brother Beebe? Brethren coming by railroad will get off the cars at Summit station, on the St. Louis, Alton & Terre Haute Railroad, where they will be met with conveyances to take them to the place of meeting, about a mile distant. By request of the church,

J. G. SAWIN.

LOKA, ILL., June 26, 1864.

BROTHER BEEBE:—Please publish in the "Signs of the Times" that the Mad River Old School Baptist Association will convene with the church at Union, Montgomery Co., Ohio, three miles north of Dayton, on the Troy Pike, on Friday before the first Sunday in September, 1864, at 10 o'clock a. m., and the two following days. Brethren of our faith and order are invited to meet with us, especially brethren in the ministry. Those coming by railroad at Dayton the evening before will be met with conveyances to take them to the meeting; those by their own conveyance will call on Daniel Kiser, one-half mile north of the Mad River Bridge on the Troy Pike; those coming from the north or north-west will call on N. Raliff, nine miles north of the meeting, close to the Troy Pike. E. M. REAVES.

BOWERVILLE, Ohio, June 17, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of

Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient Servant, JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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To whom all communications must be addressed,
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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1864.

NO. 18.

Correspondence of the Signs of the Times

DEAR BROTHER BEEBE:—My mind has of late been somewhat exercised with regard to the position a believer is called to occupy as a soldier for the truth, the conflicts in which he is engaged, and the armor in which he is to fight. Once a rebel against the government of God, he has been subdued by the power of victorious grace, brought to bow at the footstool of sovereign love, and is now enlisted under the banner of the cross. Jesus is the leader and captain of his salvation, and his command is, "Contend earnestly for the faith once delivered to the saints." His enemies are pointed out, the nature of the conflict described, his armor presented him and the result assured. There is no neutral ground, and the sleepless vigilance of the foe requires constant watchfulness. But the great captain has gone before us in the strife, and however sharp and distressing may be the struggle, we are assured that "We are more than conquerors through him who hath loved us." The last enemy shall be destroyed by his victorious power, and the triumphant army of the redeemed shall shout, while their enemies fall to rise no more. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

I. The apostle has described the enemies of the people of God as three-fold. "We wrestle not against flesh and blood." In human contests the malignant passions of the heart excite man against his fellow, and the earth is drenched with human gore. Men contend from passion and prejudice, and under the influence of opposing ideas, for power or ambition or deadly revenge. But the contest of which we speak is one of principle. Personal feelings here never prompt to revenge. Mahomet may use the sword, anti-christ may erect its prisons, kindle its fires and hurl its anathemas, but the soldier of the cross meets them all clothed in the armor of his God.

First. The first class of foes are described as "principalities and powers." These we understand to be the inward corrupt principles of the natural heart, which are enmity against God, not subject to his law, neither indeed can be. The most powerful foes the believer is called to encounter are those which are within him, and which often lead him to cry out, "O wretched man that I am, who shall deliver me from the body of this death." Unbelief, legality and pride, irreconciliation to the dealings of God, worldly mindedness and carnality, with a host of like foes, often lead one who is acquainted with the plague of his own heart to exclaim, "My enemies are too many for me: who will undertake my cause?" "The troubles of my heart are enlarged; O bring thou me out of my dis-

tresses." David could say, "My soul hath long dwelt with him that hateth peace; I am for peace, but when I speak they are for war." When the hour of final victory shall come, upon many a hard-fought battle will the child of God look back, to which no eye but the eye of God has been witness; and over deliverance from no foes will he more greatly rejoice than over the inward foes of his own corrupt heart.

Second. Another class of foes the apostle calls "Rulers of the darkness of this world." The devil is called the "Prince of the power of the air, the spirit that now worketh in the children of disobedience." To his dark suggestions and malicious power the children of God are often exposed. The great Captain of our salvation is said to have been "Tempted in all points like as we are." His temptations were three-fold, and under one or another of these all the temptations of his people may be classed. The first was a temptation to legal effort. It is rebellion against God, in the presumptuous exercise of undelegated power, and irreconciliation to the divine will. The second is an appeal to the natural pride or worldliness of the heart, prompting to effort to secure present advantage at the expense of truth and obedience of the gospel. The third is the false and erroneous application of the facts of the gospel and the provisions and praises of grace, leading to a false trust and carnal security, presuming upon the goodness and love of God, and making the gospel a cloak for covetousness, indolence and sin. Transformed into an angel of light, with great pretence of zeal for the honor of God, does Satan assail the believer at the most unguarded points. But we are not left ignorant of his devices, and clothed in the armor of his God, even the weakest child of grace successfully defies satanic power.

Third. The last class of foes the apostle styles spiritual wickedness in high places. The most successful plan of operation which Satan has ever devised against the peace of the children of God is the inauguration and advocacy of principles and practices which are opposed to the gospel. The children of God are called to contend for the faith once delivered to the saints, and in this contest they are met by every shade of vanity and error. Bold and open denial of the great truths of the gospel is not so fatal as seeming admissions and subtle pervisions. It is against all the subtleties of logic, the wisdom of the schools, and the most powerful opposition of religious organizations and establishments, that we are now called to contend. The high places of power and the church are full of spiritual wickedness; and of the wine in the cup of anti-christ have the nations

drank. Alas! that any who have professed to love the truth should prove traitors to the cause!

II. In order successfully to withstand such foes the child of God is provided with a complete and invulnerable armor. It is not forged by human hand or skill, but it is the armor of God, and he who girds it on is prepared to resist every foe.

First. It is necessary he should be well armed, both because of his own weakness and the skill and strength of his foes. Courage, energy and zeal are not the only qualifications for a successful soldier. Self-confidence is but a poor protection against the shafts of the adversary. Comfortable frames and feelings may answer in time of peace but are powerless under the buffetings of Satan and the seductions of the world. Peter felt strong when he said, "Tho' all men deny thee, yet will not I;" but in the hour of trial his resolution failed. Repeated conflicts and an extended experience only serve to make our weakness and dependence more manifest. The soldier of a hundred battles would not think of relinquishing his weapons and engaging single handed in fight. True spirituality is evinced by humble reliance rather than self-confidence, and he gives best evidence of growth in grace who feels most his need of divine assistance.

Second. The christian soldier is not to make use of fleshly or carnal weapons. Anti-christ has ever sought for civil power and the secular sword; but our Savior declares, "My kingdom is not of this world." Mohammedans, papists and other religionists have sought to extend their faith by force of arms; and even in our own land political parties have been based upon moral questions, and success at the ballot box has been hailed as the triumph of truth. But every child of grace knows that victory thus secured is worse than a defeat. Ridicule and calumny, denunciation and persecution are favorite weapons with all who have a bad cause. Human learning and the wisdom of the schools are supposed to be most effective weapons. But none of these, nor the pompous display and cumbrous machinery of so-called benevolent and religious institutions, form any part of the armor of a soldier of the truth. In the effort to convert the world by their use the world has converted the church. The great principles of the gospel have been narrowed down till the distinctive features of primitive christianity have been effaced. The cause of the truth receives no aid from the use of such means, while he who copies the spirit of the world to oppose its errors betrays a faithlessness in the cause in which he professes to be engaged which unfits him for the duty of a good soldier. "The weapons of our warfare are not car-

nal, but mighty through God to the pulling down of strongholds."

Third. The armor of the believer is the armor of God. It is not only one which God has made and which he gives, but God is himself the armor and defence of his people. He is their refuge and strength, and it is in his name they go forth to fight the battles of the Lord. Saul's armor was useless to David, but in the name of the Lord God of Israel, with stone and sling, he slew the giant of Gath. All the various parts of the armor present the idea of God. The weapons of their foes are human, earthly and devilish. The holiness, the sovereignty and the grace of God are a defence which no foe can successfully assail. He has said, "The word which goeth forth out of my mouth shall not return unto me void; it shall accomplish what I please and prosper in the way whereto I send it." His promise to his people is, "No weapon formed against thee shall prosper, and every tongue that riseth in judgment thou shalt condemn." In this armor Elijah conquered the prophets of Baal, Daniel was safe in the lion's den, and the three worthies in the fiery furnace. We sometimes hear that as the world grows wiser, and new errors arise, new weapons must be used, and the armor of God becomes old fashioned! To meet successfully the errors of these days it is said one must be tricked out in all the modern improvements of theological schools and other inventions of men. As though the world could outgrow the great principles of eternal truth, the irresistible power of the doctrine of the cross! It is the armor of God the devil fears, and it is because of its invincible power that so much effort is made to induce the children of God to lay it aside for another which may be more easily resisted.

Fourth. The whole armor must be taken. No one portion can be efficient without the other. The heart needs protection no less than the head, and the feet as well as the heart. The sword of the Spirit in the hands of one whose loins are not girt about with truth, will be likely to turn upon him who holds it. A sound creed and an erroneous life are inconsistencies which neutralize each other; while for a man to say that it makes no difference what we believe, provided our conduct is what it should be—even supposing such a thing possible—is as if a man should go to battle without a knowledge of his foes, or by what means he was to resist them. A correct life, a sound faith and earnest love for the gospel, are all necessary to constitute an efficient soldier. Honesty of purpose and courageous zeal are admirable qualities in a well armed and protected soldier; but they are useless or may mislead one who is not. Not only the efficiency of the soldier depends

upon the entire armor, but the proper use of any one portion depends upon the possession of the whole. The shield of faith, the girdle of truth and the helmet of salvation make one who possesses them courageous to use the sword of the Spirit, and thus "strong in the Lord and the power of his might."

III. Why should the soldier be thus armed? The text suggests three considerations, his danger, his safety, and his efficiency.

First. There is an evil day. This is a day of trial to the soul, when darkness gathers around him—his evidences are obscured, conscious weakness oppresses him, forbidding providences seem to be against him, enemies increase, and he says with David, "Many there be who say of my soul there is no hope for him in God." It is at such a time that the believer needs the armor of righteousness, that he may bid defiance to Satan's malice and say with the Psalmist, "Why art thou cast down, O my soul, and why art thou disquieted in me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." There is also the evil day of defection from the truth, when the ways of Zion seem to mourn, and the love of many declines; when error comes in like a flood, and when even many of the professed people of God are turned to fables. It is at such a time that differences and estrangements may creep in among brethren, and discord and strife take the place of love—an evil day indeed to the tried and suffering soldier. He needs the armor of his God now, that when the question is asked, "Will you go also away?" he may be able to say, "Lord, to whom shall we go; thou hast the words of eternal life." And there is also the day of persecution and fiery trial, when calumny and detraction hurl their deadliest shafts and brother delivers the brother to death.

Second. The safety of the believer stands connected with his putting on the whole armor of God. Not only deliverance from inward fears, but from the influence of those errors which carry so many away. Consistency of character requires that we use this armor. He trifles with his own safety who thinks he can drink of the intoxicating cup in the hand of Babylon. He only can stand and walk uprightly whose feet are shod with the preparation of the gospel of peace, and whose head is covered with the helmet of salvation. It is a great thing to be a consistent christian, and such only can be who illustrates the great truths of the gospel by a godly life and well ordered conversation.

Third. The efficiency of the soldier depends upon the armor he has on. All his own efforts are useless to oppose his inward or outward foes; but the weapons God has given are mighty. The combined power of christendom is ineffective to put to flight a single doubt or change the heart of a single sinner. But the weapons God has given enable one to stand against the combined powers of earth and hell. "One shall chase a thousand and two put ten thousand to flight."

LEONARD COX, JR.

(TO BE CONTINUED.)

McCONNELLSVILLE, Ohio, Jan. 10, 1864.

DEAR BROTHER BEEBE:—Through an indulgent providence, that proceeds from an all-wise and glorious God, I am preserved and blessed in his kingdom; yet at times, when at home, I am lonely, except when my Savior comes to visit me, and I wish that was always. Being at home I thought I would write a few thoughts on paper and send them to you for the "Signs of the Times" if you deem them admissible. My mind is exercised with many thoughts, some good and some evil, and I am so unskillful that I cannot separate the evil from the good and throw the evil away. Vanity, pride and strife surround me, and also I find within me selfishness, avarice and covetousness lurking in my breast, and before I am aware these evil propensities beget in my soul such restlessness, peevishness and discontent that I forget that the same Jesus who died for me is living at the right hand of God to save me from imbibing in my mind such vain thoughts, but he knows that I hate them. Well might the apostle exclaim, "O wretched man that I am! who shall deliver me from the body of this death?" None but Jesus can in such a case, for I find daily, vain is the help of man. O, to grace what a great debtor I am for to have an advocate with my heavenly Father, who is so skillful and ready to plead my cause, because in that he himself hath suffered, being tempted, he is able to succor them that are tempted. For we have not an high priest which cannot be touched with the feelings of our infirmities but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—Heb. ii. 18, and iv. 15, 16.

I believe a poor sinner is saved alone by grace, and that grace reigns through righteousness unto eternal life through our Lord Jesus Christ. Yes, nothing can prevent this grace having its designed effect, according to the eternal purpose of God, which he purposed in Jesus Christ our Lord, through whom it flows to the chief of sinners, and whoever possesses it shall enjoy it through the knowledge of him who hath called them to glory and virtue. How vast is this grace and how rich must it be flowing through the gift of righteousness to the chief of sinners, of whom I am one, realizing it, being exceeding abundant with faith and love, which is in Christ Jesus.

I knew a man about forty years ago who was highly favored with religious privileges, and his mind was much engaged with reading and meditating on the scriptures. No christian would supposed that such a man would forsake the Lord. He was poor in earthly goods, his family increasing and his circumstances very limited. He read the scriptures, but "if any provide not for his own and specially for those of his own house, he hath denied the faith, and is worse than an infidel." These words impressed his mind that it is expedient for him to enhance his means for his prosperity and comfort, and he concluded it will be strictly moral for him to do so. But instead of comparing the apostle's injunction with corresponding scripture, such as the Lord's pastoral lessons in the 5th, 6th and 7th chapters of Matthew—now that such a man did

not acknowledge the Lord in all his ways for him to direct his paths, it was strange. But instead of doing so he pursues a course dishonorable to his religious profession; neither did he attain the object desired by his labor, but the world's influence only, and that bound him head, hands and feet, and his heart became as cold as ice, with a mind as dark and barren as a wilderness as respects spiritual meditation, for his mind was neither set on the things of the earth nor on the things which concern the Lord Jesus Christ. He attended every Lord's day to meet with the saints of God for to hear the word of the gospel preached, and the preaching of the word would often condemn him. While Christ was set forth in his perfection and beauty, he could only acknowledge the doctrine declared and maintained by the word of truth to be his sentiments; he could not embrace Jesus as his Savior and Lord. Yet at times he had a little glimmering hope that his God had loved him, and his dear Son had died for him. Then the arch enemy, the devil, would charge him of being only a pretender to religion, for he had no claims in the salvation of God. He would wound his soul and dampen his little hope with his fiery darts, which he had supplied him with, and he would preach to him according to the word of truth, and that would condemn him. It was suggested to his mind that those that God loves he sent his Son to die for; and God raised him from the dead and declared him to be the Son of God with power according to the spirit of holiness for to give eternal life to as many as the Father hath given unto him, for in due time they shall all be transformed to the likeness of their Savior, who is the primitive heir of all things; besides the Son of God suffered for sins, the just for the unjust, that he might bring them to God. But where are you? For Christ said, because I live, ye shall live also; I am the bread that come down from heaven, and he that eateth me, even he shall live by me. But how are you living? Are you eating Christ as your heavenly food, that your faith might be maintained so as to live by him? Where are your evidences that Christ has died for you to bring you to God? While you are living in conformity to the world your conforming to its maxim as a moral man may be good enough, but you have no evidence that you are one of the anointed sons of God. His conviction made him silent, for the accusation of the devil, of the word of God, and his own conscience bore witness against him. He mourned bitterly, for he knew that the kingdom of God is not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost. He blushed that he had a name in the kingdom of God, for he had no evidence by faith of his saintship. He found himself so entangled with circumstantial things, from which he could not extricate himself, he wept in his condition. He prayed to God for his deliverance, but he sinned for the want of faith, which God only can impart. His pressing circumstances prevented him to attend to known duties, which the Lord hath enjoined on his people for their observance, but instead of repenting and relinquishing the hope of attaining certain objects and waiting for the guidance of the Holy

Spirit, he pursues a course in his own strength to unburden his mind from worldly things and from obligations due to others. These became so pressing, and those more so, that he was brought to reflect on the broad and the narrow ways that the Lord exhibited to the minds of his disciples. The narrow way was too strait to admit him in with his bundle of circumstantial things on his back, and he was conscious there was no middle way through which he should enter, therefore he had to decide whether he would serve God or the devil. He concluded he must endeavor to disencumber himself from his embarrassments, and then he would serve the Lord in obedience to his will, but he was foiled in his projects, and got for his presumptions to be more wretched, poor and miserable. On one Lord's day in particular his mind was so burdened with the cares of the world that he abstained from attending to the public worship of the church of God where he had a name and a place. He thought he was a disgrace to himself and all others with whom he stood religiously connected. In the evening of this day he went to meeting at a chapel in his neighborhood where the Lord was pleased to reclaim him from his wanderings to himself. The case was simple, though not the less remarkable. The singing clerk gave out a hymn from Dr. Watts, "The Lord my shepherd is," and while singing the 3d verse the Lord displayed his sovereign grace to his bewildered soul that melted his icy heart to that degree of contrition which caused the water to flow out of his eyes with such an abundance that it was noticed by the congregation. He had often read the words of his shepherd, "My sheep hear my voice, and I know them, and they follow me," but then he realized their spiritual import, for the voice of his shepherd made a spiritual impression, for the voice of his words was love. Although thy soul hath strayed, I will thy soul reclaim, and lead it in my own right way for my most holy name. This voice was vastly different from that which he had heard before. It was not from the mount from whence cometh darkness, blackness, tempest and the sound of a trumpet, and the voice of words, which voice they that heard entreated that the word should not be spoken to them any more.—Heb. xii. 18, 19. But it was the voice of his beloved saying, Behold, I stand at the door and knock; if any man hear my voice and open the door I will come in to him, and sup with him, and he with me, and the intercourse was a sweet repast; although with joyful sorrow, the voice was sweet to his taste; it was the voice of his beloved speaking to him, saying, "Rise up my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone."—Songs ii. 10, 11. Christ's voice come not only in word, but in power and in the Holy Ghost, which is the power of God unto salvation to every one that believes. Christ shows or makes discoveries of himself to the believers through ministrations of the gospel ordinances of his kingdom. The sight is faint, but the power of his presence is felt, not face to face as he will be in another world.

Now the Lord converted this poor man by putting in his heart the law of fear. "I will put my fear in your heart, and ye

shall not depart from me." Notwithstanding this man's wonderings, and being tossed with the elements of the world, yet he never deviated from the principles of salvation by grace, but strenuously contended with boastful strictness for that salvation by grace which saves a sinner from hell. He would class every professor of religion who did not see as he saw what the gospel is, as being an Arminian, and yet poor man, he did not perceive that by his conduct and practice he was an Arminian himself. But when the love of Christ is shed abroad in the heart of a poor wandering sinner by the Holy Ghost, that only can and will bring him to his proper place. The apostle describes the effect of a godly sorrow working repentance unto life (2d Cor. vii. 11.) and the genuineness by the fruits of the spirit such as these: Love to God, for the grace of salvation possessed; joy for the knowledge of what Jesus has accomplished; peace through the blood and righteousness of the Son of God, and maintained by his intercession; long suffering, bearing offences of one another, and submission to the dispensations of the will of God; gentleness towards all men, and not in haste to censure our brethren; goodness in relieving the necessities of all men, with benevolence towards the ministers of Christ. Faith moves the subject of grace, not in word only, but in deed and in truth. As an evidence of a true repentance, him, Jesus Christ, hath God exalted to be a Prince and a Savior for to give repentance to Israel and forgiveness of sins, and we are his witnesses of these things, and so is the Holy Ghost, whom God hath given to them that obey him.—Acts v. 31, 32. The chastisement which this man received taught him that without Jesus he can do nothing. This was his sentiment before and while he was forsaking the Lord, but the Holy Ghost testified to his conscience that believing of the truth of the gospel was one thing, but to be led and governed by its graceful influence through faith in the name of Jesus was another. A man by the natural light of his mind can receive the truths of the gospel and so profess them to be his sentiments, but the man that is born of the Spirit does only enjoy and profess by faith to appreciate the things which are freely given to him of God and declared to be for the heirs of salvation; therefore, said Jesus, you shall know them or distinguish them by their fruits.

Dear Brother, within the past year I have traveled much and have observed many things among the brethren, which to me were unpleasant, otherwise I had with them a pleasant interview. From what I heard it has in part induced me to write this letter. I am aware that some of our brethren will object to its contents as not being the christian's experience. This I grant in part, but is it not the experience of the christian? The unpleasant difficulties which agitate the minds of many of the brethren are from a source which is not profitable for them to entertain, for it only interrupts their mutual and spiritual intercourse. Each brother has the right to speak what he thinks, but his words should be courteous and respectful, and to abstain from all appearance of evil. The distressing conflict which agitates the nation has not come

upon it by chance. The Almighty Ruler of all worlds is scourging his creatures for their presumptuous sins, therefore the brethren should take the more earnest heed to what they say and do, and repent from every evil thought and deed, and attend to the things which concern the Lord Jesus Christ. Yours in love,

JAMES JANEWAY.

NORTH URBANA, N. Y., Sept. 5, 1864.

DEAR BROTHER BEEBE:—Having been a reader of the "Signs of the Times" for three years, and having been comforted while reading therein the experiences of the poor afflicted children of God, I have been made to rejoice in Jesus my Savior, and have often thought of trying to write my own experience, but felt that I was not able to write anything that would be worth publishing, but while reading in the last number of the "Signs" the experience of brother Durand I felt to thank the Lord that one more of his sheep had been called out of Babylon and brought unto the fold of Christ. I thought it might comfort some poor lamb to learn that one more of the poor lambs had been taken into the fold.

I was born in the town of Hector, Tompkins county, New York, in the year of our Lord one thousand eight hundred and twenty-nine. My parents were Methodists. They early taught me to work for salvation, and sent me to Sabbath School to be instructed in the Arminian doctrine of works. They taught me that in order to be saved I must make myself good by living as a strict Pharisee. This I tried to do, and when about ten years old my mother bought her a new bible. Now I thought that I should read it through; I then will be so good that I shall be sure of heaven. But when about half way through I got tired of reading and wanted something that was not so hard. About this time the Episcopal Methodists commenced what they called a protracted meeting. I attended them, and they told me to believe and I might be saved. This I tried to do but was not able. I had read in the word of God that faith was the gift of God, and was I to obtain it by my good works—a dead sinner—no. Thus I went on trying to make myself so good that God might save me until my eighteenth year; then I was living with a family that professed to be the children of God. The man was a Presbyterian, the woman a Baptist, both of the New School. This was in Meklenburg, Schuylers Co., N. Y. At this time there were three protracted meetings held in our place—Methodist, Presbyterian and New School Baptist. I was solicited to attend them but I had not any desire to, for I had come to the conclusion that I never could save myself, for I was dead in trespasses and sins of the darkest dye, and that it required a stronger power than Moses to change my heart. At this time the Lord was pleased to show me my sins, and spoiled all my good works that I had ever done; they were taken from me and I had nothing to lean upon. I saw myself a sinner in the sight of God, standing at the bar of justice rightfully condemned, and I was made to cry as the publican did, "God be merciful to me a sinner." Then I trust the Savior said to me, "Daughter, be of good cheer, thy sins are all forgiven thee," and I was

made to rejoice in God my Savior. Then I felt that I could tell to all around that the Lord I had found. Soon after this I was married and went to live where I could not attend any meetings of any kind, and I had no teacher but God, but I tell you he was a good one, for he taught me the truth as it was in Jesus. Thus I lived for eleven years, not knowing where the flock was. About this time it pleased the Lord to bring my husband from darkness to light, and put that new song into his mouth, even praises to God and the Lamb. It was at home, and I tell you there was rejoicing in my soul. Now I thought I would be baptized and join some church, and as I thought I was a Baptist I would join them; so I did, but I had not been with them long before I was in trouble. They did not understand me and I could not them. I thought I must be wrong and had deceived them, but I soon saw where the trouble was. They were saved by works, I by grace. Soon they began to call me an Old School Baptist. This was the first I ever knew that there was more than one kind of Baptists. My husband and I stood alone with them in doctrine. I refused to have anything to do with will worship. Soon they began to find fault with me. I prayed for God to lead me, and I trust he did.

Four years ago last June I heard that there was to be an Old School Baptist Association at Burdett. I said if the Lord will, I will attend. I was there on the Lord's day and heard you preach the first gospel sermon that I ever heard. It was a feast for me, for it was the doctrine that I loved. I returned home and soon went to the New School church and requested them to dismiss me, for I could not any longer be one of their number. Since that time I have longed for the privilege to meet with the children of God. Thank God it has been granted me. I met with the Baptist church at Burdett on the Saturday before the first Sunday of August last, eighteen miles from home. I then told them what the Lord had done for me. They received me in their fellowship. I felt to thank God that he has a people in these dark times that worship him in spirit and in truth, and have no confidence in the flesh. But I must bring this scribble to a close. Do with it as you think best, Mr. Beebe, and I will submit. From one of the least of the lambs of the flock,

C. E. REED.

HILLSBORO, OHIO, May 13, 1864.

DEAR BROTHER BEEBE:—At least, I desire to claim that relationship: I send you another "greenback" for the *Signs*. It is a welcome messenger to me; I read its communications and editorials with great interest; and my heart's desire is that you may still be enabled to publish it, although you will doubtless be compelled to raise the subscription price. I fully agree with brother Durand that, "voluntary contributions may suffice for an emergency, as in the case of last year, but cannot be fully relied on to conduct a permanent business."

I have been requested by some of the household of faith, to write an other letter for the "Signs of the Times." My mind has of late been much on, John xviii. 36. "My kingdom is not of this world," &c. These words were spoken

by our Savior to Pilate who afterwards delivered him up to be crucified and slain. This is no doubt, the same kingdom which was revealed to Daniel, as the kingdom which the God of heaven would set up, which shall never be destroyed, or be left to other people. It is a spiritual kingdom, and therefore is not given to a natural people. "For the natural man receiveth not the things of the Spirit of God." It is not of this world, for its subjects are born from above, born again; not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. The children of the Jerusalem which is above and is free, which is the mother of all the saints, who are saved, redeemed; called and regenerated; yea, and chosen in Christ Jesus before the foundation of the world, that they should be holy and without blame before him in love. Their holiness is in Christ the King of Righteousness. All other kingdoms, or religious denominations are like the iron and clay, which Daniel saw, when compared with this spiritual kingdom. Worldly religionists profess to have the power of getting religion at any time they choose, and they command the sinner to save himself; because their king is trying to save every body, but has failed in many cases and is still failing. With open arms he longs for sinners to come, that he may embrace them; but alas, when sinners are unwilling, he has no power to make them willing, and they are therefore lost. Poor king! he is much pleased when people get religion; but when they don't, he is grieved; because he wants to save them all, but has left it optional with them to be saved or not. Such is the doctrine of all worldly religionists, whether catholic or protestant. What good can it do a poor helpless one to be told that if he will come and be saved, he may, or even that he shall, when he is utterly without strength or power to come? Or one who feels that he is a poor helpless worm, unable to go one step; whose whole head is sick, and his heart is faint, and conscious that according to the law of God which is holy, just and good, he must sink down to perdition forever and ever. What will such a savior as they proclaim profit such helpless ones? Such a savior may suit the mighty, the noble, the good, those who are whole, able and willing; they may be pleased with such a system of salvation; it suits their fancy; for "being ignorant of God's righteousness and going about to establish their own righteousness, have not submitted themselves to the righteousness of God." They preach that their king has died for men, for all men; but if men will not accept of it; or, in their own words, reject the sacrifice, then his death avails them nothing. How vast is the contrast between the kingdom of Christ which is not of this world, and the earthly kingdoms of worldly religion, which consist in the inventions, doctrines and traditions of men; the dominion and power of which is found in priest craft, money craft, and all other crafts. Our King is the Almighty God, who has all power in heaven and earth; their king has no power. Our King is independent and sovereign, and rules in the armies of heaven, and over all the inhabitants of earth. Their king is dependent on the volition of men; The subjects of our king were chosen in him before the foundation of the world. Theirs is but an imaginary king,

or idol, having only what power they give him, chosen by them and depending on their will and works. The bible divides the human family into two classes,—sheep and goats. The goats hate Christ and his doctrine, his kingdom, government, and his people. The scriptures declare that "Israel SHALL be saved in the Lord, with an everlasting salvation; they shall not be ashamed nor confounded, world without end." Again, "And thou shalt call his name Jesus, for he shall save his people from their sins." They hate the doctrine of Christ, because it plainly contradicts their heretical notions. They say all men can come to Christ; but Christ says, "No man can come unto me, except the Father which sent me, draw him." "And you hath he quickened who were dead in trespasses and sins." They say you must do and live,—choose Christ, choose life and salvation, be baptized and believe and then persevere in christian duties &c., and you shall be saved; God has said, by the mouth of Paul, "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For ye are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them." They are opposed to God's people, because that from of old it was said of men, "Lo the people shall dwell alone, and shall not be reckoned among the nations." Numbers xxiii. 9. This is still true of them in our time; they are a despised people, and counted as sheep for the slaughter, and they are regarded as the offscourings of all things to this day. All the goats of the Ishmaelitic tribes, from the pope and the priests down to the local preachers, class leaders, Sunday School teachers, colporters &c; are opposed to the ministers of Christ who preach the truth as it is in Jesus; and to the people of God, because they love the scriptural doctrine of election, predestination, and the certain preservation of the saints, through grace to glory. But still the kingdom of God is safe; the gates of hell shall not prevail against her.

"Oft has this city's strength been tried,
By mighty hosts on every side;
But all in vain it yet hath been;
She baffles Satan, hell, and sin."

Having seen somewhat of the contrast between the church of the living God, and Anti-christ, let us speak of some of the glories of the spiritual kingdom. First, this spiritual kingdom is a city whose maker and builder is God; and therefore its spirituality—"Except a man be born again, he cannot see the kingdom of God." John saw this city as the New Jerusalem, prepared as a bride adorned for her husband. Behold the light of the glory of God illuminates it. She has no need of sun or moon; for the glory of God lightens it, and the Lamb is the light thereof. This is the city which Paul says is the mother of all the spiritual family.

"Glorious things of thee are spoken,
Zion, city of our God:
He whose word can not be broken,
Form'd thee for his own abode."

The church is also brought to view as God's building. "We have a building of God; a house not made with hands." "Ye are built upon the foundation of the apostles and prophets; Jesus Christ him-

self being the chief corner-stone. In whom all the building, being fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for a habitation of God, through the spirit."

"Hear what G.d, the Lord, hath spoken;
O my people, faint and few;
Comfortless, afflicted, broken;
Fair abodes I build for you.
Scenes of heartfelt tribulation,
Shall no more perplex your ways,
You shall name your walls, Salvation,
And your gates shall all be Praise."

Again, this beloved city is also brought to view as the bride of Christ,—as the Lamb's wife. He loves her with an everlasting love, and she is one with him. She being partaker of flesh and blood, it became him also to take part of the same. She had transgressed the holy law of God. He bore for her the penalty. She sold herself for nought; but he redeemed her without money. She was condemned to die; but he who knew no sin, was made sin for her, that she should be made the righteousness of God in him. She went astray, wandering in her own ways; but the Lord laid on him all her iniquities. He bore her sins in his own body on the tree; he satisfied divine justice on her behalf,—paid the debt she owed, when she owed more than ten thousand talents and had not a farthing to pay. He appeased the wrath of the law, and caused Mercy and Truth to meet together; Righteousness and Peace to kiss each other; and engaged to bring his love, his dove, his undefiled home to Zion with songs, and everlasting joy upon her head. See now the wrath of God executed upon the immaculate Husband! See him smitten down under the load of our guilt! O, my soul, remember Gethsamane! There thy Savior's sweat became like great drops of blood falling down to the ground! See him seized by traitor hands and led as a lamb to the slaughter! As a lamb without spot, and without blemish! This was to pay the debt you owed. O, people of the living God, it was to save you from your sins, that the spotless Lamb of God was slain.

"He dies! the friend of sinners, dies!
Lo! Salem's daughters weep around"

But, in his expiring moments, hear him shout the victory.

"'Tis finished, the Messiah died,
Cut off for sins, but not his own;
Accomplished is the sacrifice,
The great redeeming work is done.
'Tis finished; all my guilt and pain.—
I want no sacrifice beside;
For me! for me! the Lamb was slain,
And I'm forever justified."

Sin, death and hell are now subdued; the bride is clothed with garments of salvation, and covered with the robe of righteousness. For Jesus has died and arose again, and is now at the right hand of God, where he ever liveth to make intercession for all his people. Then, "Who shall lay any thing to the charge of God's elect?"

"Fully I am justified,
Free from sin, and more than free;
Guiltless, since for me he died;
Righteous, since he lives for me."

But the poor trembling sinner who feels the weight of sin within, while he acknowledges all this, desires to know he has an interest in the promises and atoning blood of Christ. He cannot always see clearly how it can be for him; for he feels that his is an *outside* case. But, dear brother,

or sister, from whence did the desire to be a follower of Jesus arise? How do you know of your unfitness and your unworthiness? You had not always these feelings and manifestations of your sinfulness. Well, my brethren, Light makes manifest. Light has shined in the darkness of our benighted hearts. "God who commanded the light to shine out of darkness, has shined in your hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ." This is the true light; it is no delusion, when you are brought to know your own nothingness. It is the result of being quickened, and made alive. As a quickened and living child, you have seen and understood the teachings of your Heavenly Father according to his word, "All thy children shall be taught of the Lord." Nothing can reveal to us our nothingness, but the Spirit of God; and when that is revealed to us, we tremble and mourn, and are made to give up all hope of relief, having discovered our real condition before God. This revelation is a clear proof that in them who have received it, God has begun a good work, although we know not at the time, that it is God that worketh in us: for we can only see in us, all manner of iniquity, in our deceitful and desperately wicked hearts. But the knowledge of our own wretched condition is a revelation from God. Had he designed to leave us, dead in trespasses and sins, he would not have brought us to know our own sinful condition. But, thanks be to God for his unspeakable gift, for his free, sovereign and distinguishing grace. Where God has begun a work of grace in a poor sinner's heart, he is brought to cry out, "Lord save, I perish!" We could have known nothing of self, of sin, if God had not been graciously pleased to call us out of darkness into his marvelous light. Every thing appears marvelous to the redeemed quickened sinner. He wonders how it is that God can be just, and save so vile a sinner. I have wondered that the earth did not open her mouth and swallow me up. Why I did not sink beneath the wrath of God. O what marvelous light that enables the poor trembling sinner to discover that his troubles are gone; his burden removed, and his heart is filled with joy, and his mouth with praise:—a new song put into his mouth, even praises unto God. Yes, Jesus is our song. Wonder, O heavens, and be astonished, O earth; for the Lord has done it! You are lost in wonder to see Jesus, as he is revealed to your faith. You trace him from the manger to the cross, and, O what a sight. The eye of faith now sees that the spotless Lamb of God died for sinners. You see him sorrowing and suffering, and his soul troubled, even unto death. Hear him pleading that the cup may pass if possible, but yet submissive to his Father's will. See him on the cross, bleeding, groaning, dying; and see there your sins exposed. For the transgressions of his people, was he stricken. The Lord hath laid on him the iniquity of us all. But, dear brethren and sisters, do we not marvel to day that we are embraced in his covenant of love. If we were not so embraced, we could never have heard his voice. Jesus says, "My sheep hear my voice; and I know them, and they follow me; and I give to them eternal life, and they shall

never perish; neither shall any pluck them out of my hand."

Finally brethren, farewell.

"A few more days on earth to spend,
And all my cares and toils shall end,
And I shall see my God and friend,
And reign with him on high."

B. GREENWOOD.

CHEMUNG, N. Y., August 21, 1864.

DEAR BROTHER BEEBE:—As I was baptized and married by you, I think I love you for the truth's sake; and I have often thought of writing some of my experience—of what I hope God has done for my soul. As I was reading in the "Signs of the Times," the experience of some of the brethren and sisters, my son, who had sat listening, when I got thro', looked up to me and said, Mother, why don't you write your experience? I cannot describe the feeling it gave me. After he went out, I resolved to try with the help of God to write a few lines on the subject; although I feel very unworthy. I have read my experience more clearly stated by others than I can write it. It sometimes seems to me to be but very small; but when I think of who is the author of it, it seems very great: for I trust it is of God.

About twenty-six years ago, I attended a protracted meeting at Bloomingburg. I went to see and be seen, like many others, not thinking of any thing else. When the preacher prayed, the people knelt, and I knelt with them. There was nothing of what he said was on my mind; for I did not believe in their ways; but before I got up, an awful burden, and sense of sin seemed to fall with crushing weight on my mind; so that I feared that I could not arise from my position; but I did get up, and kept my veil over my face to prevent any one from noticing me. But it appeared some one did, and said to me, You must pray. But the more I prayed the worse I felt, and it seemed to me that my prayers did not ascend higher than my head. In this awful condition I remained until I heard Elder Brome preach at New Vernon. He dwelt on the subject of christian experience, and O, what a happy day it was to me, a poor sinner. I thought he preached to me alone; and I drank in abundantly of it on that day. Truly I did hunger and thirst after righteousness, and asked the Lord to have mercy on me, a poor sinner. I felt the most unworthy of all; and I trust that in his own way and time, he led me in a way that I knew not, and in paths I had not known,—insomuch that the things I once loved, I was made to hate; and I loved what I before had no pleasure in. My mind was then brought to rest in hope that I had received of the Lord, a good hope through grace, on which I felt that I could rely.

After a while my mind became troubled on the subject of baptism. My folks were Presbyterians; but I could not go with them. I asked the Lord to lead me in the right way,—not in my way, but in his way. I could not eat, nor sleep comfortably for some time; but, all at once I was willing, and I trust the Lord made me so, to go down into the liquid stream; for I could not make myself willing. O that happy glorious day! that happy hour! O that I could see and feel more and more of the blessings

then shed abroad in my poor soul. Surely it must be the Lord who gives us those cheering moments; for we can not get them of ourselves. If I should write all I have felt, it might crowd out from your columns better matter. I hope through grace, that I shall mingle with the saints in glory.

"Sorrow for joy I shall exchange,
Forever freed from pain;
And in the heavenly regions range,—
For me to die is gain."

Dispose of this, brother Beebe, as you think best, and all will be right.

Your unworthy sister,

B. A. SLAWSON.

WOODSONVILLE, KY., August 16, 1864.

DEAR BROTHER BEEBE:—Enclosed I send you five dollars, to be disposed of as you think best. I have been blest with the privilege of ministering to my dear Lord when naked and hungry, but no farther heretofore, and felt to enjoy the divine approval. I have always believed it to be one of the most blessed privileges granted to God's little ones to be allowed to administer to the wants of all needy persons, but especially to the household of faith, and much better to fear God, who after having killed both soul and body can cast them into hell, than man, who can only kill the body. It is not always necessary for the children to know, for the Father knoweth all things. I am not sure that you will get this pittance, but am sure that if another gets it that his sin is not hid from the eyes of him whose money it is. Two friends unite with me in sending this pittance in the name of the Lord. Your unworthy brother in tribulation,

A. L. WOODSON.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1864.

(CONTINUED FROM PAGE 134.)

And he shall judge among the nations, and rebuke many people:—He who is thus to judge the nations and rebuke the people, can be none other than the Lord, whose law shall go forth from Zion, and his word from Jerusalem. He is the king who shall reign in righteousness, whose princes shall rule in judgment. His name is "Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever." The government shall be upon his shoulder; He shall reign King of kings, and Lord of lords. All power in heaven and in earth is given unto him; and he shall rule in the midst of his enemies. The heathen are his inheritance, and the uttermost parts of the earth, are his possession, and he shall rule them with a rod of iron and dash them in pieces as a potter's vessel. *Psa. ii. 8, 9. Rev. ii. 26, 27.* "When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all the nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." *Mat. xxv. 31, 32.* Not only shall he judge

among the nations, and decide who are and who are not his people; but he will judge of their standing, state and condition, plucking up, casting down, and utterly destroying such as despise and disown his government and oppress his people. He will judge when their cup of wickedness is full; and when to launch the bolts of his wrath for their extinction. He will judge and arbitrate their disputes, and decide all their controversies; and turn the wicked into hell with the nations that forget God. But in a special manner shall he judge his people, and avenge them of their adversaries. Vengeance belongs to him; he will repay.

And shall rebuke many people:—And at his rebuke, the nations shall melt like wax before the flame. "The heathen raged, the kingdoms were moved; he uttered his vice, the earth melted.—Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." *Psa. xlv. 6—10.*

And they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.—By comparing this text with Micah, iv. in which the prophecy is given in almost the same words; and from the context of the latter, we infer that this part of the prediction relates to the people of God under the peaceful reign of Christ, and when all nations of Jew and Gentiles, endowed by the spirit of his holy religion, should display the meekness and temper of the lamb, and exemplify the spirit of the angel song, "Peace on earth, and good will towards men." For notwithstanding the malicious and blood thirsty spirit of the nations of the earth, when the mountain of the Lord's house was established in the top of the mountains; or when the gospel church was organized, and the continuance and prevalence of that spirit waxing worse and worse, from that period to the present, it is nevertheless true that those who have come into the kingdom and under the government of Christ have ceased to learn carnal war. The spiritual nature of the kingdom, the purity of her laws, and the gracious work of the Holy Spirit in the hearts of all her subjects forbids that Christians should fight, or shed the blood of their fellow men. It is demonstrated in the scriptures that nearly all the blood that has ever stained the earth has been shed by those who have professed to fight by the direction and authority of God. But it is equally true that all the human blood that has ever been shed under a religious pretence, has been shed by those who not only are not the subjects of Christ; but by those who are the most violent and deadly enemies to Christ and his people, with perhaps the exception of what was shed by Peter when he cut off the ear of a servant of the high priest, for which he was severely rebuked by his Lord and Master. How is it possible for one possessing the spirit of him who went about doing good, healing the sick, feeding the hungry—raising, the dead, and who even

laid down his life for the salvation of his enemies, who when he was reviled, reviled not again; to assault a fellow man with intent to kill, plunder or injure him; when it is positively declared that if any man have not the spirit of Christ, he is none of his. "And whosoever doeth not bear his cross and come after me, cannot be my disciple." *Luke xiv.* Can any man follow Jesus, in going in an opposite direction from that in which he walked? In short; can we stir up the spirit of discord, strife, malice, and revenge,—can we stain our hands in the blood of our fellow men, and in so doing follow him who commands us to love our enemies, and do good to those who spitefully use and persecute us? Let all who profess to be the disciples of Jesus think seriously on these enquiries, and answer each to his God.

However many there may be who profess godliness, while their feet are swift to shed blood; we are compelled to believe "There is no fear of God before their eyes," *Rom. iii. 18.*, even though so much infatuated as to believe they do God service by the indulgence of their cruel passions.

In the change wrought by grace in the hearts of God's people, they lay aside all malice, and convert their instruments of war into implements of husbandry,—their swords into plowshares, and their spears into pruning hooks, and apply their physical and mental powers to the legitimate and original purposes for which they were given, to till the earth and procure bread by the sweat of their face.

Micah, says, "They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." How desirable is such a state of things. Each under his own vine or fig-tree, enjoying a peaceable possession of his own labor; without invading the conceded equal rights of others, or fearing any aggression of his own rights. But especially in regard to their religious rights and privileges; for the prophet predicts that in the prevalence of this state of things, as dictated by the spirit of the gospel, and under the reign of Christ as the Prince of Peace, that "All people will walk, every one in the name of his god, and we will walk in the name of the Lord our God, forever and ever." Thus, clearly showing that the people of the Living God, while enjoying for themselves the inestimable privilege of worshiping their God without molestation, are not at liberty to deny the same liberty of conscience to their fellow men; who walk every one in the name of his god. The saints having neither the right nor the desire to compel others, are therefore not the keepers of other men's consciences. If they were responsible for the sins of others, and were authorized to dictate the religion of others, in the manner that Cain attempted to force his religion on Abel, or old Nebuchadnezzar his on the Hebrew children, or the papists upon non-conformists in the dark ages, or the New England Puritans upon the rest of mankind in general, then they would require to retain their swords and spears, racks and dungeons.

In the third chapter of Micah, the heads of the house of Jacob, and princes of the house of Israel, who abhor judgment, and pervert all equity, are charged with building up Zion with blood,

and Jerusalem with iniquity. In doing these abominations, "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. Yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us." How fully has this state of things been realized, not only in the last days of national Israel, but also in those of these last days, in which those of the modern anti-christ have assumed a supervision of ecclesiastical matters. For Peter predicted that, as there were false prophets among the people of Israel, even, or exactly so, there should be false teachers among those who profess to be the church under the gospel dispensation, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covituousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not." *2 Pet. ii. 1—3.*

But God will not leave himself without witnesses. Those of the nations redeemed from this delusion shall cease to build up Zion with blood; with cruelty and lies, and in the Mountain of the Lord's house, they shall beat their swords into plowshares, and their spears into pruninghooks, and under the peaceful government of our Lord, they shall learn war no more. "Happy is that people that is in such a case; Yea, happy is that people, whose God is the Lord." *Psalms cxliv. 15.*

BROTHER BEEBE:—I am an enquirer after the right way, will you please give me your views on *Luke xi. 9, 10.* "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened." Yours, in hope of eternal life, J. C. L. MILLER.

REPLY.—The gracious encouragement given in this text to pray, and the assurance of the answer of prayer, is too plainly written to require much labor or argument by way of explanation. Yet plainly as the subject is stated to the enlightened child of God, who honestly enquires after, and desires to know and walk in the truth as it is in Jesus, it is like all other scriptures, dark and obscure to the natural man, who receiveth not the things of the Spirit of God: and even the saints may be perplexed by the perversions of ignorant or designing men, who handle the sacred word of God deceitfully, and darken counsel by words without knowledge. Those who, in defiance of heaven, and contradiction of the express testimony of the scriptures, preach a conditional and work-mongrel doctrine of offers and proffers of grace, indiscriminately made to all mankind, often repeat the text under consideration, as though it had been addressed alike to all, and represent the Savior as saying to carnal, graceless and dead sinners, that they may have eternal salvation by asking for it. That the Lord has made the terms so easy as to bring the salvation of sinners within the reach of all men, and so cheap that all may secure by purchase an interest in the kingdom of God. But, if such a theory were true, would not salvation be attain-

able by works? If the sinner must do something to secure his salvation, however little that something may be, or however easily performed, the doing of it would be an indispensable condition, and his salvation or damnation would rest on his compliance with the terms; but such we know is not the case; for God has said of all who are saved, "And their salvation is of me, saith the Lord." "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." If salvation be of God, it is not of men; and if by grace, than it is not of works, otherwise grace is no more grace. The apostle informs us that all the promises of God are in Christ Jesus, Yea, and in him, Amen, to the glory of God by us. This being the case, to be interested in them, we must be in Christ, as the Branch is in the Vine. There are no gospel promises out of Christ, but unto the members of the body of Christ, who were chosen of God in him before the foundation of the world, are given exceeding great and precious promises, that by these ye might be partakers of the divine nature. 2 Peter i. 4. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

In the chapter from which our subject is taken, one of his disciples said unto him, "Lord, teach us to pray," &c. "And he said unto them," that is, to his disciples, one of whom had asked for this instruction, "When thou prayest, say, Our Father," &c. None but the children of God can, in truth, call God their Father. If he is indeed our Father, it is because our spiritual, immortal or eternal life, was with him from everlasting, and because he hath of his own will begotten us by the WORD of his power; and we are consequently Born again, not of a corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever. To such, and ONLY to such, gave he power to become the sons of God; even to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. These are the children of God, and God is their Father. "For as many as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. "Now, if any man have not the spirit of Christ, he is none of his." Rom. viii. 9. To be a son or child of God, and entitled to the privilege of calling God our Father, is to be begotten and born of God, and to possess the Spirit of Christ; and but by that Spirit, and through that Christ alone can any man have access to God; for Jesus expressly declares, "No man can come unto the Father, but by me." All his children are taught of God, and every one that is taught of God cometh to Christ; while no man cometh unto Christ, except his Father which sent him, draw them. It is, therefore, preposterous to pretend that Jesus was teaching any others to pray, but such as were by a spiritual birth qualified to worship God in Spirit and in truth,—by praying with the Spirit and with the understanding also; for God is a spirit and can only be approached by the spirit, through Christ Jesus our Lord. We know not how to pray as we ought, but the Spirit helpeth our infirmities, and maketh intercession

for us according to the will of God. To such as are born of God, led by the Spirit of God, and are followers of Christ is the distinguishing appellation, *disciple* of Christ given in the scriptures, for except we obey and follow him we cannot be his disciples, but "Then are ye my disciples indeed, if ye do whatsoever I command you." To his disciples Jesus said,

And I say unto you. Are any so dull as to believe that this form of words means that he saith this to all mankind? Can these words without violence be applied to those to whom he had said Ye shall seek me, and ye shall not find me,—and ye shall die in your sins, &c.? "I say," 'Tis Jesus speaks. It is the voice of him who called the world into being, who speaks the word and it stands fast; who commands and it is done. There is power and majesty, grace and salvation in his word, for he says, "The words that I speak unto you they are the spirit and they are life." And when the word goeth forth out of his mouth, it shall not return to him void of the work whereunto he hath sent it. Nor can his word miscarry. What he says to you, does not mean somebody else. Well what does he here say to his disciples? "Ask, and it shall be given you." The disciple in *asking*, virtually acknowledges his need of that for which he asks, and his dependence of God to supply his needs. He acknowledges that the name of Father is a halcyon, or consecrated name expressive of vital relationship, and that he has confidence in his Father which is in heaven, that he is able and willing to supply all that he is led by the spirit of prayer to ask for. And the faith of the Son of God in the heart of the disciples lays hold of the blessed assurance that what he is so led to ask for shall be given to him. Not that all that our fleshly lusts may desire or prompt us to ask for is pledged to us in this sacred text; for we sometimes ask amiss,—for things to consume upon our lusts, and then we ask and we receive not. God in great mercy to us withholds such things as would be injurious to us. But what we are taught by Christ to ask, in spirit and manner and form as expressed in the prayer in the context, from the second to the fifth verse of this chapter,—in the spirit of that submission which says, they will be done, as in heaven, so in earth. When looking to God, day by day for daily supplies of temporal and spiritual support and subsistence, and when cherishing the same spirit of forgiveness to our enemies that we ask God to bestow on us. "And when ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." Mark xi. 25-26. This last quoted scripture may explain to us why many of our prayers are shut out; especially when we are desiring that God should crush our enemies, and lavish his gifts on us and on our friends. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." That ye may be called the children of your Father which is in heaven," &c. Matt. v. 44-45. If God forgives us, only

as we forgive those who trespass against us, what will be our fate. Do we mark iniquity against our neighbor, brother or fellow being, and ask God to blot out our transgressions? How vain are such prayers! Do we ask God to be merciful to our unrighteousness and remember our iniquities no more; then let us not seek revenge on those we deem to be our foes. The word and spirit of our God must teach us what to ask for, how to ask, and in what spirit and in what name to approach our heart-searching and rein-trying God, and thus directed we shall ask, and God will hear, and we shall receive all that we ask for, for the Spirit of truth and holiness will not lead us to pray for any thing that God will withhold from them that walk uprightly.

Seek, and ye shall find. Seeking not only implies a desire to find a cherished treasure, but also such qualifications as blind or dead men do not possess. To seek, is to look or to search for something that is hidden; and in order to seek we must have life, and sight, but until quickened by the Spirit we are both dead in sins, and blind to everything of a spiritual nature. Except a man be born again he cannot see the kingdom of God; and that is the very first thing the children of God are commanded to seek for. "But seek ye first the kingdom of God, and his righteousness, and all these things (temporal mercies) shall be added unto you." Mat. vi. 33. All that we require to seek is embraced in the kingdom of God and the righteousness of God. These we need, for under no other government can we be happy or at home, and in no other righteousness can we be holy and acceptable to God. But as the Kingdom of God is spiritual, the natural man cannot see it, or receive it; for it is only spiritually discerned. In that blessed kingdom we should be but aliens and strangers unless qualified for fellow-citizenship with the saints, by the righteousness of God. To seek for some popular religious establishment, called a church, and our own righteousness, requires no new birth, no circumcision of heart, of ears, or of eyes; for the world will recognize its own. But to seek successfully the Kingdom over which the blessed Jesus presides, and the flaming righteousness of God, without which we can in no wise be saved, requires that we shall be of him in Christ, who of God is made unto us wisdom, and righteousness, sanctification and redemption.

Knock, and it shall be opened unto you. This familiar figure presents the prayers of the saints, as knocking at Mercy's door. As the weary traveler would gain admittance in the house for rest, food and comfort, approaches the door, and knocks for admittance, and as the child would come in to his father's house and mingle with the children, and with them participate in the provisions and comforts of the family, so the heaven-born child of God seeks for the church of God, and approaching the door of the Sheepfold, (for he would not climb up some other way) he knocks, or gives the signal—saying perhaps in the language of the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This kind of knocking never fails to receive a happy response, "Come in thou blessed of the Lord." "Why-tarry thou, arise and be baptized," &c. Or if we ap-

ply this figure to our knocking at Mercy's door, the result is certain, for God himself has promised to open the door to all such. This is attested by all the inmates of the house of God. For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. What child of God has ever been turned empty away, when asking supplies at the throne of Grace, with the spirit and with the understanding, and in the name of Jesus? Not even Jonah when in the belly of hell, was unsuccessful in seeking his God with his face turned towards the holy temple at Jerusalem. And when we knock at the door of Mercy, how consoling is the assurance, given in text, "To him that knocketh it shall be opened."

"Enough, my gracious God,
Let faith triumphant cry,
My heart can on this promise live,
Can on this promise die."

The subject affords great consolation to the humble, tried and trembling children of God, who feel that they have nothing in their hands to bring as an oblation or offering to God, to procure his favor, but unworthy to pronounce the his sacred name. Hungry, thirsting, naked, destitute and helpless, Jesus bids them come; approach his mercy seat, come boldly to the throne of grace, to ask for mercy, and find grace to help in every time of need.

"Poor tempest-tossed soul, be still,—
My promis'd grace receive.
'Tis Jesus speaks! I must, I will,—
I can,—I do believe."

Circular Letters.

The Lexington Old School Baptist Association, in session with the Second Baptist church in Roxbury, N. Y.; Sept. 7 & 8, 1864, to the churches and brethren of this Association, whose messengers we are, sends christian salutation.

DEARLY BELOVED BRETHREN:—In accordance with a long established custom we send you this our epistle of love, in which we call your attention to the passage of scripture recorded. Psa. xx. 5. "We will rejoice in thy salvation; and in the name of our God, we will set up our Banners." This day and age of trial and affliction which the nation is now passing through reminds us of the cheering truth, that our God is the Savior of all men, especially of them that believe. When God, in his infinite wisdom shall see fit to speak peace to the nation in which we sojourn, his voice shall hush the tumult of war and produce a calm; for in that sense, he is the Savior of all men, that is, in temporal things. But he is more especially the Savior of his people, in spiritual things. Neither is there salvation in any other. And for this cause we will set up our banners; for our God is the former of all things. A banner is displayed to denote the nationality, government and peculiarities of the people to whom it belongs; and our banners, set up in the name of the Lord, are intended to signify our peculiar views, for whom or what we contend; and on whom we trust as our Leader, and Captain; bearing as our motto; "THE LORD GOD OMNIPOTANT REIGNETH." And that all things under his reigning control are working together for good to them that love God, to them who are the

called according to his purpose. "For whom he did foreknow, them he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather is risen again, who is even at the right hand of God; who also maketh intercession for us. Who shall separate us from the love of Christ?" Now brethren, with this banner for our ensign, and the Lord of life and glory for our Captain, with all things in earth and heaven under his control, and his people loved with an everlasting love, and drawn with loving kindness to him as the fountain of all life and blessedness. "For it hath pleased the Father that in him should all fulness dwell. Yea, in him dwells all the fulness of the Godhead bodily; and as he is our Captain, King and Priest, he will ultimately make us more than conquerors and bring us into everlasting blessedness.

Now to the people of God who are under this banner, we say, "Work out your own salvation, with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure. As a Savior our Lord was set up from everlasting, and his people were chosen and set up in him, and he was given to be the Head over all things to his church which is his body and the fulness of him that filleth all in all. With these principles in our hearts, and faith to claim the promises of God as our own, through a once crucified but now risen and exalted Redeemer, who is exalted to be a Prince and a Savior, to give repentance unto Israel and forgiveness of sins, we shall surely triumph over all opposition. The scriptures bear ample witness to these things, and so also does the Holy Ghost, to every heaven-born soul. For He shall take of the things of Jesus, and shall show them unto his people. It is written in the prophets. And all thy children shall be taught of God; therefore every one that hath heard and learned of the Father cometh unto me, saith the Savior. Now brethren, the salvation which God works in his people causes them to walk in the highway of holiness which is cast up for the ransomed of the Lord to walk in. For the redeemed of the Lord shall walk therein.

We will, in conclusion, say to you brethren, "Let brotherly love continue." Walk together as heirs of the grace of life, that your prayers be not hindered. Take the word of God as the man of your counsel. Obey all the precepts, and do all the commands of your God, that ye may have right to the tree of life, and may enter in through the gates into the city.

ISAAC HEWITT, Moderator.

JOHN T. BOUTON, Clerk.

AHAZ COLE, Assistant Clerk.

Corresponding Letters.

The Lexington Old School Baptist Association, in Session with the Second Church at Roxbury, Delaware Co. N. Y., on the 7th and 8th of Sept. 1864, to all our sister Associations, and all other meetings with whom we correspond, sends christian salutation:

BELoved BROTHER:—An other year has passed away and we are again permitted, through the goodness and mercies of our Heavenly Father, to meet together in an Associate capacity, to worship, praise and adore our Covenant keeping God for his merciful kindness in preserving his tried and afflicted saints, keeping them from the errors and delusions of the man of sin, that wicked that shall be revealed.

The churches of our Association appear to be enjoying at present a good degree of union and peace, being sound in the faith of the gospel, trusting alone in Jesus, who is the life and salvation of his people, the joy of all his saints, and from whom all spiritual blessings are given to them, according to the choice of the Father made before the world began, in which covenant, or choice, Christ and his people are one, which is manifested in time to every one of the heirs, the subjects of his kingdom, according to the will of the Father, who hath loved them with an everlasting love, and He is their sure defence against all enemies. And let the commotions of the world be what they may, Zion is safe in her Redeemer, who is the mighty God of Jacob.

Our meeting has been harmonious and pleasant; there was not a jarring note in our business or worship. Your messengers came to us in the fulness of the gospel of Christ, the preaching of the Lord's servants was that which rejoices and feeds the children of God, setting forth Jesus Christ and him crucified.

Dear brethren, we still wish to continue our correspondence with you. Our next meeting, if the Lord will permit, will be held with the church at South Westerlo, Albany Co. N. Y., on the first Wednesday and Thursday in Sept. 1865, commencing at 10 o'clock on the first day, when and where we will be glad to receive your messenger and communications.

I. HEWITT, Moderator.

J. T. BOUTON, Clerk.

A. COLE, Assistant Clerk.

Inquiries after Truth.

BROTHER BEEBE:—Will you please give your views on Hebrews xii. 12 and 13. Please be a little particular on the last verse, in regard to the lameness, and oblige yours in fellowship,

JOSEPH BECKWITH.

ELDER BEEBE:—Please give your views on Mathews xiii. 44.

MARGARET GOODIN.

MR. BEEBE:—Will you please give your views on Isaiah vii. and last verse, and oblige an enquirer after truth;

HIRAM STOUT.

ELDER BEEBE:—If it is not asking too much I should like to have your views on 1 Kings, xvii. 9. and 10., and oblige yours &c.

S. B. ADEE.

BROTHER BEEBE:—Will you give your views on Zechariah iv. 3.

F. B. BUSTER.

BROTHER BEEBE:—I would like to have you give your views on Acts xviii. 37. I desire for you, or some other brother, to give their opinion on what experience a believer must relate to be admitted in the church.

R. BOLINGER.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

E. H. Blackwell, Hopewell, N. J.	\$1 00
Joseph Griffiths, Welch Track, Del.	20 00
Kate Cooper, Caroline, N. Y.	1 00
L. H. Terwilliger, Olive, N. Y.	1 00
J. B. Hubble, Roxbury, N. Y.	3 00
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Total..... \$28 00

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Total, including donations, sales of books, medicines, collection of old accounts, and subscriptions.....\$186 30

Obituary Notices.

DIED—June 16, 1864, near Howell's Depot, N. Y., JOSIE, infant son of Benjamin and Abbie Carpenter, aged 11 months and 18 days.

Dear little babe, thy months were few,
And suffering was thy lot below;
But Jesus called, thou hast obeyed,
And left a world of pain and woe.

DIED—August 11, 1863, MRS. MARY JOHNSON, aged 69 years and 27 days. The subject of this notice was, at the time of her death, a member of the Nettle Creek church, in Randolph county, Indiana. She united with the church about twenty-four years before her death. During that time she remained an orderly, consistent and devoted member. In death she was calm and fully resigned to the will of her heavenly Father. She has left many friends and relatives to mourn her loss, but we sorrow not as those who have no hope. Yours in Christ, J. A. JOHNSON. SULPHUR SPRINGS, Ind., Sept. 8, 1864.

DIED—At the residence of Deacon Hiram Horton, near Howell's Depot, in this town, on Tuesday, August 18th, Mrs. PHEBE SHERWOOD, in the 30th year of her age. Sister Sherwood was for many years a member of the Old School Baptist church of Brookfield, in this county, but being poor, and having no relatives to care for her, she spent her time mostly of late years among the members of our churches and kind friends of the cause. She seemed greatly to appreciate the company of the saints, and delighted to talk much on the subject of religion, especially the distinguishing doctrine of the gospel and christian experience. Her remains were deposited in the grounds of the New Vernon church, and a dis-

course was preached by Elder G. Beebe on the occasion from Phil. i. 21. "For to me to live is Christ, and to die is gain."

DIED, at his late residence, near Brookfield, N. Y. on Sunday morning, August 21, 1864, Mr. DAVID B. KIRBY, aged 61 years and 7 months. Brother Kirby professed a hope in Christ at an early period in life, and first united, if we mistake not, with the Brookfield church. He afterward moved into Pennsylvania, where he spent several years, and then returned to the vicinity of his nativity, where he finished his course. He leaves a widow, who also professes faith in the Lord Jesus, and several children to feel the loss which they sustain. His remains were deposited in the Cemetery at Dolstown, on Tuesday, the 23d ult. A sermon was preached at his funeral by the editor of this paper, and at the request of his family, from Psal. xxiii. 4. "Yea, though I walk through the valley of the shadow of death," &c.

BROTHER BEEBE:—Another of your long standing subscribers has gone to his rest in heaven. Brother ELIAS WILLARD, Sen., of Trenton, Oneida Co., N. Y., departed this life September 2d, 1864. His health has been gradually declining for some two or three years past, suffering very much at times from the peculiar nature of his disease, but he was enabled by grace divine to bear his affliction with christian patience and fortitude. He was a man of unwavering mind, firm in the faith of the gospel, a lover of those who love the truth, and it was his delight to converse with such as took the scriptures for their guide. At length, worn down with affliction and the weight of years, he has left this dusky stage in the 82d year of his age, gathered like a shock of corn fully ripe in his season. Yours truly, THOMAS HILL. UTICA, N. Y., September 7, 1864.

BROTHER BEEBE:—By request of Big Shawnee church I send you for publication in the "Signs of the Times" the following obituaries:

DIED—At his residence, in Fountain Co., Indiana, on the 19th of March, 1864, our venerable brother, CHARLES TAYLOR. The subject of this notice was born in Orange county, North Carolina, August 13th 1804; was married to Courtney Nicholson on the 11th day of August, 1825; moved to Fountain county, Indiana, in 1836; united with the church on Big Shawnee in September, 1837. A short time after he united with the church he was selected as her writing clerk, and in that station he remained until released by death, making manifest his faith by his upright walk and godly conversation.

ALSO.

AMANDA CONLEY died at her residence, in Tippecanoe county, Indiana, February 18th, 1864. Sister Conley was born in the state of Virginia, April 7th 1833; moved to Preble county, in Ohio, in 1855; united with the Ebenezer church in September, 1855; moved to Indiana and united with the Big Shawnee church, by letter, in September, 1857, and in Big Shawnee church remained a member in good standing until death, adorning the doctrine of God our Savior by a well ordered life and a godly conversation.

JOHN CRUMLEY, Church Clerk.

DIED—In this village, Middletown, Sept. 4, 1864. MRS. MEHETABAL PURDY, wife of our brother Epenetus Purdy, in the 68 year of her age. Mrs. Purdy, as we believe, died in the triumphs of faith. For many years she had inclined to the legal doctrines of a conditional salvation, and, if we mistake not had been a member of the Methodist denomination of professed christians. But in conversation with the writer of this notice, a few evenings before her death, she renounced her former legal views and said that for the last seven months she had been thoroughly convinced that salvation was and is of the Lord alone according to the doctrine of the Old School Baptists. She selected John xv. 5, as a text, which she desired us to preach from at her funeral, and requested that the hymn which begins, "Why should we mourn departing friends," &c., be sung on the occasion. Her funeral was preached on Sunday Sept. 11, at New Vernon Meeting House, agreeably to her request. She has left, our brother Purdy, with several sons and daughters, and other relatives and friends to mourn, their loss.

MY DEAR BROTHER BEEBE:—Please publish the following obituaries in the "Signs of the Times."

DIED—At the residence of her husband, in Clarke county, after a rather protracted and painful illness, on the 24th of November last, in the seventy-second year of her age, Mrs. SUSAN JUDY. Sister Judy was baptized into the fellowship of the church at Mount Carmel, by the late Elder Lewis Corbin, of which church she continued to be a highly respected and beloved member largely over thirty years. She delighted to entertain the Lord's people, especially his ministering servants, who "determined not to know anything among you save Jesus Christ and him crucified." She

was firmly established in the truth, utterly opposed to compromise with error. But she "rests from her labors and her works do follow her." She leaves a devoted husband, eight children, a number of grand-children, together with very many friends and the church at Mount Carmel, to mourn her loss, but we sorrow not as others who have no hope.

ALSO.

DIED—At his residence, in Clarke county, rather suddenly, on the 10th day of June, brother Richard Wornall, about sixty-four years old. Brother Wornall joined the Baptist church in the county of Shelby, where he then lived, many years since. After some years he removed to Missouri, where he lost his wife (a beloved christian) and I think several children. He returned to Kentucky and was married to the much beloved and highly esteemed wife who now survives him, some years since. Shortly after his second marriage he and sister Wornall became members of the church at Mount Carmel, where they enjoyed the sweet fellowship and high christian regard of the members. Brother Wornall had read the divine testimony with more profit than the most professors. He was intelligent in the things of the kingdom of Christ, rooted and grounded in the truth, a close hearer, of quick perception, and not slow to make known his dissent from principles antagonistical to the gospel. He has left a beloved wife, one son, and many relatives and friends who feel to appreciate his loss.

The church at Mount Carmel has lost, by death, since our last Association, brother Halley, brother Wornall, sister Judy and sister Wright, all highly respected members, whom we hope are clothed upon with our house which is in heaven. God grant to sustain the surviving members of the families, respectively, by his all-conquering grace.

God bless you, my dear brother,
THOMAS P. DUDLEY.
NEAR LEXINGTON, KY., August 8, 1864.

DIED—At the residence of his son-in-law, at New Vernon, on Saturday, September 3d, 1864, Mr. WILLIAM W. CONKLIN, aged 82 years and 2 days. Brother Conklin was baptized many years ago on profession of his faith in Christ by Elder G. Beebe, and united with the Old School Baptist church at New Vernon, in which he was highly esteemed as a worthy and loving brother. Subsequently he moved into the city of New York, where he attended the Ebenezer Baptist church for several years until unfitted for active business by the infirmities of old age. After the decease of his wife he made his home with his children. For the last few years he has been with his daughter and son-in-law near New Vernon, but owing to general debility of body and mind, he has not been able to attend the meetings of the church for some time past. When drawn into conversation his mind has, as we are told, been most clear and lucid on the subject of the religion of Christ, in which he manifested a sacred regard to the very last. His remains were committed to a peaceful grave among the graves of his departed relatives and brethren at New Vernon, on Sunday, Sept. 4, 1864, and a discourse was preached on the occasion to his surviving children and kindred by Eld. G. Beebe, from Job, iv. 10.

BROTHER BEEBE—By request I send you the following obituary for publication:

DIED—At the residence of his son, in the township of Reilly, in this county, July 1, 1864, Deacon JONATHAN LARISON, in the 83d year of his age. He was a native of New Jersey; emigrated from Hopewell, Hunderdon (now Mercer) Co., New Jersey, in 1807, and settled in Hamilton Co., Ohio. He united with the Mill Creek Old School Baptist church, in which he retained his membership as a consistent and worthy christian until his death. He lived in Hamilton Co., Ohio, forty-seven years, during which time he was elected to some important offices, which he filled with honor. He was a useful citizen. His children are settled in life. In 1854 he sold his possessions and moved to his son's in Butler county, where he remained the most of his time. He was much afflicted with rheumatism, which prevented him from attending or exercising in public meetings, but he bore his afflictions with fortitude and resignation to the will of God. The writer of this notice had the satisfaction of conversing with him a day or two before his death. He expressed a full confidence in God, and said his only hope and trust was in the blood and righteousness of our Lord Jesus Christ. He has left many relatives and friends to mourn their loss, and many brethren and sisters who sorrow not as they who have no hope, for we believe our loss is his unspeakable gain. His widow, who is some two or three years his senior, survives him to tread the rugged path alone for a short time, but soon will be gathered as a shock of corn ripe for the harvest.

JONAS ROBERSON.
REILLY, Butler Co., Ohio.

Yearly Meeting.

YEARLY MEETING—Brother Beebe:—Please give notice in the "Signs of the Times" that the Old School Baptist church of Broome will, if providence permits, hold a Yearly Meeting at the meeting house in Plattekill, Gilboa, to commence on the first Saturday in October next, at 10 o'clock, a. m.—the same place we held it last year. We wish for as many of our brethren and sisters to meet with us as can make it convenient. By order of the church, B. COLE, Clerk.
GILBOA, Sept. 1, 1864.

YEARLY MEETING—Brother Beebe:—Please publish through the "Signs" the Yearly Meeting to be held at London Tract Del. to commence at 2 o'clock on Saturday before the third Sunday in October and continue three days. The brethren, sisters and friends are respectfully invited to attend, and a special invitation to ministering brethren. Those coming by the Philadelphia and Baltimore Railroad will be met at New Ark Station, on Saturday, at the 10 o'clock train. Yours, J. W. DANCE.

A YEARLY MEETING will be held, if the Lord will, with the Columbia church, in Jackson Co., Michigan, to commence at 10 o'clock a. m. on Saturday before the fourth Sunday in September, 1864. Elders Lewis Seitz and John Crabtree are expected to attend. Brethren and sisters of our faith and order are invited to attend. Come one; come all.

By order of the church,
THOMAS SWARTOUT.

BROTHER BEEBE—Will you please publish in the "Signs of the Times" the following notice: There will be a Yearly Meeting held with the Harford church, Harford Co., Md., commencing on Saturday preceding the third Sunday in September, at ten o'clock. We request the attendance of ministering and other brethren and sisters of our faith and order.
WM. GRAFTON.

Associational Meetings.

JUNIATA ASSOCIATION, PA., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

SALISBURY, MD., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

We are requested by brother Thos. Holland to publish for the information of brethren and friends who contemplate attending the above Association this fall that there are now two steamers running regularly from Baltimore to Cambridge. Those who come by way of Baltimore will take the Tuesday morning boat, on Tuesday October 18th, and stop at Cabin Creek, where they will be met by friends prepared to convey them to and from the Association. Those coming by the Delaware Railroad will be met at Seaford also on Tuesday the 18th of October.

If not providentially hindered, we, with brethren Cox, Durand and others, will attend the Yearly Meeting at London Tract, and go thence via Seaford to Salisbury Association, and spend the fourth Sunday of October at Church Creek.

BROTHER BEEBE—Please give notice through the "Signs" that the Okaw Association of Regular Baptists will meet with the Pleasant Grove church, Montrie Co., Illinois, on Friday before the fourth Sunday in September, at ten o'clock, a. m., when and where we hope to see many of our brethren from different parts of the country. The brethren in the ministry will please remember us and come over and give us a helping hand. Can you not visit us brother Beebe? Brethren coming by railroad will get off the cars at Summit station, on the St. Louis, Alton & Terre Haute Railroad, where they will be met with conveyances to take them to the place of meeting, about a mile distant. By request of the church,
J. G. SAWIN.

LOXA, ILL., June 26, 1864.

THE BAPTIST HYMN BOOK—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of

Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE. The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.
Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONIPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the vicious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitley W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spiller, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Cheno- with, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ausmus, John Martin, Stephen Coonrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fel- lingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

Iowa—Joseph H. Flint, Bonham Kester, D. S. Tonnehill, J. S. Price, James Atkisson, John Parkhurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Baskett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle, I. C. Gibbs.

Kansas—A. M. Townsend, Henry Richards.

Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Hezekiah Purington, and brethren Reuben Townsend, Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts—Elders John Vincent, and Wm. Pray.

Maryland—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woolford, Alexander Makintosh, James Jenkins, Leonard Reynolds.

Missouri—Elds. Elmore G. Terry, William Davis, T. Knight, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, brethren David S. Woody, L. L. Coppedge, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Abraham F. Dudley, Richard M. Thomas, E. Y. Barry.

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Minnesota—S. T. Veal.

New York City—Thomas Graves, 82 Hudson St.

New York State—Elds. Thomas Hill, N. D. Re- ctor, Charles Merritt, James Bicknell, Isaac Hewitt, Jacob Winchel, Jairus P. Smith, Kinser Hollister, Almiron St. John, Loren P. Cole, Harvey Alling, William Choate, Leonard Cox Jr., John Donaldson, George W. Slater, and brethren Samuel Mabey, D. Halsted, Peter Mowers, A. M. Douglass, Erastus West, T. Belyea, Jas. N. Harding, James T. Streeter, S. Kellogg, J. G. Bender, L. Gass, John T. Bouton, James Miller.

Nebraska Territory—M. Barnes, P. M., C. W. Harding.

New Hampshire—Aaron Nichols, William Hall, N. P. Horn, Daniel Fernal.

New Jersey—Elders Gabriel Conklin, Philander Hartwell, William H. Johnson, S. H. Stout, Cyrus Risler, A. S. Cook, 381 4th St., Jersey City.

Ohio—Elders Lewis Seitz, James Janeway, John H. Biggs, John Tussing, Levi Sikes, and R. A. Morten, Esq., Isaac T. Saunders, Samuel Drake, Thomas Fenner, L. B. Hanover, Esq., B. D. Du- Bois, Jacob Hershberger, E. Miller, William New- ton, D. S. Ford, John Messmore, Jonas Roberson.

Oregon—Elders John Stipp, Isom Cranfill, An- drew Grigg, and John T. Crookes, J. Howell.

Pennsylvania—Elders Adah Winnett, Arnold Bolch, Daniel L. Harding, and Josiah W. Dance, J. Frey, C. T. Frey, Joseph Hughes, William H. Crawford, 521 North Seventh street, Philadelphia, Abner Morris, Samuel Wicks.

Washington, D. C.—Eld. William J. Purington, and James Towles, Esq.

Western Virginia—Elders William Carpenter, James Jefferson, J. S. Corder, A. W. Rogers, H. Thompson, and brother E. Kittle.

Wisconsin—Elds. M. Morehouse, Joseph Os- borne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed,
and directed, Middletown, Orange County, N. Y.

TERMS:
One Dollar per Annum, in advance, in Gold, or Two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., OCTOBER 1, 1864.

NO. 19.

Correspondence of the Signs of the Times.

(CONTINUED FROM PAGE 138.)

THE GIRDLE OF TRUTH.

"Stand, therefore," says the apostle, "having your loins girt about with truth." The position of the christian soldier is one of constant vigilance and service. The wakeful activity of his foes; the treachery of his own heart, and the fact that he is now in the enemy's land, compel him to stand upon his watch and guard. He is called to "endure hardness as a good soldier," and to "fight the good fight of faith." He is to stand boldly for the truth, resisting every encroachment of error, exhibiting in a godly life that consistency of character which is the result of a sound faith and humble reliance upon the word and promise of his God.

In the day of adversity and affliction he is not to despond. Trials and difficulties are a portion of his lot. It is given to him, "on the behalf of Christ, not only to believe on his name, but also to suffer for his sake." Afflictions are God's appointment, and designed to strengthen faith and patience. There are times when he is ready to say, "all these things are against me," but the promise of his God is "all things shall work together for good to them who love God, and are called according to his purpose." It is thus, by the grace of God, that he is prepared to trust where he cannot see, and to stand still and see the salvation of his God.

In the hour of spiritual desertion he is not to despair. The hidings of God's face are not in anger, but in love. Comfortable frames and feelings are pleasant enjoyments, but furnish poor protection. The faith of the believer rests not upon his sensible evidences, but upon the rock of truth, and he stands most truly as a monument of everlasting love, and a witness of the truth and power of God when all visible props are removed, and he is strong in the grace which is in Christ Jesus.

In the time of opposition and religious defection the child of God is not to throw down his arms and flee, but to stand fast in the liberty wherewith Christ hath made him free. It is when the enemies of God grow bold, when a steadfast attachment to the gospel involves sacrifice and obliquity, that the courage of the soldier is tested. The great mass of irreligionists bow down in blind devotion to the image of the beast, and seek in human wisdom and schemes of man's device a substitute for the humbling doctrine of the cross, he still stands erect in the midst of the almost universal corruption a witness for the truth and a follower of Christ. No more sublime spectacle of true moral heroism can be exhibited than that of him who can say "God forbid that I should glory save in the cross of our Lord Jesus Christ."

"Your gods I cannot worship, your practices I cannot follow." Of such were those in Sardis who had not defiled their garments, of whom God declared "they shall walk with me in white, for they are worthy."

In order that the believer may thus stand, it is indispensable that he be guided with the truth of the gospel. Without this the most ardent zeal becomes mere fanaticism, and the soldier himself becomes weak and powerless before his foes. It is this which imparts true courage, which gives strength and power of endurance, and secures certain success.

I. The material of which this girdle is composed. This is truth, in its essential principles, its personal experience, and consistent practice.

First. The christian soldier is to be girded with the principles of divine truth. Christian character is based upon correct principles, the knowledge of great facts which God only can reveal. We cannot reason out the existence and nature of God, as we reason concerning the objects around us. Man's moral condition, and the obligations which rest upon him are matters of revelation, and not of consciousness or any innate perception of right and wrong. How little can we know of the great facts of life and death, without the aid of revelation! How fearfully sad and despairing is the consciousness which forces itself upon every renewed soul without the blessed revelation of redemption by the blood of Jesus, and that life and immortality which is brought to view in the gospel! There are not a few who affect to undervalue doctrinal truth. They consider it non-essential to the formation of christian character, if not positively injurious to christian feeling and activity. The objection lies equally against all revealed truth. We cannot select some portions as essential and others as non-essential; for "all scripture is given by inspiration of God, and is profitable for doctrine, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly finished to all good works." The great facts of God's electing love, the Mediatorial Headship of our Lord Jesus Christ, the completeness of his redemption, his prevalent intercession, and the preservation of all the elect of God to eternal glory, constitute a girdle of truth around every believer. From these facts all his spiritual hopes, joys and comforts flow. Thus is God a wall of fire about his people, and the glory in their midst. When the sensible comforts fail, this is his refuge and stay; a hope which is an anchor to the soul sure and steadfast. The truth and faithfulness of God becomes a girdle of protection and defence to all the heirs of glory. It surrounds them while wanderers from God, for they are "preserved in Jesus Christ." It is around them in sor-

row and trial, and causes all things to work together for their good. It is around them in life and death, and by it are they encircled till they sing the conquerer's song in eternal glory.

Second. This girdle consists of a personal and experimental knowledge of truth. "They shall be all taught of God." "Ye shall know the truth and the truth shall make you free." The great facts of the gospel are illustrated in the experience of every believer. "Eye hath not seen, nor ear heard, neither have entered the heart of man, the things that God hath prepared for them that love him; but he hath revealed them unto us by his spirit, for the spirit searcheth all things, yea the deep things of God." What God has revealed in his word is the experience of every heaven-born soul, and practical godliness is the necessary result. When men say "we believe salvation to be of grace, yet repentance is a necessary condition," "God is a sovereign, but man is also a free moral agent," their declarations show the difference there is between a human creed and the faith of God's elect. Men can reason out the most inconsistent ideas, and find them agreeable to the principles of their natural minds; but the conviction which results from an experimental knowledge of truth admits of no such inconsistency. The teachings of the spirit and word of God agree. The doctrines of the gospel are facts which the believer realizes, and not ideas to which he assents. With the apostle he says, "For me to live is Christ," and it is his most earnest desire to know him, and the power of his resurrection and the fellowship of his sufferings," and thus to "grow in grace and in the knowledge of our Lord Jesus Christ."

Third. This girdle may be also said to be the consistent practice and exemplification of truth. Sound principles, a thorough faith lead to correct practice. "A good tree bringeth forth good fruit." A false faith will not lead to a truthful life. Right conceptions of God are necessary to his right worship and service. Correct views of ourselves will produce humility and self-abasement. An experimental knowledge of Christ, his office work as Redeemer and his authority as king, will lead to submission to his ordinances and obedience to his commands. The best profession is neutralized by an unchristian walk—we do not mean merely an immoral one. The christian soldier obeys the command of his great Captain and Leader. It is not enough that we say Lord, Lord, and do not the things which he enjoins. Christ is King in Zion. His law is authoritative. "See that ye refuse not him that speaketh." Love to Christ and the truth is tested by our obedience. Thus girded with a clear, thorough, deep-seated conviction of the truth,

with an experimental acquaintance with its living power, and a life regulated and governed by its pure and holy teachings, the christian soldier stands firm in the day of trial, successfully withstands the assaults of his foes, and is prepared to render efficient service in the cause of his spiritual king.

II. We now come to consider the use and design of this girdle, and its peculiar adaptness to the wants of every believer. The ancient girdle was of importance in confining the flowing garment, and also to give strength and support to the body. To the christian soldier it is of importance as it enables him to endure trial, makes him bold and efficient for the truth, gives him consistency of character, and keeps his garments unspotted from the world.

First. This girdle prepares the soul to endure hardness as a good soldier of Jesus Christ. Truth fortifies the soul not only with resignation and patience under the ordinary allotments of divine providence, but under all the opposition of Satan and an ungodly world. The great fact of God's sovereignty in all the affairs of human life, is well calculated to comfort the believer in all his sorrows. There are some with whom success is the measure of duty, and who are ready to adopt any means to secure this result. Such do not believe it profitable to preach the doctrine of election or particular redemption, because, as they say, sinners are discouraged. Discarding the girdle of truth, such compass themselves about with sparks, and walk in the light of fires which they have kindled. But he who has this girdle on, when fears increase and foes arise, tho' there be no fruit in the vine and the labor of the olive fail, is enabled to trust in the Lord and stay upon the God of his salvation. It opens to him not less the subtleties of error, than the certain result of all opposition to the truth. It enables him to realize whatever may be the present success of Antichrist, his foretold doom is certain, and the cause of God and truth shall triumph. Falsehood and misrepresentation are favorite arguments with all who have a bad cause; but he who is girded with truth and walks in the order of the house of God, is enabled to endure such opposition, and counts it all joy that he is permitted to suffer shame for the sake of Christ.

Second. The possession of this girdle gives boldness, activity, and efficiency for the truth. Noisy declamation and loud profession do not always indicate true courage, nor does he always exert the greatest influence who makes the largest pretensions. Truth is the only agency which is truly effective for good. The combined efforts of all christendom are powerless, compared with the word of divine truth. "This is the victory which overcometh the world, even our faith." All human

efforts are utterly inefficient for the regeneration of a single sinner. But "grace reigns thro' righteousness unto eternal life." Jesus has conquered death and him that had the power of death, and we are more than conquerors through him. The girdle of truth gives a moral weight of character to him who has it. Truth carries its own weight with it. Falsehood only weakens the cause which seeks its aid, and he who is girded with falsehood must sooner or later fall into contempt. But truth dignifies the character, and he who receives the truth of the gospel and in his walk and conversation illustrates its living power, carries conviction and wields an influence which no adversary is able to gainsay or resist.

Third. The girdle of truth inspires the christian soldier with zeal as well as courage, and gives him true activity as well as holy fortitude. The great facts of the gospel are the highest and most powerful incentives to right christian effort. He greatly mistakes the fact who supposes that the doctrine of divine sovereignty, and salvation by grace, leads to carelessness and indifference of life or disregard of the commands of Christ. It is sometimes asserted, if Christ has redeemed his people, and as objects of God's unchanging love they are quickened by his grace alone, and human co-operation has no share in the work, then one may live as he lists: as though the hope of gain, or fear of loss were the only motives which should influence the mind. Let it be observed that those who reason thus do not receive the principles they oppose. Rejecting the girdle of truth, they seem to fancy that error and falsehood are more powerful to influence to right effort than the truth! **Monstrous and absurd idea, not to speak of those who assert that while we believe salvation is of grace, we should labor as though it depended wholly upon our works!** No higher motive can there be than that urged by the apostle: "Ye are bought with a price, therefore glorify God in your body and spirit which are his."

Fourth. This girdle secures to the soul the possession of the righteousness of Christ, and enables him to bear an honest testimony to the excellence of his salvation. God is a God of truth; his children are children of truth. The constant, earnest, christian life of one who has this girdle on is a continual sermon. They speak of the things they have known and testify of what they have seen of the glory of the kingdom of Christ. Monuments of his grace and witnesses of his love, they seek to glorify him in their conversation and daily walk. It is the girdle of truth which makes him who possesses it an earnest, practical, every-day christian.

L. COX, Jr.

TO BE CONTINUED.

GIBSON CO., IND., August 1, 1864.

DEAR BROTHER BEEBE:—Very much to my surprise I have noticed in the 12th No. of the "Signs of the Times" a request from sister Jane Mundell, of Marshall county, Virginia, for me to give my views through that paper upon the 7th verse in the 15th chapter of Luke. Why it is that the sister thought I could give her any light upon the subject I am at a loss to know. I am not a preacher, and very far from it. I have never made any pre-

tensions in that way, or of having any particular light given me in expounding the scriptures. But, as she seems to request it, and lest I might be considered too timorous in the matter, did I fail to do so, although incompetent as I feel myself to be, I believe I will venture to draw my bow, and trust to God for the direction of the arrow. If he directs it I am sure it will be right, but if not it is very uncertain of the result.

The subject to which our attention is called are the words of the Savior, spoken to the Pharisees and Scribes at a certain time when many publicans and sinners had drawn near unto him to hear his words. Those self righteous people, who considering themselves so very just, pious and godly, indeed viewing themselves to be so far the superiors in genealogy, piety and greatness and all other respects, of those poor publicans and sinners that were attending upon the Savior's words, would not deign to equalize themselves or associate with those people in any way whatever, and really murmured at the Savior in consequence of the attention he was paying to them, and charged him with having eaten with those poor degraded people, as they viewed them to be. He then commenced expostulating with them upon the subject of his true character and mission into the world, knowing their blindness and ignorance in the matter; in presenting to their view that it was not to call the righteous, (as they viewed themselves to be,) but sinners to repentance. He exhibited this parable to them: "What man of you having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing. And when he cometh home he calleth together his friends and neighbors, saying unto them, rejoice with me, for I have found my sheep which was lost." And then brings to view the subject of this communication by saying: "That likewise joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." And in connection therewith he also said that, "There is joy in the presence of the angels of God over one sinner that repenteth." The reason why there should be more joy over the lost sheep that was found, among those interested in its welfare, than all the rest of the fold which had remained secure, is very obvious. It is because the rest were safe within the sheep fold, under the care of the good shepherd, while the lost sheep was out among ravening wolves ready to be devoured by them at every step, and thus be lost from the fold. But O, the good shepherd, how diligently he seeks after it until he finds it. And then O, what joy among the household connected with the fold, and the bleating among the lambs thereof. Likewise, there is more joy in heaven among the redeemed that stand secure in Christ over one sinner that repenteth than there is over ninety and nine just persons that needeth no repentance, for they are safe under the banner of Jesus. When poor lost sinners, like the lost sheep, who have been estray lo, these many years in the wilderness of sin, wondering about in utter darkness, blindfold-

ed by the god of this world are made alive by the Holy Spirit, and thus arrested from the downward course to death and misery in which they are pursuing, and brought to see and feel the awful condition they are in by the pollution of sin and its dire consequences, it is then and thus they are numbered among the sinners that repent, and upon which joy springs up among the heavenly hosts around the throne of king Jesus, and in his Zion on earth below, as with those that had found a pearl of great value, a foretaste of which joy no doubt sister Mundell has often experienced upon the relation of God's humble poor little ones to the church, detailing the corruption of their hearts and vile natures, acknowledging themselves to be deplorable sinners in all its phases, that the Lord by his unerring Spirit had made them alive and opened their blind eyes to see and feel the heinousness of their crimes and wickedness committed by them against him and his government, and for which he had favored them with a godly sorrow and repentance. These are the sinners whose repentance gives joy in heaven above, among the heavenly throng that continually surround the throne, as well as in Christ's church upon this earth below. When we consider that Christ and his church or people are one, he the head and they the body and members in particular; he the Shepherd and they the sheep of the flock composing the heavenly fold; he the husband and they the bride, the Lamb's wife, we may easily conceive how it is that conference is held, or that benefits and knowledge is imparted between Christ and his people, or between heaven and earth, owing to the complete union and oneness existing between Christ and his church or people. He says, "At that day ye shall know that I am in my Father; and you in me, and I in you."—John xiv. 20. And again, the Savior just before entering upon the suffering scene he was about to engage in upon the cross to redeem his people, the church, his body from their sins, ("For he had come to seek and to save that which was lost,") when praying to his Father for the care, welfare and protection of his disciples in this unfriendly world, he also makes mention of those who should believe on him through their word and says, "That they may all be one, as thou, Father, art in me, and I in thee, that they also may be one in us," &c.—John xvii. 17. St. Paul in his letter to the Colossian brethren also confirms the same idea that Christ and his people are one when he said to them, "For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory." Thus we see the close union and connection there is existing between Christ and his people, who is in the heaven of eternal felicity at the right hand of God reconciling the world unto himself, as well as being with his Zion upon earth. Though God be in the heights above he forgets not the affairs of mortals below, as though the interposing clouds could veil them from his sight, or the huge distance of heaven and earth could be an objection against his superintending care. I have no doubt but that God is pleased to use the ministry of angels which move invisibly through the earth, and are con-

tinually passing from heaven to earth to fulfill the pleasure of Jehovah, and from earth to heaven to receive the commands of their king, and that the kindest offices of these spiritual beings are even extended to the most private interests of every child of grace. Yes, we have ministering angels in heaven before our heavenly Father's face attending to matters pertaining to the eternal welfare of God's little ones, and in regard to which the Savior said, "Take heed that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." So it seems that each one of these poor hungry mourning souls that have repented of their sins have ministering angels in heaven before their Father's face. It is evidently clear that the church of Christ is spoken of as the holy Jerusalem, and that she has and had an existence in heaven with God, from whence she appears in her proper character and glory, which goes to prove the fact that even while the created matter of Christ's church in this world was corrupted and captured by the enemy, she had her spiritual life and eternal existence in heaven with God beyond the reach of corruption, and in consequence of the relationship existing between the heavenly and earthly parts of Christ's church the heavenly powers are interested and engaged in bringing home the whole product of the holy Jerusalem, and will as certainly gather together every particle of Zion, the church of Christ, as that God will maintain his throne and heaven her glory. And St. Paul explains how this thing is brought about by telling his Ephesian brethren that, "Having made known unto us the mystery of his will according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of the times he might gather in one all things in Christ, both which are in heaven and which are on earth, even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will," which being a heavenly work through the holy Spirit of God, the effect of which produces joy both in heaven above and with God's Zion or church here upon earth." "Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy with her all ye that mourn for her."

My dear sister, have you not often witnessed the truth and consolation in rejoicing with the church for joy with her in the birth of the children of the Jerusalem which is above, who is the spiritual mother of all the saints. "All we like sheep have gone estray," and when the Lord brings into the fold by his life-giving spirit one of those lost sheep which has been wandering up and down the thorny mazes of this sin stained world during their past existence therein, there is ample cause for rejoicing in heaven above and in God's Zion below beyond those who were enclosed within the sheep fold or New Jerusalem under the guardian care of the shepherd of their salvation, and who are safe from all danger, enjoying all the blessings and happiness prepared for them in the Redeemer's kingdom. And as this is a spiritual kingdom, composed of spiritual subjects, with Christ their king, who in-

habitate the heavens, or Jerusalem, which is above, and Zion, or the church, which is his body, in this world below, they are spiritually taught. Christ formed in them the hope of glory, so that they are all of the same household or sheep fold, equally interested in each others welfare, a matter in which those self-righteous Pharisees were totally ignorant of, as they had never been made alive by the Spirit of the living God, but were in the service of their father, the devil, and his lusts would they do. Evidently the heavenly hosts around the throne are cognizant of God's works in his Zion upon this earth, as well as the spiritual exercises of Zion's subjects, repentance being among the works and gifts to God's children, such as look upon themselves to be great sinners, whom Christ came into this world and expired upon the Roman cross to save. Now in order to reclaim the lost sheep of the heavenly fold it is necessary for the life giving Spirit to impart life to their dead faculties, they being dead in trespasses and sins, and by its internal work and operation upon the soul cause them to see, feel and know the great depths of sin and degradation into which they have plunged themselves by their rebellion against the God of their creation and preservation. And by the light which is thereby imparted to them they are enabled to look within and view all as a cage of unclean birds, sinners of the deepest dye, of which they are brought to repentance towards God, and to which they are killed and made alive to Christ their Redeemer, producing great joy among the saints. Jacob's ladder is also represented as being the medium of communication between heaven and earth, which is evidently a figure of Christ as being the one Mediator between God and man. And as it is written, "Hereafter ye shall see the heaven open and the angels of God ascending and descending upon the Son of man." So with Jacob's ladder, the top of which reached to heaven and the foot thereof was set upon the earth, wherein the angels of God were seen passing to and fro as in the quotation above. And as the ladder seemed to unite heaven and earth, the most distant extremes, so the person of Immanuel unites the human nature and the divine, though the distance between is infinitely great. And as the ladder opened a path from God to man, and from man to God, by reaching from heaven to earth, so the Mediation of Jesus Christ has paved a way both for the approach of Jehovah to sinners, that he may dwell with them, and for the access of sinners unto God, that they may dwell with him and have their conversation in heaven. O, merciful Savior, by thy incarnation and satisfaction a lovely intercourse is established between the heaven and the earth, thou art thyself the new and living way to everlasting bliss, and the channel of conveyance of every spiritual blessing, all of which works, together with perfect symmetry, and complete harmony with the attributes of Deity, such as love, mercy, goodness and justice. So let us try to feel to trust in the Lord, in the plenitude of his mercies and blessings, who is able to help in every time of need. An evangelical repentance that produces such intense joy in the heavens above and in God's Zion upon the earth below, is one that consists in convictions of sin—sorrow

for it, confession of it, hatred to it and renunciation of it; a true mourning for sin and an earnest desire of deliverance from it, which is always the fruit and consequence of a saving faith, and flows from love to God and his holy law with encouraging hope, which is the daily exercise of a true christian, with a total change of heart and life, the new man being the subject which was ordained of God, and is the gift of God, preached by the heralds of the cross of Christ and received by his church. The New Testament says, Jesus Christ is exalted to be a Prince and a Savior to give repentance and remission of sins unto Israel, therefore he has commanded that it should be preached in his name. It is Jesus that works faith in the sinner's heart. In a word, he is the author of it, and repentance is always coupled with forgiveness of sins. He that preaches repentance as a condition of forgiveness of sins proves at once that he knows nothing about either. Now it is said that Christ is the author and finisher of our faith. If Christ is the author of our faith we cannot be. If Jesus is our life we have none of ourselves. If Jesus is the Holy One of Israel there is no other holy one, and we are by nature as certainly the enemies of God as he is the friend of sinners. If we are saved by Jesus Christ, salvation is of no other; and it is as certain that we do not help Christ to save us, as it is that Christ did not help us to become sinners. Therefore, it is plainly taught in the scriptures that the holy Spirit of God gives life to the sinner. As it is said, "You hath he quickened who were dead in trespasses and in sins." And to be quickened by the Spirit, is to be born of the Spirit; and thus to be born of the Spirit we receive of him what is called spiritual life. And being renewed in the inward man, the poor sinner is prepared to believe, repent and practice according to the Spirit. Hence it is plain that all who preach repentance in the Spirit of Christ present to the poor sinner this necessary process of God's grace on the heart. This is preaching repentance in the name of Jesus, of him, and by and thro' him.

And now dear sister and brethren, let us be thankful to God that we have been made to know what repentance is. I do not thus speak because you know not these things, but to encourage your souls in the way of truth. It is hardly possible that a regenerated person will preach repentance as a condition of life and salvation, or what is termed a legal repentance unto life. All these are the works of the flesh, and such as practice them are called the foolish virgins, and of such beware, and have no fellowship with the unfruitful works of darkness, but rather reprove them. In conclusion, I would say, O precious Lord, how refreshing it is to my soul, the consideration that, "For as much as the children are partakers of flesh and blood, thou likewise didst take part of the same; that in all things it behooved thee to be made like thy brethren." Hence, when our poor hearts are afflicted, when Satan storms or the world frowns, when sickness in ourselves, or when under bereaving providences for our friends, all the waves and storms seem to go over us. Oh! what relief it is to know that Jesus looks on and sympathizes; for

"Godliness with contentment is great gain." Then we may say to ourselves, Will not Jesus, who wept at the grave of Lazarus, feel for us? Shall we look up to him and look in vain? Did Jesus, when upon earth, know what those exercises were, and was his precious soul made sensible of distress, even to tears, and will he be regardless of what we feel, and the sorrows under which we groan? O no, the sigh that bursts in secret from our hearts is not secret to him. The tear that on our night couch drops unperceived, and unknown to the world, is known and numbered by him. Though now exalted at the right hand of power, where he hath wiped away all tears, yet he himself still retains the feelings and the character of, "the man of sorrows, and of one well acquainted with grief." Help us, Lord, thus to look up to thee, and thus to remember thee, help our infirmities. O, that blessed scripture, "In all their afflictions, he was afflicted, and the angel of his presence saved them, in his love, and in his pity, he redeemed them, and he bare them, and carried them all the days of old."

Brother Beebe, I have written thus much upon the subject, without knowing the particular point that seems to perplex the sister's mind; and if it should render any comfort, or satisfaction to the sister's mind, or any of the readers of the "Signs of the Times," I shall feel fully compensated for my time. Do with it as you think best, I know it is imperfect as all my works are. May the blessing of our heavenly Father, rest upon you and all the saints below, is the sincere desire of (I hope) your brother in Christ.

JOHN HARGROVE.

PELO, Ogle Co., Ill., July 29th, 1864.

DEAR BROTHER BEEBE:—Feeling somewhat depressed, both in body and mind, being confined to the house by a low grade of the bilious fever, I thought I would pass away the time in writing a few lines (by your permission) to the brethren and sisters who I had the pleasure of meeting and visiting with the past winter, both in Ohio and New York.

Dear Brethren and Sisters: It is thro' the mercy and goodness of God that my unprofitable life is spared to the present time, while thousands that are far better than I, have been called to try the reality of another world. It cannot be for any good deeds that I have performed that mercy should be extended to one so unworthy as I. I cannot attribute it to anything else but that the God of Israel is "without variableness or shadow of turning, therefore the sons of Jacob are not consumed"—for if the mind of Jehovah could be swayed to and fro, by our duty of performance, what kind of a God would we have? Just such a God as the Arminian's creed brings to view; a God that will, if the creature will, and if the creature will not he will not. Who, if the creature will only open the door of his heart, and be willing to be saved by him, he will save him; but if he resists his spirit, he will have to go down to everlasting torment. But brethren, "ye have not so learned Christ" Hear what he says by the mouth of the prophet Isaiah, xlii., 16. "I will bring the blind by a way that they know not; I will lead them in paths that they have not known; I will

make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." And the prophet Jeremiah (xxxi., 3.) declares that "The Lord hath appeared unto me saying: Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." This is in accordance with the language of Jesus himself where he says: "No man can come to me except the Father which hath sent me draw him, and I will raise him up at the last day." Again, he says: "My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." Then, oh, ye trembling saints, why doubt any more? "If Jesus is for us, who can be against us?" Not all the powers of hell combined, can destroy one of the least of God's children. For he declared to Peter "On this rock will I build my church, and the gates of hell shall not prevail against it." Although the storms of persecution may arise; and the love of many wax cold, we should be still, and know that he will never leave nor forsake his people; and that there is no power either in heaven or in hell, that shall be able to separate us from the love of God, if we are his children. Oh, says one, I know that is true, but I fear that I am not a child. I have so many doubts and fears, on the account of my evil, wicked heart, that it cannot be possible that I have ever been born again. I feel, in the language of Paul, to say, "When I would do good, evil is present with me." I cannot even think a good thought; and am often made to cry out, "Oh, wretched man that I am! Who shall deliver me from the body of this death?" I feel that if I am ever saved, it must be by the grace of God alone; for I never performed a duty in my life that merited salvation. My own strength is weakness, and my own righteousness is as filthy rags.

But I would enquire, have you no other evidence that you are not a child? For all these go to show that you are a child; for is it not just as plain to be seen that a child has life, when we hear it cry, as we have when we hear it laugh and rejoice in mirth? Those troubles and trials that we are so ready to take as evidences that we are none of his, are only the chastening rod of our heavenly Father, "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Heb. xii., 6, 7 and 8. Therefore my brethren, "Think it not strange concerning the fiery trials which are to try you, as though some strange thing happened unto you: But rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."

My visit with you will long be remembered by me. I had the pleasure of hearing Elders Sherwood, Biggs, Coffman, and Main of Ohio, preach the unsearchable riches of Christ; and I regret much that I could not hear others that have given me great delight in setting under the sound of their voices in days that are past and gone.

I would also say to brothers Abel

Phelps of Geauga Co., Ohio, that I regret it much that I could not visit him, when I was in those parts; but owing to the ill health of my family and the inclemency of the weather, it was impossible to do so. I will not soon forget the warm reception of the brethren and sisters of Lakeville, Livingston Co., N. Y.; also of brother Perry West, of Dansville. I long for the time to come when we can mingle our voices together once more.

Finally, brethren and sisters, one and all, I would say to you in the language of Paul to the Ephesians: "Be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness. And your feet shod with the preparation of the gospel of peace." Eph. vi., 10 and 15. Finally, brethren, may the grace of our Lord Jesus Christ be with you all. Amen.

Brother Beebe: The foregoing is at your disposal, to do with as your better judgment may dictate, and all will be right; and may you long be spared to wield the sword of the Lord and of Gideon, is my prayer, for Jesus sake.

ABRAM B. LESTER.

HARRISONVILLE, FULTON CO. PA., Sept. 1864.

DEAR AND ESTEEMED BROTHER BEEBE:—My fellow laborer in the gospel of Jesus Christ, if one so weak and unworthy may claim to be one with you in gospel bonds: for if a saint, I am the least and most unworthy of all.

Dear brother, I am just returned home from the Redstone Association, which was held with the Big Redstone church in Fayette County Western Pa. This was her 86th anniversary. I had received a warm invitation to attend, and, although I can truly say I greatly desired to be with them, still, from some reports which had been circulated caused me to pause before I moved, that I might be moved by the holy Spirit of the great head of the church. These reports represented that this association were in part arminions, and others spiritual adventists, &c. But being desirous to hear and see for myself, I went, and in the providence of God I arrived among them. Their session commenced on Friday before the first Sunday in Sept., where I met with their ministers and messengers, and was cordially received, not only into the bosom of the association, but on my arrival in the neighborhood, I was escorted to the house of brother C. T. Frey, with whom, and of whose hospitality I shared bountifully. On the next day, Friday, morning, several of the dear brethren and sisters came in from various parts, as it was near the place of meeting; among whom were Elders J. Minny, and A. Winnett, and on arriving at the meeting-house we met with Elder T. Rose and many brethren and sisters, whose faces I never saw before, all of whom seemed to greet me with warm

christian affection. The introductory sermon, according to previous arrangement was preached by Elder J. Minny; after which business was entered upon and conducted with brevity and judgment. With others I was invited to a seat with them. The letters from the churches were presented and read, to which I listened very attentively, and found both doctrine and practice consistent with Old School Baptist faith and order. After the adjournment I went home for tea with a sister Murpha, and then returned for worship to the meeting house; when I tried to preach and set forth the blessed gospel of God our Savior, and so, from day to day, which was cordially received by the Old Baptists, as the doctrine in which their souls delighted and were fed upon. After preaching I returned to brother Frey's. On Saturday, met at 9 o'clock, a. m., for business, and at 10 for preaching. Elders Minny and Rose preached with myself, and then went home with Mr. Murpha, where I met with an old sister Frasher, whom we esteem a mother in Israel. She spake much of her leanness and non-conformity to the image of Jesus, yet she leans upon his strong arm alone for salvation and protection. We returned for night meeting, Elders Winnett and Minny officiated.

Sunday morning was rainy, and looked very discouraging; but at about 10 o'clock it broke off, and we had a very large attendance. Brother Winnett and myself tried to preach. Love and harmony prevailed throughout the meeting, and I must say the preaching was all of a piece (to say nothing about my own.) It was Salvation by grace from first to last. So I am constrained to discredit all the evil reports I had heard, and I believe them to be sound in the faith of the gospel of our Lord Jesus Christ, and builded upon the foundation of the apostles and prophets, Jesus Christ being the foundation and chief corner stone.

After meeting on Sunday I returned to brother Frey's with brother Winnett and others, and at candle light tried to preach at the meeting house; and returned again with brother Frey. On Monday morning I parted with the family, and accompanied by Eld. Winnett and brother Frey, to another sister Murpha's, where we dined, and then made our way to the cars in company only with the aforesaid, and then took leave of him, not knowing when we shall ever meet again on earth, or in the associations here below; but if not, we hope to meet in that better association in heaven, where parting will be no more for ever. I took passage in the cars for home; and at times they seemed to sail as in the air, and at other times as under the earth, leaving all past enjoyments and events behind, swiftly gliding into the future. I reached home on Wednesday having been absent about sixteen days: found my family all on foot, but not so well,—but they are all better now, for which we feel to be thankful to God, who is the giver of all good.

Dear brethren, sisters, and all, may heaven's choicest blessings rest, abide, and forever remain with you and the Israel of God, is my prayer, for Christ's sake.

As the Juniata Association is drawing near, to which, I, a poor unworthy creature belong, we shall be glad to meet with

many of our dear brethren and sisters; especially those in the ministry, who are of the same precious faith. The Juniata Association will commence, if the Lord will, on Friday before the third Sunday in October 1864. And, my dear brother Beebe, shall we have your presence, or shall we again be disappointed? May heaven's blessings rest on you, open the way and speed you to our midst is the prayer of the most lean and unworthy of all, if one at all. Yours truly.

JOSEPH CORRELL.

* Greatly as we desire to attend the Juniata Association; the present unsettled state of things on the Upper Potomac, and the uncertainty of a safe passage to and from the association by the Baltimore and Ohio Rail Road, look very forbidding at this time. But we will still hope at some future day, if spared to visit your section of country. [Ed.]

HALCOTT CENTRE, N. Y., January 15, 1864.

BROTHER BEEBE:—The following is the christian experience of our late brother Henry G. Miller, written by himself some two or three years before his death, which after he had written it, he attempted to put it in the fire, not being pleased with it, but his daughter got it out of his hand and preserved it. His family would like to have it published in the "Signs of the Times," if you think proper.

JAMES MILLER.

EXPERIENCE.

When I was sixteen years of age, in the time of what we called the *great revival*, I became very lonesome: my two sisters having received a hope, and joined the church led me to look about myself and enquire what state I was in. A few nights afterwards, myself and two sisters were at a conference meeting where a number of young people told their experience. In hearing one of them, a boy, relate what the Lord had done for him, a deep and lasting impression was made on my mind which continued for sometime. Returning home after the conference, in company with this same boy, I had to pass by his door; but not a word had passed between us, until we came to his door, I ask him to remember poor me, and that was all I could say. I left him, and when I got home, my father and mother, being in bed, there was nothing said to me; for which I felt glad; for I did not want them to know how I felt. But after I had got to bed, my father said to my mother, "What is the matter with Henry? and that increased my trouble. But I concealed my feelings as much as I could. But after a while these feelings left me, and I hardly thought any more about them until I was about thirty years old. Then I dreamed that my brother-in-law, Austin Chase, was dead, and laid in his coffin; and was going up a high hill, and that I went with him as far as I could; and he rose up in his coffin, but what was said by him, I can not tell. But I told him, when he got home to request that a place be prepared for me, for I should come. I thought it was the most beautiful place I ever saw, and the most delightful music I ever heard: but that did not trouble me much, as it was only a dream. But shortly afterward, he was taken sick and his life despaired of, then I thought of my dream, and it troubled me day and night; for I thought I must die;

and what would become of my poor soul; for I felt guilty, and expected to receive my just deserts. I sometimes tried to pray; but it seemed that there was no mercy for me. Every time I attempted to pray, the more wicked I felt myself to be. But when my brother-in-law got better, these impressions at times left me, until I was fifty-one years old. At that time there was a revival among the Methodists, and one of my girls and myself were at a prayer meeting one night, and after the meeting closed, she came and asked me to pray for her. I told her she must pray for herself; for I could not pray for her nor for myself. Then, quick as thought my mind was troubled; and the inquiry arose, What would become of my poor soul? for it did appear to me that I was the wickedest wretch on earth. On my way home it did seem to me that I should never reach home; for my burden of guilt became so great I felt as though I must sink under it. When I got home and into bed, I told my wife that I was afraid to go to sleep, for fear that I should die before morning, for I was so wicked. She told me there was a great Savior; but that did not ease my mind, nor could I sleep that night. From that time I went to work and tried every method I could think of but all in vain; the more I tried to pray the worse I felt myself to be. It appeared to me that I was in the sight of God for some two or three weeks. One day I thought I would go off to another place to pour out my grief in prayer to God, and ask him for pardon; but I did not think he could have mercy on me and be just. But when I got into the woods I knelt down in a beech tree top, to pray for the last time, for I felt as though I should die there, and sink to hell. But while on my knees it seemed to me that the trees clapping together and making such a noise on the ground that I was afraid and left the place, and returned to my work: but my burden was so great I could not work. What to do I did not know; but it seemed that I must go back to the same place and ask the Lord once more for mercy. I went back and knelt and leaned against a small branch to pray for mercy, and thought I never should get away from that place alive. In this position I heard the same noise that I heard before, and the limb on which I leaned bent down with me to the ground, and I prayed the Lord to have mercy on my poor soul, with all the power I had, while lying prostrate there, my burden left me, and all was calm. How long lay there I cannot tell. But I then felt to say with the poet,—

"Amazing grace! how sweet the sound!
That saved a wretch like me;
I once was lost, but now am found,
Was blind, but now I see."

It seemed to me that all nature was changed. Old things had passed away and all things had become new. Soon after this it appeared to me, one night that I must pray in my family; none of the family were at home but wife and two or three small children, thought it a favorable time. But I did not do it: then doubts began to spring up in my mind that I might be deceived and had caught the shadow and not substance, and I lived along between hope and fear some nine years, when I felt constrained to walk in the ordinances of

Lord's house, and to obey his commandments. I accordingly went to the Midletown and Halcott church and related what I trusted the Lord had done for me. I was received and, on the following day was baptized with one of my sons, by Eld. I. Hewitt; which was on the nineteenth day of April, 1858. And now it is my desire that their God may be my God, and that I may live with them, and die with them, and at last be crowned with them in the kingdom of immortal glory; which is the prayer of a sinner saved by grace, if saved at all.

HENRY G. MILLER.

LEWISBURG, PA., Sept. 5, 1864.

DEAR BROTHER BEEBE:—It has been the will of Providence to spare my unprofitable life another year, and the receipt of the "Signs" reminds me that I should remunerate you for your labor; for I am much pleased with your editorials in which you stand firmly against the *isms* and errors which are so abundantly set forth to darken the truth. May they be instrumental in the hands of the Spirit in leading men to repent of their errors. I hope you may be spared long to contend earnestly for the truth, for it appears to me that truth is almost entirely trampled under foot of men.

When I look back to the early years of my remembrance, say seventy years ago, when I took some notice of religious people, almost the earliest that I can call to mind was the followers of Mr. J. Wesley, who made an excitement in the neighborhood; for they made a large outside show, in their exercises, and seemed to draw out the old and young to see them, myself among the rest. As to their preaching, I cannot say much, for they seemed so zealous, as I then thought, for my mind was more on their exercises and performances than on their preaching. Their preaching seemed to be the least part of their exercise. The sinners as they were pleased to call them, must be converted, and their method was to holloo and jump, smite with their fists and stamp with their feet, fall down and for hours lie as stiff as a stick, then get up and shout, and say they were converted, and then go to work to bring in others. They made me think that if there were any christians in the world they were the very people that were serving the Lord. But my mind was so much drawn to the world, that I was better pleased to pursue the things thereof. But I often thought about this people, and thought that at some day I would become a christian. Time passed on, and all the preaching I heard seemed to suit me; but I attended on it more to see and be seen than for anything else, until I was in the twenty-six year of my age. I then began to be troubled in body and in mind, and my thoughts frightened me. Something seemed to say, "You must surely die." But it did not seem to affect me much at the time, but followed me urging me to try and break off from my sins. I paid but poor respect to the warning, but kept on my old course.

Here I want to show that God is not to be disappointed. It was not long before I was thrown down off from a building, and dreadfully bruised, and mangled so badly that those who saw me thought I could not live but a very little time. But it was the will of the Lord to give

me time to reflect on what belonged to my everlasting peace. My mind was carried back to the days when I heard the followers of Mr. Wesley; expressing so much distress concerning my future welfare; and at sometime, I hardly knew when, I must become a better man; for I thought all was in my own hands. So to work I went, arminian like, and thought that as soon as the Lord saw my good intentions, though still sinful, his mercy was so great that he would surely pardon me. At about this time some of Mr. Wesley's followers came and preached in our vicinity; and I was much pleased to hear them, and my mind was much drawn after them; for I really thought they were the only people that were serving the Lord, and I intended at some future time to join them. As for the Baptists, I knew but very little about them, as there were none where I lived; but I had heard that they held the doctrine of election, and that prejudiced my mind so much that I did not want to hear them. So I followed after the Methodists and thought I would give all the world if it were mine to become like one of them. They told me they could live without committing any sin, and had for years so lived. This put me in great distress; for I thought hell must be my portion; for I had been trying so long to brake off from sinning, but found my sins too strong for me: I mourned over my sins. They told me I did not pray enough, and I partly believed them; for my mind still was strongly attached to this present world; only as my conscience seemed to check me; then my sins seemed to bear hard on me and brought deep mourning into my soul for my neglect of my duty to him whom I desired to obey. I seemed to cling still closer to the Methodists; but although I tried hard and prayed much that my sins might be removed, and that I might sin no more,—but when I tried to reform; and read God's holy word, I found it written in the first epistle of John that, If we say we have no sin, we deceive ourselves and the truth is not in us. This led me to search still closer; and the same apostle says, If we say we have not sinned, we make God a liar, and his word is not in us. And reading on I found it written that it is impossible for God to lie. This caused me to revert back to what the Methodist had said, in those days when I was too young to judge of their doctrine. I thought it far better for me to believe what God had said, and forsake those people who reject his word. I felt and knew that I was a sinner; and looking into God's holy law I saw there was a curse pronounced on every one that fails to fulfil the whole law. Now I applied myself more earnestly to fulfil the whole law, and continued still on my arminian course to save myself. But, blessed be God, he did not leave me to my own way; though I still inclined to cling to the law, for I saw no other way than to do, or die. I became more and more distressed, and my sins seemed to rise up like mountains before me. I struggled hard to subdue them, but all my struggling was in vain. I knew not where to hide my guilty head. Something seemed to say to me. Now, you are laboring to subdue your sins; suppose you should succeed in getting them subdued, where is the evidence that you will be ac-

cepted when you come to die? You are in God's hands; he can do with you as he pleases. I said within myself. Into the hands of Jesus Christ, if I am saved or lost,—I will lie prostrate at his feet, as my last and only hope. I could not yet see nor comprehend how God could justify the ungodly and still be just. I would take up any book that treated upon the way of salvation; and on one Sabbath morning I opened John Bunyon's "Grace abounding to the chief of sinners," and while still deeply mourning and distressed, these words took deep root in my heart, "Ye are freely justified, by his grace, through the redemption that is in Christ Jesus." My Savior was revealed to me, and that on him, and not on me eternal Justice looks. Such joy came into my heart as I cannot describe; for I had never felt the like before. It was now opened to me how God could be just and the justifier of sinners.—I must now stop writing for want of room—Praying the Lord may bless your labor, I remain Your brother,

JOHN LEWIS.

TRIGG CO., Ky., June 10, 1864.

"And if the Righteous scarcely be saved, where shall the Ungodly and the sinner appear?" 1st Peter 4th, 13 Verse.

DEAR BROTHER BEEBE:—Having somewhat recovered from my late indisposition, I will now try to comply with the request of brother James T. Oldham of McLean Co., Kentucky, for my views on the above passage of scripture. Bro. Oldham is aware that these two epistles of the apostle, were written to a certain class of Jewish believers that were denominated "Strangers," and scattered through the various parts of Asia Minor, in consequence of the great persecution that was at that time raging against them. The Chapter in which our text is found appears to be a solemn warning to the church of God in that day, and (in my opinion) equally applicable to them in this day). For in the 17th verse he tells them "That the time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the gospel of God."

This seems to me to be the key to the text under consideration. If I understand the apostle he had reference to the great calamities that fell upon the Jewish world at that time, and in view thereof, he tells them as before quoted, "The time is come." What time are we to understand the apostle to mean? Most certainly the time of God's vengeance upon a wicked and a idolatrous nation, for no calamity has yet befallen a nation, but what the people of God have suffered more or less, either in person, or property, or both. "And if the righteous scarcely be saved." Brother Oldham must be aware that this text is extensively used by arminians of every grade as a *scarecrow* to get their deluded followers into what they call the Church; but the apostle allows no such a meaning. What then are they scarcely saved from? Why, from the judgment as quoted in the 17th verse. For there is no doubt in my mind that in all these judgments, God will deal mercifully with his chosen ones, and eventually bring them off "more than conquerors through Him that has loved them and given Himself for them." I presume that it would be needless to dwell upon the foregoing part of the text, as it seems to me to be plain

in and of itself; I therefore pass on to consider the latter clause. "Where shall the ungodly and the sinner appear?" Brother Oldham wishes me to be explicit upon this part of the subject, and further wishes to know whether there is any difference between them. I answer, I certainly do understand the apostle to mean a difference between them. For the worst enemies the church of God has had to contend with in all ages of time have been ungodly professors. While the regenerated man or sinner like Gallo, in the days of old, "care for none of these things," having no sense of the power of God in the regeneration, he pursues the course of this world, which is incidental to human nature. "For the natural man receiveth not the things of the spirit of God, they are foolishness unto him, &c." Thus I understand the wicked is left to carry out his wickedness here, for "The wicked shall do wickedly, and none of the wicked shall understand."

But the "Ungodly" having reference to those professors who had a name to live while they were dead, that have their lamp, while there is no oil in it, that have made their profession from sinister motives to carry out their ungodly schemes, these have ever been a trouble to the people of God." For there be some that trouble you, and would pervert the gospel of Christ," said the great apostle to the Gentiles. These ungodly professors have not only worked in the pulpit to deceive, but they have descended into the political arena, turned the grace of our God into lasciviousness, and brought down upon the world the judgments of the Almighty, we need go no farther than our own land, to see their evil doings, and the workings of these ungodly professors. I well recollect twenty years ago, they told the people, if they would give them money enough, they would convert the world, and bring about the Millennium. Well, the money was thrown in lavishly, or at least in these parts, and now where is their promised Millennium? Instead of that, what do we see? A land deluged with sorrow and blood! Oh, then brother Oldham, there must be a 'difference.' But where shall they appear? Let me remind you what our Lord told these "ungodly" professors when he came to reckon with them. "Depart from me, ye workers of iniquity, for I never knew you." What! after he had eaten and drank in their presence, taught in their streets, and in His name they had done many wonderful works! Yes, even so, and that will be the end of all those ungodly and unregenerated professors; together with the sinner as before stated. Brother Beebe, what I have written, I have thrown together hastily, being very much behind with my farm work, and the constant attention of four stated monthly meetings, leaves me but little time. But, however, it is at brother Oldham's disposal, if in accordance with divine truth receive it; if not, reject it, and I shall not be hurt.

Yours, in the gospel of Christ,
JNO. H. GAMMON.

TRISKILWA, ILL., Sept. 13, 1864.

DEAR BROTHER BEEBE:—The Sandy Creek Association, met with the Spoon River Church on the 9th inst., in Stark county, Illinois. We had the pleasure of hearing Elders Jacob Winchel of the

State of New York, I. N. Vanmeter of Spoon River Association, Illinois, J. B. Moore and P. McCoy of Salt Creek, Association, Illinois, and Wm. Thompson of Indiana. The preaching throughout was salvation by grace. They, with us believe that there is a fulness in the Bible, for the Minister to advance; without offering that which is not found in that good old book. The believer was enabled to say: "Behold, how good and how pleasant it is for brethren to dwell together in unity." Christ was preached as the way, the truth and the life.

That God chose his people in Christ, before the foundation of the world, that we should be holy and without blame before him in love. That they are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. And that all such are sanctified by God the Father, preserved in Jesus Christ and called.

Such are not inclined to follow a stranger. Why? An understanding has been given them, "that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Such are knit together in love. All the building cemented in love; he that is joined to the Lord is one spirit.

In a former letter I stated that I had met with three persons in Peoria County, who had a good hope of an interest in the atonement of Christ; they were present. The Church gave an invitation to those who wished to relate the exercise of their mind, and gain the fellowship of the Church. They came forward; and to my astonishment, another with whom I conversed in June; who then related her sad and unhappy state as a sinner, and without hope, came also. A stranger from a distance took a seat, to tell us of the goodness of God to her, many years since. (She is the daughter of the late Elder Hezekiah Pettit of the State of New York.) Each of whom related a very satisfactory experience. Many of those present rejoiced in spirit, to see such a rich display of sovereign grace, as had been manifest in each case; Grace from first to last, in their salvation. On Sunday morning, Eld. I. N. Vanmeter spoke at the water; on the mode, the administrator, and the subject; much to the satisfaction of the brethren. The five candidates were immersed in Spoon River, and I trust that their Divine Redeemer will bless them, in all their acts, in following Him. There are several others, whom we hope will ere long follow the Savior in baptism. We had a very pleasant interview, long to be remembered by the dear saints who were present.

I had the pleasure of attending the Sangamon Association, near Springfield, Ill., the latter part of last month, where I heard the truth preached, by able and faithful ministers. I was much gratified to meet there, and hear them declare the unsearchable riches of Christ, some with whom I met upwards of twenty years since. And much to my comfort to see young men in the Ministry, who have but a few years since, been placed on the walls of Zion, to sound the Trumpet; and a respectable number of young members in the Association as messengers.

The parting scene was very effecting,

love to the brethren was apparent, and other fruits of the spirit were manifest. After parting with the dear brethren in Sangamon, we, E. Ketchum, G. Fellingham and myself, had a desire to attend the Spoon River Association to be held in Schuyler Co., Ill. There we had the pleasure of seeing many of our old acquaintances, and several Elders whom we had not before seen in the flesh. I can say that they came up to my expectation: *workmen*, rightly dividing the word. Union and harmony prevailed. "Blessed are the people that know the joyful sound." They are worthy; and the Saviour says that, "They shall walk with me in white."

Your brother in Christ,
JAMES B. CHENOWITH.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1864.

SULLIVAN COUNTY IA., March 7, 1864.

BROTHER BEEBE:—I will once more ask you for your views on 1 John ii. 2; especially on the words, "But also for the sins of the whole world." I have asked for your views on this text twice before, and if it is not asking too much, your compliance with my request would oblige me very much. If you cannot attend to it, please pass the request over to brother J. F. Johnson of Kentucky. Yours in hope of eternal life.

WM. HAWKINS.

REPLY.—So far as we are able, it is our desire to meet the wishes of all our readers, especially such as are anxiously searching after the truth. The great object of our publication is to edify the lovers of truth and afford a convenient medium of general correspondence. We have two reasons to offer by way of apology to brother Hawkins for our seeming neglect of his repeated requests. The one is that we have been crowded with requests for our views on many subjects; and yet many remain on hand which we have not yet been able to attend to. The other reason is that, if we mistake not, we have several times within the last thirty two years published our views on this text.

Without pretending to any special light on this text, or, by any means intending to anticipate what our beloved brother J. F. Johnson may write, we will briefly state our understanding of the subject. The text is, "And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." The great propensity of men to cavil with the sacred scriptures, has often embarrassed the honest enquirer after truth, by their cunning craftiness in perverting what is written for our instruction. The advocates of a universal atonement—have attempted to press into their service this text, either to disprove the doctrine of discriminating grace in the special salvation of God's elect, or to pacify their own consciences in resting upon the fallacious and anti-scriptural doctrine of Universal salvation. Where words occur in the bible which plainly declare that Christ has loved his church and given himself for it;—that Christ laid down his life for his sheep;—that Jacob God hath loved, and Esau he has hated;—that these were of old ordained to this condemnation &c., they object to a literal construction of the words; but when the words, *all, all men, world*, and the whole world occur, they become zealous sticklers for literal construction. But it is only necessary in arriving at the scriptural use of words to observe in

what sense they are used by the inspired writers. In ascertaining the precise sense in which John has used the words *all men* in our text, we have only to turn to the fifth chapter of this same epistle, and 19th verse to find that he has there applied them to all ungodly men, the same as in our text he has applied them to all redeemed and justified men. In the one text, Christ is the propitiation for the sins of the whole world, that is he has made a satisfactory and sin cleansing—atonement for all who are intended in our text, and by his one offering perfected forever them that are sanctified, or set apart; as, "Sanctified by God the Father, preserved in Christ Jesus, and called. While the whole world, in the other text is left in wickedness, with no propitiation, or atonement for, or to remove their sins. The propitiation of Christ for his people, is that "Himself bear their sins in his own body, on the tree."—that he put away their sins by the sacrifice of himself, and thereby saved his people from their sins. A very opposite idea from that of leaving them with the whole world lying in wickedness. If it be admitted that the word *propitiation* means any thing—it must according to our most approved lexicons mean that he is the sin removing, and, wrath appeasing, reconciling sacrifice for all those whose sins it pleased the Father to lay on him; be the same more or less; therefore it is clearly apparent that the whole world lying in wickedness is not the same whole world which does not lie in wickedness, because he has taken away their sins, and his blood has cleansed from all guilt. They who by the blood of Christ are cleansed from all guilt—are not they who still lie in wickedness. But John clearly discriminates between the two *whole world's*. "We know that whosoever is born of God, sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." Very different this from lying down in wickedness. That wicked one toucheth him not. And we, (farther) know that *we*—what *we*? We are of God, begotten and born of God; the same *we* who have an Advocate with the Father. We know that *we* are of God, and we also know that the whole world, in the sense in which the words are here used, lieth in wickedness. And yet even this is not all we know, for, We know that the Son of God is come, and hath given *us*, (for whom he is the propitiation) an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This Jesus Christ is the propitiation, and we know that we are in him, consequently we know that we are in the propitiation, or atonement; and that in distinction from the whole world that lieth in wickedness.

Why then does the apostle use the terms, *whole world*? For the same reason we presume that we generally use the same words to express the same, or a similar idea. In our common use of language, when we say the whole world is convulsed with war, or the whole world is in a state of peace, would any intelligent being understand us to mean any more than the nations and tribes of mankind? None would be apt to understand us to include the beast of the field, fowles of the air, fishes of the deep, all though literally all

are included with the heavens and earth, as embraced in the whole world.

Whatever criticisms cavilers may feel disposed to make we know, that the sense in which these words are used is to be determined by the general sense of the subject with which they stand connected. When men in a general sense are spoken of, it does not mean sheep or horses. When the election of grace for whom a guilt removing propitiatory sacrifice has been made, are spoken of, it does not mean the whole world lying still in wickedness. When there went out a decree from Cesar Augustus that all the world should be taxed—it bore no decree from that Emperor to tax the citizens of North America; it only related to the Empire of Rome, and her provinces, including the land of Judah, consequently all Jews and Gentiles over which the imperial power of Cesar Augustus extended.

It was common for Hebrew writers when designing to include the Gentiles with the Jews, to call them the *whole world*, or all the world. Thus John, in writing his general epistles to the primitive saints of his day, which were mostly Jews according to the flesh, gave them to understand that the adorable Advocate of the church, was the sole Advocate, the only Propitiation,—that among Jews and Gentiles there was no other propitiator. No other name under heaven given among men whereby we must be saved. There is no propitiation for any part of the world—never would or could there be but Jesus Christ, for He is the Way, and the Truth, and the Life, and no man, whether Jew or Gentile, then or at any other time, could come unto God but by him; by his redemption, they are redeemed to God. By his propitiation they are reconciled to God, and saved with an everlasting salvation.

If skeptics insist on giving to the words, the *whole world* their broadest sense in all cases, let them not then except serpents, swine, dogs and allegators—for there would be no greater inconsistency involved than in extending the application of what God has said of his people redeemed out of all the kindreds, tongues and nations of the earth, to all mankind indiscriminately. In conclusion, permit us to say this subject is too grand and sublime to be trifled with, or speculated upon. It is addressed to "Little children walking in the truth; who while in the flesh are subject to many conflicts with the world, the flesh and the devil; and who because of the corruptions of their fleshly nature are betrayed from time to time unto transgressions of the law of Christ; and who are conscious that if they had to depend on themselves for deliverance must forever perish. While they feel the power of indwelling depravity in their carnal nature, mourn, lament, and grieve; because they see a law in their flesh which warreth against the law of their mind, and which brings them into captivity to the law of sin which is in their members; how cheering, how humbling, how heart melting, to learn from the pen of an inspired apostle that they have an Advocate with the Father; one who is the "Wonderful, Counsellor, the Mighty God the Everlasting Father, the Prince of Peace," Jesus Christ the righteous. In his, but not in their own righteousness,

they are freely justified. And that he who is their Righteousness, and their Advocate is he who also has put away their sins; who has borne their griefs, carried their sorrows, and that on him was the chastisement of their peace, and with his stripes they are healed. He is truly the propitiation for their sins, and also for the sins of their children, and of all that are afar off, even as many as the Lord our God shall call.

"O, for such love let rocks and hills
There lasting silence break;
And all harmonious christian tongues,
Their Savior's praises speak.

As several of our brethren and friends who have generously responded to an appeal which we made a few weeks since in behalf of those who are now suffering in prisons, have, for various reasons, objected to have their names and donations paraded in the paper, regarding it unscriptural and discountenanced by our Lord; we have no other means by which to let them know that their remittances are received, but by merging them into our general receipts. For their, as well as our own satisfaction, we keep an exact account separately, of all receipts with which we are intrusted, and disbursements made from the same, which is open at all times for the inspection of all whom it may concern. Many sufferers have already been relieved, whose gratitude is expressed in blessings on their kind and Christ like benefactors.

Corresponding Letters.

The Licking Association of Particular Baptists, now in session with the church called Salt River, in Anderson county, Kentucky, to the Associations with whom she corresponds, sends Greeting.

DEARLY BELOVED BRETHREN IN THE LORD:—Through the kind and tender mercies of our God, we are permitted once more to meet in our associate capacity and to sit, as it were, under the droppings of his sanctuary, and we have been so highly blessed as to hear the gospel preached by the servants of the Most High, in its simplicity and purity. We feel unfeignedly thankful to our God that our poor, and seemingly unprofitable lives are spared to enjoy this one more refreshing season from his presence.

It has pleased the Lord to remove some of our dear brethren and sisters from our number, who are now reaping the reward of the righteous, and dwelling in the presence of God and his holy angels, where we shall shortly follow. We feel thankful to the giver of all blessings that we are in peace and harmony. The preaching during our meeting has been harmonious; noting but Jesus Christ and him crucified.

The distracted state of our once happy country, has deprived us of the pleasure of receiving any messengers from you; the coming of whom in times past has been to us like the coming of Titus; but we received your minutes and epistles of correspondence, through which we have learned of your welfare.

Dear brethren, the present is a very trying time to the children of God; but we should remember that God doeth whatsoever he will, in the armies of heaven, and among the inhabitants of the earth;—that he killeth, and he maketh alive; he wounds, and he heals, and there is none that can deliver out of his hands,

or say unto him, What doest thou? Let us remember that our God never slumbers nor sleeps, and that he has promised that he will never leave nor forsake his children. Although our right hand may forget its cunning, and the mother may forget her suckling child; yet will he not forget Jerusalem.

Brethren we desire a continuance of your correspondence. Our next association will be held, (the Lord willing,) with Elizabeth Church, in Bourbon Co., Ky; and we hope then and there to hear from you again. Done by order of the Association.

THOMAS P. DUDLEY, Moderator.

Attest, J. W. ROYSTER, Clerk.

Circular Letters.

The Licking Association, in session with the church at Salt River, Anderson County, Kentucky, to the churches composing her body:

DEARLY BELOVED BRETHREN:—Upheld by the everlasting arms beneath, and the Almighty power around about us, we have survived another year, and are permitted once more to meet in our associate capacity, to sit under the droppings of the sanctuary and enjoy those spiritual blessings that God has vouchsafed to his children as an earnest of the more enduring inheritance reserved for them. Although in the meantime the vials of God's wrath have been poured out upon our beloved and once happy land, removing from our midst by death and fraternal strife many of our loved ones, clothing the land with external mourning, whilst we fear the stubborn heart is unsubdued.

Dear brethren, whilst chastisement is abroad in the land, can we flatter ourselves that none of the cause rests upon us as professed christians? We fear if we do we deceive ourselves. Are we found often at the throne of grace beseeching our heavenly Father to conform the minds of the people, and especially his children, to a submissive acquiescence to his will, that this wicked unnatural war may cease, and that the glory and blessings of the Lord may cover the land as the waters cover the great deep, or are not our supplications mixed with the poisonous gall of our carnal nature, that his will be bent to suit our prejudices, interests or preconceived opinions? Oh, that the Lord would strip us of self reliance, and give us wisdom, prudence and brotherly love to guide our every action, that in all the temporal dispensations with which we are surrounded, we may not lose sight of the spiritual union that exists in our elder brother, that brotherly love may abound to the building up and establishing us in our holy faith, causing us to remember that if one member suffers all the members suffer with it. We would further call your attention to the practical duty of christians as members of the great spiritual family, hoping to stir up your pure minds by way of remembrance, that we may adorn the profession we have made by a pious walk and godly conversation in all things in the churches, observing strictly the pattern given us in the holy word. The wisdom, goodness and protecting power of God towards his children were clearly foreshadowed in olden times by the provision of sheep folds

and shepherds for the safety of sheep literally. As the antitype the Lord our great Shepherd established his church on earth, and for convenience, churches and under-shepherds to be faithful sentinels, to give timely warning and afford suitable security against ravening wolves that are ever ready to devour the flock, and for administering wholesome food for their growth in grace, and to instruct them in matters pertaining to their spiritual welfare. We conceive it therefore the duty of every child of grace who has been enlightened by the Holy Spirit of God, made to see himself or herself as they really are, enveloped in nature's darkness, dead in trespasses and in sins, all over defiled and justly condemned from God's presence forever, but who by the teaching of the same holy Spirit have had the fullness of God through his atoning blood manifested to them, so that they are enabled to take hold on the promises of God by which they can rejoice with unspeakable joy in their deliverance from the condemnation of guilt that hung over them in the law, and by faith are enabled to anchor their hope to that within the veil, whither the forerunner hath gone, to take shelter in the church, not only for their own comfort and safety, but for the comfort and building up of the church of God. To this end the under-shepherds and the church should ever be on the lookout, with their ears open, ready to catch the first cry of the feeble lamb to direct its trembling steps, and if need be, to enfold it in the arms of love and safely bear it to the sheepfold. Nor does our duty stop here; the love and protecting care of the church should keep us vigilant, lest they or any of their members should wander off into the forbidden paths of sin and iniquity, by which a reproach is brought upon the cause of God and the church placed under the necessity of turning them over to the buffetings of Satan for a season. We fear the church too often in such cases feel that they have performed their whole duty. He who snatched us from the yawning gulf of ruin and despair by his suffering and death, will hold us guilty before him if we fail to exhaust every divinely authorized means to restore every one of his erring children back to the sheepfold. It is not to be expected, that we, whilst in this imperfect state, connected as we are with this body of sin and death, should avoid conflicts of sentiment and interest pertaining to matters both of church and state. Should we therefore give place to the teaching of nature, and bite and devour one another, that we may be devoured one of another? God forbid. But let us, dear brethren, rather give place to the gentle teachings of that Spirit that would exhort us to follow after peace with all men. "Have peace one with another." Let us therefore follow after the things which make for peace, and things wherewith one may edify another. What heavenly admonitions. We should bear in mind the teaching of the inspired apostle, "Be not wise in your own conceits, for vanity puffeth up and perverts the admonition to esteem others better than yourselves; and creates an itching desire to search for the mote in our brother's eye whilst we ignore the beam that is in our own eye.

Our heavenly Father, no doubt for a wise purpose, has left us in the midst of

a wicked and perverse generation. Dangers, persecution, and suffering, naturally beget union and love. Love in the christian is the strongest evidence of his or her passage from death unto life. We know that we have passed from death unto life, because we love the brethren. Said an inspired apostle, what is more cheering, reviving, and soul-ravishing, when borne down with doubts and fears, and convictions, of guilt and short comings, than to have meted out to us the evidence of an interest, yea, a joint heirship with the Lord Jesus Christ in an inheritance that is incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you; manifested by that christian love towards all the house hold of faith that would, in view of the frailties of human nature, enable us to cast the mantle of charity over the faults of brethren, and check our hasty condemnation upon vague rumors, set afloat by a wicked world, who, leagued with the devil, have not only ever wared against the saints, but who would even scale the battlements of heaven, if in their power, dethrone the King of kings, and Lord of lords; extinguishing forever the christian hope, consigning them to the same state of degradation and despair, to which they are so justly due. We should look around us, dear brethren, and see if there be those among us who are wont to find fault, not only with the brethren, but with the action of the churches, prematurely, and without proper effort on their part to remedy the error complained of. If there be such, we should admonish them in love; tell them how unlike their course is to the teachings of Him who taught as never man taught; whose exhortation was to patience, long suffering, and forbearance in love. Let us, dear brethren, train our minds to the course pursued by our Elder Brother, whilst in this vale of tears upon his mission of love for us, who forged nails and spears for his crucifixion.

"Twas you, my sins, my cruel sins,
His chief tormentors were,
Each of my crimes was made a nail,
And unbelief a spear."

We may learn a lesson of wisdom and forbearance worthy of our imitation. View the guilt-stricken defenseless woman arraigned before him by the deceitful, but influential Pharisees. Did he heap abuses and condemnation upon her, and drive her from his presence? No, that heaven-born love, that tore him from a loving Father's embrace exhibited itself in the admonition he gave her; "Go, sin no more." What an instructive lesson; how worthy of our imitation. He was not ignorant of her guilt; he knew all things; nor can we suppose he sanctioned it, or was even inclined to wink at it, for we are told he can not look upon sin, with the least allowance; yet he says to her, "Go, and sin no more; neither do I condemn thee." Do we fill our seats, in the house of God on days of business and divine worship as we are commanded in the bible, and as we have covenanted to do? The inspired apostle admonishes us, in these words, "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another." This, our spiritual welfare demands. Are we not too apt to conclude that our personal absence will make no difference? there will be enough to transact the business without me? this making

that duty give place to our temperal interest, or carnal feelings. Should we not bear in mind the sacrifices many of our pastors have to make to visit us at our churches, and how we are disappointed when they fail, and how apt we are to scrutinize the cause of their absence? Such a course, dear brethren, is calculated to make heavy the hands of the servants of God. It is not a proper appreciation of their labors, nor have we any warrant that the ark of the Lord will move forward whilst we pursue it. Are we in the habit of adequately compensating our preachers? or is not the idea indulged by many of us, that it is no more trouble for the preacher to preach than for us to hear? This is not bible teaching. The scriptures say, "Thou shalt not muzzle the ox, that treadeth out the corn," and "The laborer is worthy of his reward." Even so, hath the Lord ordered that they which preach the gospel, shall live of the gospel." But enough. Were we to exhaust the evidences we should extend this letter beyond its legitimate bounds. He that is able and neglects this duty, is criminally guilty. There is one other command to which we would call your attention. We call it a command, because the Lord said unto the disciples, "Take, eat, this is my body; and he took the cup saying, Drink ye all, of it; Again, he says, Take, eat, this is my body, which is broken for you; this do in remembrance of me. After the same manner, also he took the cup, when he had supped, saying, This cup is the new Testament, in my blood: this do ye, as oft as ye drink it, in remembrance of me." The language is plain, the injunction is imperative. Can we disregard it with impunity? But, says one, the church has failed to perform its duty. It has acted too rigidly with one member, or not enough so with another, therefore I can not commune: where do they find a justification for exemption on that score? But others object that there is an unworthy member about to commune; I can not commune with him.

Dear Brethren, we exhort you, be not wise, or nice, above your Master. In the 26th chapter of Mathew, after telling his disciples that the Son of man goeth, as it is written of him, and that one of their number should betray him; Judas said, Master, is it I? He said unto him, Thou hast said. Which was understood as an affirmative answer: yet the Savior commanded; nor do we have an account of any of the disciples refusing to commune, or leaving. It was an injunction on each of them, as it is on each of us, to partake. He that disregards it, does it at his, or her, peril. It is true the inspired apostle permits an examination. But fortunate for us, it is not to examine others. Listen to him. "But let a man examine himself, and so let him eat of that bread; and drink of that cup." The next verse says, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself; not discerning the Lord's body." The last paragraph may serve as a key to the anxious enquirer; showing that the unworthily spoken of in the text; is the want of a fixed faith in the atoning blood, and righteousness of the Son of God as the only hope of their redemption from the curse of God's violated Law.

We would now, dear brethren, bid you an affectionate Farewell. May the Lord enable you to demean yourselves in such a way that you may live in his smiles whilst you live, and be accepted with him in death, is our humble prayer, for Jesus' sake. Done by order of the Association.

THOMAS P. DUDLEY, *Moderator.*
Attest, J. W. ROYSTER, *Clerk.*

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE
"SIGNS OF THE TIMES."

Mrs. Nancy Boyd, Sharpsburg, Ky.....	\$5 00
Mrs. Elizabeth Cole, Alexandria, N. Y.....	2 00
Mrs. M. Isherwood, Washington, D. C.....	1 00
Total.....	\$8 00

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes...\$271 25

Yearly Meeting.

A YEARLY MEETING of Waterloo Old School Baptist Church will be held, providence permitting, on Wednesday and Thursday, November 2d. and 3d., at their meeting house in Mt. Salem, Sussex County, N. J., beginning on each day at 10 o'clock, a. m. Brethren and sisters of our sister churches, and friends generally, are invited to attend; ministering brethren are especially requested to "Come over and help us."

ASA ELSTON.

YEARLY MEETING—Brother Beebe:

Please publish through the "Signs" the Yearly Meeting to be held at London Tract Del. to commence at 2 o'clock on Saturday before the third Sunday in October and continue three days. The brethren, sisters and friends are respectfully invited to attend, and a special invitation to ministering brethren. Those coming by the Philadelphia and Baltimore Railroad will be met at New Ark Station, on Saturday, at the 10 o'clock train.

Yours, J. W. DANCE.

Associational Meetings.

JUNIATA ASSOCIATION, Pa., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

SALISBURY, Md., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

We are requested by brother Thos. Holland

to publish for the information of brethren and friends who contemplate attending the above Association this fall that there are now two steamers running regularly from Baltimore to Cambridge. Those who come by way of Baltimore will take the Tuesday morning boat, on Tuesday October 18th, and stop at Cabin Creek, where they will be met by friends prepared to convey them to and from the Association. Those coming by the Delaware Railroad will be met at Seaford also on Tuesday the 18th of October.

If not providentially hindered, we, with brethren Cox, Durand and others, will attend the Yearly Meeting at London Tract, and go thence via Seaford to Salisbury Association, and spend the fourth Sunday of October at Church Creek.

—DR. H. A. HORTON'S MIASMA ANTIDOTE. The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address MRS. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McColl.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Rittenhouse, and Lemuel A. Hall, T. Cabbage, Peter Meredith, Whitely W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spiller, Chilion Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Chenowith, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ansmus, John Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Feltingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riffin, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

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Wisconsin—Elds. M. Morehouse, Joseph Osborne and deacon Aaron White.

Washington Territory—Eld. Ezra Stout, and J. H. Hale, Edward Morgan.

THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
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ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,

To whom all communications must be addressed, and directed, Middletown, Orange County, N. Y.

TERMS:

One Dollar per Annum, in advance, in Gold, or Two Dollars per Annum in United States Currency. All Monies properly mailed and addressed to us will be at our risk. Gold or Canada Money will be received at the former rates, as the latter is equivalent to specie. Those who cannot send Gold or Canada Paper, will oblige us by sending United States Legal Tender Notes, as distant Bank Notes are not current with us.

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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(CONTINUED FROM PAGE 146.)

THE BREASTPLATE OF RIGHTEOUSNESS.

That portion of the armor which the Apostle next mentions is the breastplate; which is of importance both from the description he gives of it, and the use for which it is designed. As a protection to the soldier, this portion of the armor was of essential use in defending a vital part of the body from the shafts of the enemy. "Keep thy heart with all diligence," says the wise man, "for out of it are the issues of life," and "it is a good thing," the apostle declares, "that the heart be established with grace." It is as necessary that the emotions be healthy, as that the convictions should be right. No small share of all the difficulty a christian is called to encounter proceeds from within him; and such is the nature of the breastplate God has provided that it defends from inward fears, no less than from outward foes; that it is an antidote to heart trials and sorrows, as well as to outward assaults and temptations.

There are two considerations which render the possession of this breastplate of the utmost importance. The first is the treacherous nature of the heart itself. Like a cage of unclean birds, it is full of all manner of evil. It is here that the quickened sinner discovers the fountain of iniquity; and while he realizes the holiness of that law which extends to the thoughts and intents of the heart, he feels that within him there is no moral soundness, "The heart is deceitful above all things and desperately wicked." No amendment of life, even were it possible, can change this inward condition, and in his distress he is compelled to cry out, "God be merciful to me a sinner." Now the peculiarity of a work of grace is that it is an inward work. Christ is revealed in the soul, and new principles of action are the necessary result. Yet the carnal mind is not changed, but by faith the righteousness of Christ is discovered and appropriated; it puts on the breastplate of righteousness, and stands complete and acquitted before a holy law, and this is the second point to which we have referred. With this breastplate on, the conscious sinner is enabled to say, "In the Lord have I righteousness and strength."

We are to consider the nature and properties of this breastplate in what manner the believer is to put it on, and its adaptedness to his peculiar wants.

1. The nature of the breastplate God has provided for his children. We read of those who "going about to establish a righteousness of their own, have not submitted themselves to the righteousness of Christ. Honesty and integrity of purpose, and a sincere effort to act up to all the light and instruction a man has, will

not answer the demands of that law which requires perfect obedience and entire conformity to the mind and will of God. Nor can any substitute for such obedience be found. It is a most mistaken idea to suppose that the repentance, faith and reformation of the sinner will stand instead of that righteousness which is the result of perfect obedience. Salvation is not the result of the divine clemency, at the expense of divine justice. The sinner is not saved in his sins, but from them. This breastplate is styled the breastplate of righteousness, because

1. It is the perfect righteousness of our divine Redeemer. No fact is more clearly stated in the scriptures than that Christ has brought in everlasting righteousness; that He has magnified the law, made it honorable, by a perfect obedience; that he has fully vindicated its justice by the suffering of its penalty; that being put to death in the flesh, He was quickened in the spirit, being slain for our offences and raised for our justification. He was the Representative, the Redeemer or nearest of kin, the Life of all his people, and in his incarnation took on Him the seed of Abraham, and was "made sin for them, who knew no sin, that they might be made the righteousness of God in Him." Thus has he not only become "the end of the law for righteousness" to every believer, but the "righteousness of the law is fulfilled in us who walk not after the flesh but after the spirit." Dead to the law by the body of Christ, the believer is now married to Him who is raised from the dead, to partake of all the glory of his spiritual and glorified condition. Clothed in his righteousness they are presented without spot, for He "of God is made to them wisdom, righteousness, sanctification, and redemption."

2. The example, ordinances and precepts of Christ also constitute a portion of this breastplate of righteousness. By his example He assures us that "Thus it becometh us to fulfil all righteousness." His ordinances bring to view his own perfect obedience, and tests ours. In baptism there is a lively figure of his death, burial, and resurrection, and in the Lord's supper when observed in remembrance of Him, we "do show forth the Lord's death till He come." While His example is a pattern of perfect obedience, His ordinances declare our union and fellowship with him in all the glories of His mediatorial kingdom. He who thus puts on the Lord Jesus Christ, in imitation of His example and in obedience to His commands realizes the force of the declaration that "The work of righteousness shall be peace and the effect of righteousness quietness and assurance forever." Love for Christ, his members, doctrine and ordinances, is declared to be the fulfilling of the law, and thus is the "man of God perfect,

thoroughly furnished unto all good works." With the heart established with grace, the believer shows forth in a godly life and well ordered conversation, excellencies of divine faith.

In what manner is the possession of this breastplate to be secured, or by what means may we become assured of our interest in the righteousness of our Lord Jesus Christ? This is a question of vital interest to every child of God. We need not labor long in showing that this is by the exercise of sovereign power, in the manifestation of the spirit and the truth. The manifestation of justifying righteousness to the soul is by the Comforter, whom our Savior declared should take of the things of his to show unto us. And the apostle declares we have received, not the spirit of the world but the spirit which is of God, that we might know the things which are freely given us of God." That this independent of any volition on the part of the sinner is illustrated in the case of infants, and probably many in heathen lands who never heard the sound of the gospel.

But it may be asked if we are not said to be justified by faith? Doubtless, that faith of which Christ is the author and finisher, which is, said to be the faith of God's elect, and is his own gift. Faith is not only put in opposition to works, but it is said to be to the spiritual man, what the senses are to the natural. By faith we see the things of the kingdom of God, and it is this power which actualizes to the soul the great facts of the gospel. It implies a fleeing away from our self-righteousness, and abandonment of all our own works. "Now to him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." It is to faith that this righteousness is revealed: "for therein is the righteousness of God revealed from faith to faith; as it is written the just shall live of faith." The laying off of all creature righteousness, and entire reliance upon the blood and righteousness of a crucified Redeemer, are essential to the possession of this breastplate, no less than an humble and orderly walk in the ordinances and commands of our spiritual and glorious King.

II. The uses of this breastplate and its adaptedness to the wants and condition of every believer.

1. It is a complete protection against all the demands of a holy law. "Pay me what thou owest," is a requisition which the conscious sinner acknowledges to be just, but with which he feels his utter inability to comply. No outward foe has such terror for a conscious sinner as the thunder of Sinai, and no demands are so inexorable as those of the avenger of blood." How shall man be just with God?" He who has this breastplate on

has answers to the question. Faith points her finger to the bleeding one on Calvary, and his voice is heard, "Live for I have found a ransom." To have the heart thoroughly imbued with the spirit of the gospel imparts to the soul the evidence of perfect justification before a holy law.

2. This breastplate is also a protection and antidote against those heart troubles to which the believer is peculiarly subject. A sense of unworthiness and unlikeness to God is the occasion of much darkness and many doubts. "The troubles of my heart are enlarged," says the soul. Have we no righteousness of our own? This breastplate enables the believer to say, "In the Lord have I righteousness and strength," are we conscious of poverty; "He, though He was rich, for our sakes became poor, that we through his poverty might be rich." Are we conscious of sin? His "blood cleanseth from all sin." Have we doubts and fears? "I know whom I have believed, and that he is able to keep that I have committed to him against that day." As the High Priest bore the names of Israel upon his breastplate, which was a token of the relation he sustained to them; so this breastplate is a constant reminder of the perfect righteousness of our Lord Jesus Christ, and our relation to Him.

3. This breastplate also defends the believer from the evil suggestions and malicious assaults of the arch adversary. There are seasons when the heart of the believer is peculiarly exposed to the temptations of Satan, when his evidences are obscured, and when conscious of weakness and sin, he is ready to despond. "Many there be that say of my soul there is no hope for Him in God." It is then that the excellence of this breastplate is seen. "It is a good thing that the heart be established with grace." Not for works of righteousness of ours, but by His own almighty power does He carry forward the great work of His people's redemption; and no opposition of Satan, not all the gates of Hell can successfully withstand. Thus is the adversary completely routed, and the weakest and feeblest saint is more than conqueror through Him who hath loved him.

4. This breastplate also delivers from a legal and self-righteous spirit. Here is a besetting sin of the believer. In times of darkness and soul desertion, the devil is especially active, in suggesting some neglect of duty as the cause, as setting the soul upon some extraordinary effort. The influence of such a spirit can only be disastrous to a believer's hopes and confidence. But with this breastplate on, he is enabled to stand still and see the salvation of his God.

5. Clad in this piece of heavenly armor the christian soldier is enabled successfully to oppose those worldly influen-

ces which lead to disregard of truth, and departure from the ordinances of the gospel. This is a day when these influences are peculiarly active, and when the child of grace needs to be clothed in the armor of righteousness on the right hand and on the left. May God enable us to put on the Lord Jesus Christ, and make no provision for the flesh to fulfil it in the lusts thereof.

L. COX, JR.

TO BE CONTINUED.

SALVISA, Mercer County, Kentucky.

DEAR BROTHER BEEBE:—Being a subscriber for your valuable paper, the "Signs of the Times," I will try and give you a brief sketch of my past life, and owing to circumstances I feel it my duty to try and relate some of my experience, as there were a good many of my brethren and sisters not present when I related my experience to the church. Although I do not feel myself worthy of having my letter placed in such a valuable paper as the "Signs of the Times," and being so ignorant and such a poor hand to write, I do not feel like having my ignorance exposed and my name ranked with others that stand superior to me.

I was born the 29th of November, 1844. My father and mother are both Old School Baptists. I often thought when I was quite young that I would join the church some day if God would only permit me to live long enough for me to prepare myself for the church, but never would I join an Old School Baptist church; that I would rather join any other church in the world nearly, for they were fit for nothing else but old gray headed people. My mother and father raised and tutored me to be a good boy, and would often tell and warn me of that dreadful and awful eternity, and what would become of me if I was a bad boy and curse and tell falsehoods, &c., and my mother would tell me if I did anything wrong, and bow upon my knees and in an earnest prayer ask God to forgive me that he would do it. My parents raised me thus until I got to be quite a youth, and then I delighted to roll sin under my tongue as a sweet morsel. And when at the age of fifteen, I began to study about my future destiny. I read the Bible and religious books, religious emblems and allegories, but all to no purpose. They did me no good; that is, they gave me no comfort nor relief whatever. I cried, I prayed to God to forgive my sins. I went on in that way about one year as well as I can remember. I always had an anxiety to join the Missionary Baptists, and finally wished for a revival. I got my wish. The church was about three miles from my house. I did not attend for two or three days. During that time there were some of my friends went up to be prayed for and talked of joining. I then prayed that the meeting would continue until I went, for I thought I would join them. I had always heard that a person must feel a change before joining the church. I thought I felt a change only in this way. I desired to leave off my sin and to keep God's commandments. So after hearing that the meeting would still continue I went the next day. There was prayer meeting that morning, and two ministers

there. I heard a very warm sermon preached. It seemed that he was preaching to me all the time; that he knew my condition. After the close of the sermon the doors were opened for any one who wished to join or be prayed for. Hearing a warm sermon I bowed my head upon the bench and burst into tears, and at that time there being one of my friends weeping too, the minister went to him and took him by the arm and led him up to the mourners' bench, and also came to me and led me up too. After going home my mother asked me if any one joined. I told her no one. She then asked me if any one went up to be prayed for. I told her that I and another did. She said she would be glad if she could have an evidence that all her children were brought to a knowledge of the truth—take up their cross and follow their Savior. I then went back that night and went up to be prayed for again. The minister asked me if I wanted to join. I told him that I did. The next day I asked my mother for some information upon the subject. It was my intention to join that night. My mother told me some of her experience, and how she felt after she was delivered. I thought I had no such experience as that, or ever felt like she did. I then thought I was deceived. I wept bitterly to think I was deceived. The next night I went up to the mourners' bench again. I told the minister I would rather defer it. I went home with a heavy heart. I set myself to work with a full determination of getting religion, for I had heard some people say that they believed that a person could set a time to get religion by their works and by so doing accomplish their wants. So that was the way with me. I set several times and prayed that God would spare my life, and then I would be ready to die—ready to meet my Savior. But alas, my wants were not accomplished. My times set would pass and nothing bettered; but ah, I found it not so at last. My works can accomplish nothing. Happy, O, happy being, to think that I can realize the happiness, the pleasure, the enjoyment of a dear loving Savior.

O, brother Beebe, can I describe to you the warm desire, the affections of love shed abroad in my heart for my dear God, my blessed Savior, who bore my sins upon the tree for guilty me? So after my full determinations, &c., what was gained? I read my bible and religious books, but could find no rest. There is no rest for the wicked; it seemed so. One lonely Sunday evening when the sun was setting in the West, I thought I must pray to God to relieve me of my sin that I was loaded down with. I went out into a large woods where I thought no eye but God's would behold me. I went to a log and fell upon my knees to ask God to forgive my sins, but I could hardly utter a word save "God be merciful to me a sinner." I raised up and wiped my weeping eyes and listened to hear a voice speaking unto me in answer to my prayer, but heard none. I read in the "Signs of the Times" where some would hear a voice speaking unto them. After raising from my knees I thought I had done something wrong. I always thought that if I, such a poor unworthy sinner, ever knelt upon my knees that I

would be committing a greater sin than I ever had committed, but the very breath I breathed was prayer, but I did not know it. So I still found no relief; I went bowed down in grief and oppression. Often after going to bed I would weep myself to sleep. I again entered that spot where I had been for the purpose of trying to pray to God, the third time. After going the last time I fell upon my knees and bowed my head upon the log and cried out to God to have compassion on me, a poor dying and heart-stricken sinner. If any human being in this world begged and implored God I think I did. I prayed O that I had the wings of a dove, that I might fly to Jesus for my refuge. I arose and wiped my weeping eyes and said to myself I believed that I never would attempt to pray again. It seemed that God had forsaken me, that he would not listen to my prayers. I also prayed O that I could have Christ for my friend; thought I knew he never would be my friend while I lived in self righteousness and sin; but O, do I live in sin now? Yes, I acknowledge and do confess that I am a vile sinner. Brother Beebe, you know I live in sin, but I put all my trust in God. I know he is just, but here is some comfort for me. A young man speaking unto him called him Good Master. He said unto him, "Why callest thou me good; there is none good save God alone. I prayed and desired to leave off my sins. I wanted to be saved. I desired to be renewed, but all my praying and begging to God was to no purpose. I felt that I was without hope and without God in the world. My father and mother were both readers of the "Signs of the Times," and on searching them it made tears flow down my cheeks like dripping water to read of the many beautiful experiences that were told by so many different persons, and think that God would forgive those persons and not me. It seemed that he would forgive every other person's sins but mine. I thought I had sinned my day of grace away. My eyes were so often bathed in tears when I would enter the house that I tried to keep them hid from my parents for fear they would ask me what was the matter. I did not want any one to know my condition or what I was weeping about. Sometimes when I would be sitting in the family room I would be grieving of my sinfulness. The tears would commence flowing down my cheeks so that I would have to get up and leave the room. I was a very thoughtful boy until I was about fourteen. I could think of everything my father would tell me almost, and when at that age I could hardly think of one thing that he would tell me. He would scold me for it—for not doing as he bid me, but I could not help doing as I did. My mind was so deeply interested upon my future destiny that I could not remember what my father would tell me. He knew nothing of my troubles, for if he had known them and knew that that was the reason why I did not obey him he would have looked over them. Neither will he nor you, brother Beebe, know them after reading this poor letter, for I can not by tongue nor pen describe to you my troubles. I often thought that I would go to my father and tell him of my condition. But oh, I could not. I dared not face him to tell him of

my sins. There were plenty of meetings around. I attended them in hopes of some benefit, but alas, what a small portion I gained. They got up revivals, they cleared mourners, benches, they invited sinners to come to the altar and get religion by giving their hearts to God, &c. I read my books, I read my bible, I prayed, but alas, I found no comfort. It was a continual prayer with me day and night:

"Often I sought my Lord by night,
Jesus, my love, my soul's delight;
With warm desire and restless thought
I sought him oft but found him not."

Thus I passed on until I found myself to be sixteen years old, and nothing bettered, but rather growing worse in regard to sin. I then turned out to be a greater sinner than ever I had been, and thought that I had committed more sin in two years than I had in the balance of my life all put together. I took to using profane language and cursing and abusing God's name to his face, which my father and mother both forbid me to use, and also which I kept secret from them. Thus I went on abusing God's name for about two long years. Often I would repent, but such repenting did no good. Young company soon became fine sport for me. I soon became attached to a young lady, and was married on the 27th of November, 1862, and before married I thought probably if I would marry I would become settled down and do better. In a few months after I was married I began to study about my future life and where my poor soul would land when I left this unhappy world—this world of sin and sorrow, tribulation, misery and woe. I had resolved never to kneel down on my knees to try to pray again, but could not help it. These words were applicable to my case:

"If I perish I will go,
I am resolved to try,
For if I stay away I know
I must forever die."

Sometimes it seemed almost to me that I would sink in despair. Trouble had again come upon me. Oh, what will I do, what will I do, to inherit the kingdom of God, was my thoughts. Sometimes while lying upon my bed before I could go to sleep, with my eyes lifted up to God with tears flowing down my cheeks like streaming water, I would think to myself, what must I do! what must I do! It seemed that I never would get to rest in heaven; that those golden streets were not made for me to walk; that a miserable eternity was my doom; that there surely would I go; that I was lost forever; and I did not see how God could ever have mercy on such a poor dying and rebellious sinner. I could say as the poet said:

"And if my soul be sent to hell
The righteous law approves it well."

Oh, what a miserable wretch, always dying and yet forbid to die. I often wished that I had died when I was an infant. These words often came to my mind: When the day of judgment rolls around, oh, poor sinner, where will you be, where will you be! A few months before I joined the church I became attached to the Old School Baptists, and thought that if any church in this world was right it was the Old Baptist, that I used to hate and now loved. I delighted in the songs they sung, and loved a christian's

place. I felt on that occasion that if I possessed the whole world I would freely give it to become a fit subject for baptism. But alas, I felt too unworthy, even so much as to take the Savior's name between my lips. I still thought that I must do something to merit the favor of a justly offended God before he would manifest his love sufficiently to justify me in professing before the world what I understood the ordinance of baptism. But what to do I could not ascertain. As I have said, I tried to pray, I attended meetings, I read religious books, I read the bible, but I desired above all things to embrace the truth, abide therein, and be found walking in accordance with its precepts and holy teachings. I tried to do better; I tried to quit my sinfulness, but in vain. I could not. I tried for a long time to break myself of using God's name in vain, when all at once it left me. It seemed that I did not know how to use his name in vain, when before it came as natural as to say A B C. O, let me now forever praise his glorious and matchless name, that he has taken me out of the horrible pit and miry clay and placed my feet upon a rock, and put a new song in my mouth, even praise to our God. I think I can truly say:

"Nothing in my hand I bring,
But simply to thy cross I cling."

Oh, to think that Christ died upon the Cross of Calvary to save such a poor unworthy sinner as me. And let me say:

Alas! and did my Savior bleed,
And did my Savior die?
Would he devote that sacred head
For such a worm as I?
But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do.

Brother Beebe, I do feel that I am too unworthy to occupy the place that I do, or to sit in communion with God's dear children, but still I desired to be with them, and did not feel satisfied without I was with them. I do not mean to say that I only desired to be with them, but felt relieved of my heavy laden sins, and as Christ had saved me I must obey him. I do feel that if I am saved from sin it is by free grace alone, for says the scriptures, "By grace are ye saved, through faith, and not of works, for it is the gift of God." I felt that it was nothing that I could do that brought me thus, for if I am a child of God I am the least of all. I can realize the happiness in these words:

Amazing grace, how sweet the sound!
That saved a wretch like me:
I once was lost, but now am found;
Was blind, but now I see.

At one time when I was riding along I was singing at the top of my voice, when I met a lady. She made the remark: "You must have religion." I was delighted in my song. In a few weeks after that I went before the church and told them that I come before them for information, and that I had desired for some time to talk with them, and that I wanted them to deal fair and honest with me. I told them that I had been a great sinner in my past life, and that I had abused God's name to his face, and had repented of it and sin that I once loved so dear, and several other things that I do not remember. But anyhow, I was received as a candidate for baptism. After giving my hand in fellowship they sung a song, and behold, it was the one that I was

singing when I met the lady. O, how happy I felt myself to be. I felt that I was a new creature.

"Was it for crimes that I had done
He groaned upon the tree!
Amazing pity, grace unknown,
And love beyond degree."

Oh, to think that Christ suffered, bled and died for such a poor, unworthy worm as me. Can it be so? Is it so? How can it be so! Brother Beebe, as I told the church, I had often read letters where they spoke of hearing a voice, or seeing a light, &c., but I did not see or hear anything, but my burden was gone.

I feel that I can tell to poor sinners round
What a dear Savior I have found.

Although doubts and fears sometimes rise in my mind, which cause me to see trouble, and make me ask myself, Am I ready and willing to die? But oh, death, the thoughts of death sometimes stings my heart, and at other times I feel so happy that I can hardly keep from shouting, and feel that I was ready and willing to go any moment God would call me, and would feel that I could forsake my dear father, dear mother, brothers and sisters, and flee to Christ for my refuge. I once thought that after a child of God was delivered from his state of bondage, from a life of sinfulness to a life of true holiness, that he would go on his way forever rejoicing and praising the dear name of Jesus, that there would be no troubles in his way, that he would forever live in happiness, and if I am one I find myself mistaken, for clouds of darkness sometimes overshadows my way, and causes doubts, and fears, and troubles to come upon me. But still I have a hope in that blessed Jesus, that blessed hope, that eternal hope that guides me through the stormy winds, that strengthens my puny arm. Make me, O Lord, to go in the path of thy commandments, for therein do I delight. Oh, my dear brothers and sisters, you who love the Lord Jesus Christ, is not Jesus the chief among ten thousand and altogether lovely? Is not the name of Jesus your sweet song? There is none other name given for us; whom have we in heaven but thee, and there is none other on earth that I would desire besides thee. O, that my tongue could express to you what a happy being I sometimes feel myself to be,

And the sweet comfort and peace
Of a soul in its earliest love.

Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.—Rom. viii.

I must bring this poor scribble to a close, for I fear I will weary your patience. I have written more than I expected to write when I commenced, and I guess more than is necessary. The next question is, brother Beebe, can you trace any mark of christian experience in this poor scribble? You can see numerous

letters in the "Signs of the Times" that tell my feelings and my condition better than I can tell them myself. Language is inadequate to express my feelings, my joy, my happiness. I joined the Goshen church on the 21st day of November, 1863, and was baptized the next day by brother J. F. Johnson. I leave my poor scribble to your better judgment, hoping and desiring for you and the rest of my dear brothers and sisters to pray for me, for I feel so much of that old carnal nature about me that it makes me sometimes fear that I am not what I have professed to be, "For when I would do good, evil is present with me, and the good that I would, that I do not, and the evil that I would not, that I do."

If I pray, or hear, or read,
Sin is mix'd with all I do:
You that love the Lord indeed,
Tell me, is it thus with you?
Yet I mourn my stubborn will,
Find my sin a grief and thrall:
Should I grieve for what I feel,
If I did not love at all?
Could I joy his saints to meet,
Choose the ways I once abhor'd,
Find, at times, the promise sweet;
If I did not love the Lord?
Lord, decide the doubtful case;
Thou who art thy people's Sun,
Shine upon thy work of grace,
If it be indeed begun.

Your unworthy brother, if a brother at all,
G. B. PAXTON.

CORTLAND, DEKALB CO., Ill., June 26, 1864,

ELDER BEEBE: Having borrowed the "Gospel Standard," a book of some 400 pages, printed in London, I have felt constrained to copy a letter which I hand you for publication in the Signs. It was written by the late celebrated Cothaven, on "The unity of the Spirit, and the Communion of Saints." It is without date and begins thus:

"Betty,—Is it well with thee? Is it well with thy brother? Is it well with thy child? Is thy supposed righteousness discovered? Does the figleaf dress begin to wither? Does the supposed web appear to be nothing but network? Is that covering too narrow to hide all the guilt and shame that the glorious light of the gospel makes manifest? Is that bed too short for thy wearied soul to stretch itself upon, or find rest in? Does the perfect commandment appear exceedingly broad; dead works, eye-service, and partial obedience too scanty to reach the infinite dimension? Is Christ in His active obedience, the end of the moral, and Christ, as a sacrifice, the end of the ceremonial law for righteousness, the only object looked to and depended on for justification before God, and acceptance with him? Is this first and best robe, this garment of needlework, this fine linen, this divine skirt, this wedding garment, seen, admired, approved, revealed, applied, received, put on, and walked in? If so, the King's daughter is all glorious within, and her garment is of wrought gold; with joy and rejoicing shall she be brought, and shall enter into the King's palace. Yes, the above work is in part all ready done: it is meet for me to think this of my daughter; for if the Lord draws near to a self-lost, self-disparing, self-condemning sinner, his reward is with him; the spirit of faith prepares the way, opens the heart and the door of faith; and the King of glory, with all the benefit of his cross, enters in, when every thought is en-

tained, and every faculty of the soul hails the King of the Jews. Betty, when I consider the unfeigned faith that is in thee, that dwelt first in thy great grandmother Eve; in thy mother Sarah, and I am persuaded, in thee also! O that I yet may, through the good hand of God upon me, creep into a few more houses, and lead captive these silly women, until every thought of their hearts be brought into captivity to the obedience of Christ!

The heifer that is taught, shall submit to the Savior's yoke; the wild ass that is used to the wilderness, that snuffeth up the wind at her pleasure, shall be found in her mouth; (Jer. 11, 24) the young asses that ear the ground, shall eat clean provender; the ox shall know his master's crib; and the good shepherd shall lead them that are with young. Faithful is he that hath promised, who also will do it. God has spoken in His holiness. Rejoice, O my soul! thy name shall be legion, for we shall be many; a small one shall become a thousand. God will perform it in his time. Plow with my Master's heifer, and thou shalt make known this riddle.

The union of saints, Betty, stands in the confidence of every believer meeting together in Christ crucified, in order to receive righteousness, life, pardon, and peace in him. This is meeting together in the unity of the faith. God shining with approbation in the heart of every saint, and giving them to see the glory of God in the face of Jesus, makes them all light in the Lord. The secret of God's predestination and the death of Christ for the elect only, being seen, approved, credited, and embraced, under the renewing operation and divine application of the spirit of all grace, is being of one mind and one judgment in the Lord; a most cordial affection to the Savior above every other object, under the influence of the spirit of love and power, is being joined to the Lord, and one spirit with him; to have the mystery of iniquity in one's own heart laid open by the spirit, makes us at once acquainted with the lost estate of all that Jesus came to seek and save; "As in water face answereth to face, so doth the heart of man to man;" to feel the blessed effects of the pardoning voice of the blood of sprinkling, is meeting with all saints at the fountain God has opened for the household of David and the inhabitants of Jerusalem. The union of saints consists of drinking into one spirit, holding the unity of the same in the bond of peace, and in maintaining mutual hold of the Covenant-Head, from which all the body mystical, by the joints and bands of love and peace being knit together in Christ, and having nourishment ministered from his fulness, increaseth in number and in knowledge, by the blessed increase of God. The communion of saints consists in being enabled, under God, to communicate knowledge, comfort, strength, refreshing encouragement, support, reviving dew and holy unction, seasonable words and the salt of grace, to cheer drooping hearts and revive languid spirits; it is comforting with apples and staying with flaggons jealous souls who are sick of love; it is to feel for them, condole with them, succor them; it is to solve their hard questions, disentangle their perplexities, unriddle their intricacies, take up their stumbling blocks, dissolve

their doubts, and remove their prejudices; it is to drop a tear in their sorrows, to rejoice in their prosperity, to feel their cares, bear a part of their burdens, pray for them, and make intercession with God in their behalf; it is to be on ones guard in their company, to restrain Christian liberty in compliance with their *infant weakness*, to check their fleshly savor, to lighten their views, enforce a pure language and the force of truth, to correct their mistakes, to rectify their errors, to pull down their aspiring notions, rebuke their follies, silence their murmurings, curb their pride, and provoke them to emulation when they get cold and lifeless, to shun them in their self-conceit, to whip them if they get wise above what is written, and to be shy of them if their walk is unbecoming the gospel of Christ; it is to find them out, and take them out, and take them up, and bring them to the bar of equity if they prowl beyond their bounds, or break through any of the fences of Zion; it is to break their bones with soft words, to smite them if ungrateful, and to take away their veils from them if they go back to Moses, either for justification or perfection. Such a watchman in Zion is like one of John's four beasts, full of eyes, within and without; and to qualify for such a work a man had need have the wisdom of Solomon, the faith of Abraham, and the zeal of Eljah, the knowledge of Paul, the meekness of Moses, and the patience of Job; who is sufficient for these things; but our sufficiency is of God; and it is well for the servants of God that it is so; for the children of the night charge us with heresy, the offspring of the flesh exclaim against our bad spirit, and those in the bonds of iniquity censure as licentious our liberty; while the children of falsehood accuse us of errors. Novices give us both correction and counsel; fools attempt to convert us from the error of our ways; those that are at ease call the power of godliness enthusiasm; the hypocrite in Zion blesses God that he is kept from our seduction; while the scorner condemns both the preacher and the preachment. But having obtained help of God, I continue unto this day; for who shall lay anything to the charge of God's elect whom the supreme Judge has acquitted? It is God that justifieth, who is he that condemneth? Those that receive the truth, the truth shall make them free; and those that mock shall find their hands made strong. The lips of truth are a sweet savor unto God, both in them that are saved, and in them that perish; nor shall any soul living have any dew or rain, but according to the truth of the gospel. My daughter is a living witness of this truth. She has gone to many a well without water, and returned with her pitcher empty; she has been under many a cloud without rain, and returned like the mountains of Gilboa, barren enough. But the promise is fulfilled; God hath heard the cry of the poor and needy; and those whose tongue failed for thirst, have found the fountain of living water and the well of salvation. "Drink abundantly, O beloved, drink and forget thy poverty, and remember thy misery no more, go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works, being the work of faith, labor of love, and pa-

cetien of hope in our Lord Jesus Christ, into whose merciful hands and under whose kind protection I commend thee, on whom thou hast believed, who is able to keep thee from falling, and to preserve thee unto his heavenly kingdom and glory; to whom be praise, honor and glory by the whole church. Amen."

JOSEPH DENSLOW.

WEST MANCHESTER, OHIO. April, 24, 1864.

DEAR BRETHREN AND SISTERS:—As I am deprived of the privilege of meeting with you as formerly, I feel disposed to pen a few thoughts for the perusal of those with whom I have met in days gone by, when I have heard you tell of the wonderful love of that dear friend, on whom my hope of heaven depends, and in whom my soul takes delight. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." O, let me praise him for his goodness and mercy to me which have followed me all my days.

The Baptists, in these parts appear to be cold and backward at this time; and do not manifest much interest in the good cause. Brother D. S. Roberson is pastor of our church, and we esteem him highly for the truth's sake. As the power of God alone can preserve us, may his almighty power and grace be felt and enjoyed throughout this vicinity, and may there be an ingathering of God's chosen ones into his fold.

"How good,—how glorious 'tis to see,
The church of Jesus kind and free,
Appearing like a new born race,
Proving the power of sovereign grace."

O how the Savior's love cements brother to brother; and saint to saint.

Each feels another's care and grief,
And runs to give a kind relief.

May the dear kindred in Christ ever in the purest love remain, and in peace be ever found, for oh!—

"How sweet and awful is the place,
With Christ within our doors;
While everlasting love displays,
The choicest of her stores.

While all our hearts and all our songs,
Join to admire the feast;
Each of us cry, with thankful tongues,
Lord, why was I a guest?

Why was I made to hear his voice,
And seek my heavenly home;
While thousands left to their own choice
Would rather starve than come?

'Twas the same love that spread the feast,
That sweetly forced us in;
Or we without a saving taste,
Had perished in our sin.

Pity the nations, O our God,
Constrain thy flock to come;
Send thy victorious grace abroad,
And call thy wonderers home."

"Come dearest Lord, descend and dwell,
By faith and love in every breast;
Then shall we know and taste and feel
The joys that cannot be express'd.
Come fill our hearts with inward strength,
Make our enlarged souls possess,
And learn the heights and lengths and breadths
Of thy unmeasurable grace.

Now to the Lord, whose power can do,
More than our thoughts or wishes know,
Be everlasting honors done
By all the church, through Christ, his Son."

For he is worthy of all praise and adoration. Brethren, what a mercy in this day of awful rebuke and blasphemy, apostasy and delusion, that we may rely upon the predestinating, electing, redeeming, effectual calling and final persevering grace of God. If we are enabled to hold fast the form of sound words, and to contend earnestly for the faith once delivered to the saints, and thus to overcome the whole retinue of men-pleasers, mammon seekers, and gospel dispersers; who pervert the words of God to serve their own base and wicked purposes. They are now doing as bad, if not worse, than those whom our Lord scourged out of his temple with a scourge of small cords. Surely they must be doing worse than their fathers then did, for now they take part of Christ's words, which is Christ's temple, or body, mystically, and profane it to enrich themselves with worldly riches and vain applause; while that part which testifies of God's predestinating, electing, discriminating love and grace they reject; as not suited to their lucrative purposes. But their end, their dreadful end is at hand. Vengeance belongeth to our God, he will repay. These foxes shall all be exposed to the open view of God's feeble ones, many of whom are now held by them in bondage. Oh may the eyes of all God's people be opened to see and discard all the abominations that are going on in this day of trial, even under the mask of a christian ministry. And may the Lord's ministers be made to feel the force of the words of Paul. "For a necessity is laid upon me; and wo is me, if I preach not the gospel." But we are assured that, "The redeemed of the Lord shall return and come with singing to Zion, and everlasting joy shall be upon their head. They shall obtain joy and gladness, and sorrow and mourning shall flee away.

Brethren, pray for me, that I may stand fast in the liberty wherewith Christ has made me free, and that I may enjoy the fruits of the Spirit.

"O that I could, with favor'd John,
Recline my weary head upon
The dear Redeemer's breast;
From care, and sin, and sorrow free,
Give me, O Lord, to find in thee
My everlasting rest.

Man may trouble and distress me,
'Twill but drive me to thy breast;
Life with trials hard may press me,—
Heaven will bring me sweeter rest.

O brethren remember me at the throne of grace; and may mercy and peace abound to all the people of God.

I remain your unworthy sister,

SARAH BROWN.

NEWARK, N. J., Sept. 13, 1864.

"Now Faith is the substance of things hoped for, the evidence of things not seen."—Hebrew xi., 1.

The people of God are, after the new birth, known in the scriptures as believers. That is, as those who have faith—the spiritual faith which is God's gift. Of faith, Paul has been presenting some statements in what goes before. By the use of the word *now* he passes over to this definition of the word faith, and to illustrative examples of it. His own experience told him that there was present in the minds of God's people the enquiry, What is faith? And inspiration gave him this

answer, "Faith is the substance of things hoped for, the evidence of things not seen."

The definition consists of two parts:

I. Faith is the substance of things hoped for.

II. Faith is the evidence of things not seen.

The second part appears to be a supplement to the first,—that is, it seems to be added in order to make the definition more full and complete.

Let us first endeavor to explain the two parts in their order, and afterwards to consider them together, and as a single whole.

First. Some explanation may be desirable, in the first place, of certain terms used in this part of the definition. These terms, let us then consider in the following order: 1. "Hoped for." What is hope? 2. "Things hoped for." What are these "things?" 3. "The substance of things hoped for." What is meant by the word "substance," as here used?

1. Hope is desire coupled with expectation. The 12th verse of Prov., 13th chapter, in connexion with the 19th verse, asserts that desire is a part of hope. "Hope deferred maketh the heart sick, but when the desire cometh, &c." (v. 12.) that is, the "accomplished desire," (v. 19) in other words the thing desired. Direct reference is thus in this scripture made to desire as a part of hope. Again in Romans, 8:24, we find allusion made to expectation as being as well an element of hope: "Hope that is seen is not hope; for what a man seeth why doth he yet hope for?" That is, a thing not seen may be expected,—looked for,—but as soon as it is seen it is no longer looked for. We do not expect what we have. Hope, then, is desire coupled with expectation. The hope we have spoken of moreover is spiritual. It is the hope referred to in 1 Tim. 1:1.

1. What are the things hoped for? If the hope is spiritual, so also are the things hoped for. They are "the things of the Spirit of God." They are all treasured in Christ. They manifest themselves within the believer as spiritual graces, or without the believer as providential circumstances coming from the hand of the spiritual Father, to bless him because he is of the elect in Christ. These things the believer, and none other, hopes for.

3. What is meant by the word "substance," as here used? The "substance" of anything is its essence,—it is that which marks it as having existence, as being real. The substance of a piece of wood is wood itself. The substance of a discourse is its thought. The substance of spiritual things is the spiritual things themselves.

The word "substance" is the clearest word the translators could have used here to express the sense correctly. The words "ground," "confidence," which they have inserted in the margin might be as strong, and might not. These words would have here been as strong, though not as clear, as the word "substance," for either would have meant by inference the same as the word "substance."

Second. Now faith is called the substance of these spiritual things.

The word "faith" stands contrasted in scripture to the word "sight," according to the passage, "We walk by faith, not by sight." 2 Cor. 5:7. Faith is not

sight of things hoped for. And yet faith is sight of something.

Let us describe faith as we think the scriptures describe it. Faith is sight of the promises as coming from God. Faith is sight of the promises, not of the things promised. Faith is spiritual sight of Him the promisor—who is invisible to the natural sight. Heb. 11:27. That God is visible to the spiritual sight of the believer is shown in the 23rd verse and 33rd chapter of Exodus. Moses did see God. Not His face, indeed. That is, as we understand the law. Judges: he saw Him not so fully as to be overcome, while in the body, by too much glory. The manifestation of God within the believer, so that He feels that his fellowship is with God,—this is seeing God. Sometimes there have been such manifestations of God as well nigh to overcome the believer with the glory thereof. Generally the Divine manifestation is dim; it is, however, always powerful. The believer, therefore, "endures." Heb. 11:27.

Now this manifestation—this sight—is faith. When God manifests himself He utters promises, and He does it thus:—Scripture passages come in upon the believer's mind, bringing with them their meaning addressed to him. For example: Abraham saw the promise of the day of Christ's dwelling in the fleshly body upon the earth, and of His being offered up a sacrifice for sin. Genesis, xx:15,16,17, 18; and Galatians iii:16, together with Genesis, xx:13. He did not see "the day," but he saw the promise of the day. John vii:66. And the sight of the promise—faith—was, in respect of certainty of fulfilments; that is, the "substance"—the same as the possession of the thing promised; for God uttered the promise, and God "could not lie," and He was able to fulfil it. Thus Abraham's faith was the substance of the thing he hoped for. And this is every believer's faith.

Second. Faith is the evidence of things not seen.

The things "hoped for" are the things "not seen." The sight of the Promiser promising these unseen things—faith—is the evidence that the things, though unseen, exist. Evidence is that sort of testimony which makes a thing clear beyond refutation. Unbelief in the believer's nature dims the mind, but does not refute the evidence. In the most unbelieving moments faith is present. The believer is always a believer.

Third. From the foregoing, if it be indeed Scriptural, we see how faith is the "gift of God." Ephesians ii:8. It is God who, as He wills, manifests himself; it is not man exerting an ability to believe. Consider, then, how absurd it is to exhort men to have faith and be saved.

Fourth. Thus "faith is the substance of things hoped for, the evidence of things not seen."

1. Faith characterises the saint. It is faith that makes him what he is called in Scripture—a believer. Moreover it is stated that it belonged to the saints of the Old Testament, whose many names Paul cites. Heb. xi:2 &c. Am I, then, one? is the enquiry which rises in the mind. Why do you make the enquiry? Because you have a humble and trembling desire to have in you this mark of the one whom God loves, but yet see in yourself such darkness of unbelief that you seem

at times to disbelieve the very scriptures altogether, and you are much cast down by it. Do you think you would have this desire if you did not desire God? I do desire God, you say,—dark, and death-like, and even disposed to turn away from God, as I seem; I yet long after some loving token of God's dear presence. Then, let me tell you, you desire the "things" of which faith is the substance and the evidence. Do you not also expect the manifest presence of God, as did Job when it was hidden from him? Job xxi:3,10. You find yourself keeping on, through darkness and dullness, in looking out and awaiting for God. This is expectation. Now then if you desire and expect Him, then you "hope for" Him. His manifest presence, His gracious dealings, are "the things hoped for." How is it that you ever hoped for them? You feel that they are promised to you, and you see the promise in the scripture, the Word of God. But this is faith. Then you have faith, after all.

2. But it is weak faith, you say. It cannot be that I have faith of those "elders"—those ancients—of Abraham, for example, who, through faith, was ready even to offer up his son. Let us look at that. How "weak" is that faith which still abides in you in spite of the most powerful attempts of unbelief to overthrow it? You magnify the strength of your unbelief. Should you not then magnify the strength of your faith which overcomes your strong unbelief? The strongest unbelief is always opposed by a stronger faith.

3. "We walk by faith, not by sight." It is God's way often to make the possession of a thing promised, or a deliverance from difficulty, to appear utterly hopeless to nature before bestowing either. The natural vision is left without an object to look upon; no human arm has will or power to help, and unbelieving nature is saying there is no hope, and the thought of possession or deliverance seems like a wild dream. Faith, however, keeps on saying, "God will provide." Gen. xxii. 8., Heb. xi. 17,18,19. And God does in all cases as He did in Abraham's—provide. Gen. xxii. 11,12,13. But He "tempts," that is, he tries the faith of His people thus, in order that by suffering, experiences of past deliverances which shall abide in the memory and minister to the hope that bringeth not disappointment, that maketh not ashamed. God will have his people walk by faith, and not by sight.

Much we leave unwritten, for time and space fail.

WILLIAM W. TUFTS.

Polo, Ogle Co., Ill., Aug. 3rd, 1864.

DEAR BROTHER BEEBE:—The following is a copy of a letter that was sent to me sometime ago, by a relative in the flesh—and if am I what I am profess to be, I have strong reason to believe a sister in Christ—it is at your disposal. I would like to have it published. As ever, yours, in the hope of eternal life, through Jesus Christ our Lord.

ABRAM B. LESTER.

DELAWARE CO., Ohio, Dec. 2nd, 1864.

DEAR AFFECTIONATE COUSIN:—It has been on my mind for some time to write you some of my feeling that I had, when I think the Lord opened my blind eyes.

I was born in 1842. I remained ignorant of being a sinner until the fall of 1857. I had a great desire to be a Christian, and that the Lord would give me conviction for my sins; and every time I went to meeting I hoped there would be something said that would show me my situation. I went on in this way until sometime in April, 1858, when I was thinking about myself, one day, these words came to my mind: "A abomination in the sight of God." It seemed to me that everything I said or did, was so wicked that it was an "abomination in the sight of God" and of everybody; and it seemed to me that my heart grew harder and harder every day. I went to meeting almost every Sunday, but it did not have much effect on my mind; but when I got home, I would think about it, and think, What did I go to meeting for? The third Sunday in May there was one baptized; and they all seemed to enjoy themselves very well, thinking the Church was going to travel on prosperously once more. The next morning my brother came down, and he and my mother were talking on the subject of religion; and how they believed that certain sinners would be brought from nature's darkness into God's marvelous light. I was listening to their conversation, as I had a great desire to hear them; it came to my mind with much force, There is no mercy for me! I went away out of their sight and gave vent to my tears, as I did not want them to see me weep. I thought every one would be saved but me, and I thought there was no hope for me. I continued in this way for a month or two; sometimes I would feel cast down, sad and sorrowful, just as though some great judgment was coming upon me, because I was so wicked. I did not feel like talking to any one; and sometimes I would be as wild as any one could be, forgetful of my previous feelings. My mind was changeable all summer, until Friday evening before the second Sunday in September. My father was gone to an Association, and mother was gone to one of our neighbors in the evening, it was moonlight, but she stayed rather late and I got uneasy about her, but she came after awhile, and then my father was on my mind. I thought that he was sick, or else I would not have felt so. The thought then struck me that I was going to die and go to hell; and my situation was miserable that night. I slept but little. Oh, I thought if I were one of those little insects, or a dumb brute, or anything that had no soul, I did not care what. But here I was; I had a soul to be saved or lost. It seemed to me that everything was better than I; I could not see how God could be just in saving such a wretch as I. I would read in the hymn book, to see if there was not something that would justify me in that situation, but no! there was not a hymn that would comfort me at all. I went to our church meeting in November; I felt bad, and before meeting was out I went out of the house, and I thought that if I could not go to meeting without weeping all the time, I would go home and stay there. But after awhile I went back into the house, and when meeting was out, there was a young member of the church asked me if I had a hope? I told her that I had not. She said she believed that I would not own it if I had. I told her that I would, but it seemed as though

there was no hope for me. I started for home for fear that some one else would say something to me, as I did not want any one to know that I had such feelings. The next day I went to meeting. There were some who came home with us, as there was going to be a prayer-meeting at our house that night. That afternoon I asked them if they could sing the hymn,

"Come all ye weary pilgrims,
Who feel your need of Christ," &c.

The last two lines read thus:

"And then you may inform me,
If it be so with you."

One of them asked me if it were so with me? I said nothing, but went out doors and wept. That night it seemed as though the preachers pointed at me all the time they preached. I thought I could not live till morning; all I could say was, "God be merciful to me a sinner." They were the words that followed me about for three days and nights; and all at once my burden was gone, and where I cannot tell. I got the hymn book and opened it, and the first thing my eyes fell upon was this:

"Grant one poor sinner more a place,
Among the children of thy grace;
A wretched sinner let to God,
But ransomed by Emanuel's blood."

That was some comfort to me, to think that there was a hope in me that I never had before; but I have doubted a great deal, because I did not have a greater view of my Savior. The next morning it seemed as though I could not stay at home; that I must go to some place, and I did not know where, so I went up to my brother's; and, on my way there, I thought I would not say anything about it, for fear of being deceived; and if they said anything, I would turn it off the best way I could. But I could not keep from it; I had to tell it. It seemed as though the Testament looked so beautiful, and contained so many beautiful passages that I wanted to read it all the time. I enjoyed myself very well until the next church-meeting, being December, 1858. I felt bad to think that I had told it; maybe I was deceived. I did not intend to go to meeting, but finally I went; and as we had to go on the river bank part of the way, I thought that I never saw the water look so beautiful. When we got there one of my cousins asked me if I was going to join the church! I told her I was not fit; I felt humble, sad, and cast down. A preacher preached that day, and his text was: "If you love me, keep my commandments." His whole discourse was on the duty of baptism; it looked so plain to me; and while the brethren and sisters were talking, I felt my heart drawn out in love towards them. I do think if I ever loved Christians in my life I did that day. I felt as though I could not go away without telling them my feelings; I told my little story, and was received with two others, and was baptized the next day. I felt as though I could exclaim with the poet:

"How happy are they who their Savior obey,
And whose treasures are laid up above;
Tongue cannot express the sweet comfort and peace,
Of a soul in its earliest love."

Since then I have had many doubts, fears, trials and tribulation; but there is one thing that comforts me, when our Savior says, "In this world ye shall have tribulation;" and there are a great many

more precious promises in the holy scriptures to God's children. But the great inquiry is with me, Am I one of that redeemed family? If I only knew that my little hope would reach beyond my grave, all doubts and fears would be removed. But I never expect to be free from doubts and fears, while here in this tabernacle of clay. But I must stop as I have written more than I intended when I commenced.

As ever yours, in tribulation,

HARRIET SHERWOOD.

NEAR LOW'S CROSS ROADS, (Va.) Sept. 15, 1864.

DEAR BRETHREN AND SISTERS:—About a year ago I said perhaps I may in future, if blessed with an opportunity, write again, &c.; and now, finding myself so favored, I purpose to proceed.

In two days from the time of the glorious translation, before alluded to, I was summoned to the funeral of Elder J. Greene, the pastor of the church to which my parents belonged, on which occasion there was a sermon delivered from Matt. 1:21, "And she shall bring forth a son, and thou shalt call his name JESUS, for he shall save his people from their sins." A very strange text, I at once concluded, for a funeral sermon; but ere the sermon was ended, I was led to understand that the preacher's design was to instruct and comfort the living, instead of the dead. And O! I was truly made to rejoice in the spirit under the exhortation of the text; for I understood it as I had never before done any preaching. Yet, I went my way rejoicing, and said nothing about it.

In a few weeks from this, a meeting of the church above mentioned, (which is known as Millsborough church,) was appointed for the purpose, as they said, of choosing a pastor in the room of deceased. And from some cause, but I can hardly tell the motive that prompted me, I took upon myself the privilege to attend the meeting, which consisted of six or eight of the members and a very few others;—quite a dull looking spectacle—but notwithstanding their extreme weakness, and apparent decline, they appeared desirous to maintain an orderly walk before their enemies. After discussing the subject awhile, they chose as pastor Elder John Rogers. There, and then, for the first time I was enabled to comprehend a real beauty in the Evangelical organization of a church; and as I turned to leave them, I felt to breathe: Lord, strengthen their absolute weakness, and build them up in their most holy faith. I felt drawn towards them so much that I could not help thinking about them a great deal. For some time they met for worship regularly once a month in a school house, for their meeting house had become old and tottering, just ready, apparently, to fall and be reckoned among the things that have been, which seemed to me to be quite symbolical of what that branch of the church must shortly be. But so it is, the old house stands yet; but the church barely maintains her visibility. One morning while reading, my eyes fell upon the passage which reads thus: "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee." It struck my mind forcibly, though I could plainly see that it was spoken concerning the glory of God upon Zion, or his church; yet, it seemed applicable, in a certain sense, to my ear, for I had a hope that I was one

born in Zion. I thought as one small member is necessary to the completion of the whole body, or, as one in Zion bears to the whole interest, so in accordance is that reference applicable to me. But how was I to arise, except to manifest my interest in these things by joining the church. But then I should hardly know what denomination to join. I knew of no others to whom I felt so fully drawn, as to the few at Millsborough. They claimed to be of the old stamp, and I thought that my dislike for that sect had for some time been known, to some at least; although of late I had been watching them with unusual interest, my hatred for them had entirely subsided; yet, no one on earth, as yet, was aware of it. Now, if I should come out decidedly, and cast in my lot among them, it must necessarily create some degree of sensation among my friends of other persuasions; and would, I thought, give them good reason to suppose that I had merely been influenced by my parents; whereas, they were as ignorant of what I was thinking about, as those who never saw me; and moreover, I considered their minister was aged and infirm to the entire disqualification for administering the ordinance of baptism to any person which I believed to be done by immersion exclusively.

Thus I mused on in silence for some time, until one day taking up a testament and opening, void of any definite design, my eyes fell on the 14th chapter of St. Mark; I read the 22d to the 26th with new light and peculiar interest. I felt that I would gladly partake of the Lord's Supper, as instituted by him, but was sensible that in my present standing, I was totally denied the privilege of doing so; i. e., of eating and drinking with those whom I believed to be Christ's disciples; those outward symbols of his broken body and spilled blood, whereby he had saved "His people from their sins." I did not regard the mere act as being in any way effectual to salvation, but merely wished to do it as a visible manifestation of the interest which I felt in the real sacrifice of which I viewed these things as lively symbols. For some time these things occupied my mind, until my desire for this privilege waxed so strong that I began to think seriously that I must join some church. Then arose a deep questioning of self on the expediency of joining any church to which I might be the most conveniently located; and I noticed that some organizations around me would invite, to what they called the Lord's table, not only all those of the same faith and order as themselves, but all who were professors of religion of whatever sect or denomination they might be. Now I felt quite sure that my religion, if I had any, was of a peculiar kind, which I could not conscientiously profess before the world with the least shadow of similarity with those whose God was anything short of an eternal sovereign—whose kingdom is from generation to generation, who doeth according to his will in the armies of heaven, and among the inhabitants of the earth, before whom all the inhabitants of the earth are reputed as nothing; all creature righteousness is as filthy rags or fig-leaf aprons. From what I had been able to learn of the order of Old Baptists, since I had felt disposed to watch them from an honest motive, I was led to conclude that they were the nearest

in accordance with the order laid down in the New Testament, of any that I had ever met with; and, if I joined a church at all, it must be that, in spite of anything that might be said or thought in regard to it by either friend or foe; for I sought a people whose God is the Lord, not only in letter, but in sovereign of character; and who were perfectly joined together in the same mind and in the same judgment, and did all eat the same spiritual meat and did all drink the same spiritual drink. For I could not fellowship and commune with those whose feelings and sentiments were different from my own. So thinking, I attended a meeting at the school house at the earliest opportunity afforded, when I asked the minister, who was 88 years of age, whether or not he would attempt to administer the ordinance of baptism, telling him I felt deeply concerned about it. He replied that he would see to it, specifying a day when I might expect it attended to. O, I waited with intense anxiety the arrival of the day, and with it arrived Eld. Watters, from Virginia, who attended to the ordinance. To my great astonishment, when I came before the church, four others came also, and were baptized, both men and women. Eld. Watters delivered a lengthy and soul-cheering discourse from Rev. xvi. 2. And I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass having the harps of God. I truly felt to rejoice in the hope that I was standing on the sea of glass. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.

In a few months after this occasion, our beloved and aged pastor rested from his labors; since which time we have been destitute. Consequently, it is very seldom that we meet together—never, except when a visiting minister kindly calls upon us—for there are none among us who seem both gifted and energetic enough to encourage the assembling of ourselves together for worship without a preacher. But we do, occasionally, get together awhile, favored with a visit from a minister, and jointly send our epistles of love to the Association, which merely serves to maintain our visibility in the same. To observers it doubtless appears that we have forsaken the counsel of the old men, who have stood before us, and taken counsel with the young men who were brought up with us. Sometimes when reflecting on the state and standing of this branch of the church, I think that in all probability we shall soon be called to realize the Lord's message, by his angel to the church at Ephesus: "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent and do the first works, or else I will come unto thee quickly and will remove thy candlestick out of his place, except thou repent." For it would seem that a candlestick with no candle in it, is a very hopeless source from which to reflect light. Though probably any such allusions are altogether unbecoming in me, therefore excuse me and I will close for the present.

Brother Beebe, I send you the above scribble for perusal, which you can publish or throw aside, as you please. In a pub-

lished communication of mine there is a slight mistake in the date of my birth, it should be 42 instead of 48.

Yours, in christian ties,

MARY A. HEWITT.

Corresponding Letters.

The Maine Old School Presdestinarian Conference, in session with the church at North Berwick, York County, Me., Sept. 16, 17 and 18th, to the several Associations with which she corresponds, sends love in the Lord.

DEARLY BELOVED BRETHREN:—Another year with all its awful events has flown away, and is now numbered with the past; and, notwithstanding, desolation, devastation, and death have been all around us, our heavenly Father has blessed us with the privilege of again assembling for this worship. During the time we have been together, we have (if not deceived) been blessed with a special manifestation of the presence of our God in our midst; and we have seen verified the declaration of the inspired Psalmist, for said he, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that runneth down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore." Psalm 123.

Although the nations of the earth are in great commotion, and seem to manifest as having within themselves the elements of destruction; it affords great happiness to the children of God to know that Zion can never be destroyed; her subjects have spiritual life, consequently immortality; and, although, they may, in their individual persons, suffer reproach, persecution, and death, yet their eternal life is safe from all harm, for it is hid with Christ in God; therefore, all the powers of darkness combined cannot destroy them; and Zion's walls and bulwarks have stood, and will continue to stand, notwithstanding the assaults of earth and hell; her frowning walls are impregnable, her subjects invulnerable, her Protector invincible, for God is in the midst of her; He shall help her, and that right early.

The dear sheep and lambs of our precious Redeemer have seemed to feast upon the truth of our God as it has been proclaimed by His servants, who have come to us as clouds full of water; and their theme has been Christ and him crucified; He has been set forth as the Alpha and Omega, the beginning and the end of the salvation of the church. It would seem that the servants of the Most High, have drunk afresh of the river of life, the streams whereof make glad the City of God, the holy place of the tabernacles of the Most High. While we have listened to the sublime declarations of gospel truth as they have fallen from the lips of His servants, we have been constrained to say, *individually*, He brought me to His banqueting house, and His banner over me has been love. Brethren, truly we have had a feast of fat things; wines on the lees well refined.

Although we have had such a foretaste of the joys of the world to come, still a gloomy sensation has filled our minds, as

we have contemplated the providential dealings of our God with us, as a church, since our last annual conference; for a number of our prominent members have been called from the church militant to the church triumphant; and though "We sorrow not, even as others which have no hope," still it causes sadness, when we realize that we cannot mingle with them any more in the house of God upon earth. We forbear mentioning their names, except Deacon Samuel Staples, who stood as a stake to the visible church. He was always at his post of duty unless providentially hindered, ever ready to defend the truth by precept and example; and his heart was always open to receive his brethren, and his house a home to Zion's pilgrims; but our God has called him home, and we would humbly submit to our Father's will. We still anxiously desire to continue our correspondence.

The next Annual Session of our Conference will be held with the church at North Berwick, York Co., Me., commencing on Friday after the second Monday in September, 1865, when and where we hope again to receive your messages and minutes.

WM. QUINT, *Moderator.*

JOSHUA C. HATCH, *Clerk.*

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1864.

JUNIUS, N. Y., March 13, 1864.

BROTHER BEEBE:—The Lord has laid his afflicting hand upon me in removing my companion, and I am left to struggle through this unfriendly world alone. But his promise is, "As thy days, so shall thy strength be." I have witnessed the faithfulness of this assurance; for he has been a present help in time of need; but I feel very unworthy of his mercy. Dear brother, all the preaching I have is through the "Signs of the Times." I wish you would favor me with a short sermon on Mark xx. 33. "And the veil of the temple was rent in twain, from the top to the bottom." I requested your views on a passage of scripture last year, but did not receive them. Brother Beebe, pray for me, that I may be resigned to the will of God, who doeth all things well.

ELIZABETH BRICE.

REPLY.—We have many more applications made to us for our views on the scriptures than we are able to comply with. Sometimes because we have no satisfactory views to present, and sometimes for want of time to write, or space to insert such views as we have. We feel a pleasure however in receiving the applications of those who are searching after the truth, and in doing the best we can to edify and enlighten our readers to the extent of such ability as the Lord may bestow on us; and truly, without him we can do nothing.

The subject proposed by sister Brice, for consideration is full of solemn and thrilling interest to all who hope for salvation through the atoning blood of our Lord Jesus Christ. The miracles wrought by our Savior in the days of his flesh, gave unquestionable outward demonstration of his Messiahship; as Nicodemus, frankly acknowledged, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." John iii. 2. So also the amazing display of divine power, in the convulsion of nature when Jesus was crucified caused even his murderers to cry out in astonishment, "Surely this was the Son of God!" The

quaking earth, the rending rocks, the opening graves, the rising dead, the darkened skies, as well as the rending veil; appealed most irresistibly to the intelligence of mankind, in vindication of the divine character and commission of the Redeemer. While the faith of the children of God looks not on the things which are seen, but on things which are not seen; the credentials of the Messiahship of the Son of God, to the world lying in wickedness were made tangible to the natural intellect of men who are destitute of the vital principle of faith, by outward and visible things. The faith of those who have the faith of the Son of God, does not live on the visible things which are seen and comprehended by natural men, but they by that faith endure as seeing him who is invisible. Heb. xi. 27. Jews, legalists, and arminians require a sign, or visible evidences; but the faith of the Son of God, is to all who possess it, the substance of things hoped for, and the evidence of things not seen. As an exposure of the deep depravity of fallen man, the miracles were performed that their true state and condition might be demonstrated. "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father," John xv. 24. That is they would have had no exposure or conviction of their sins; but now they have no cloak for their sin.

It is worthy of our serious reflection that Christ frequently, in his contentions with the unbelieving Jews, referred to the demonstration that should be given of his identity as the Son of God when he should be put to death; as, for instance, John viii. 28. "When ye have lifted up the Son of man, then shall ye know that I am he," &c. This saying was so fully verified, that they were constrained to acknowledge: "This was the Son of God."

But among the fearfully grand and convincing evidences given at his crucifixion, or when he was lifted up, we are called now to consider that of the veil being then and there rent in twain from the top to the bottom. Without any reference to the sacred character or figurative significance of the veil, the remarkable phenomena of the parting, rending or separation of the veil, by an unseen power, was of itself astounding, and the mystery was deemed worthy of classification with the rending of the rocks, opening of the graves, rising of the dead, and darkening of the mid day. But we are persuaded that there is in each of these wonderful displays of divine power a lesson of spiritual instruction to the children of God, far, infinitely far beyond what filled the hearts of the carnal Jews and Romans with such consternation and fear.

The temple was itself a divinely recognized emblem of the House or church of the living God; and all its parts were designed to represent some corresponding part, place or thing of or in the church and kingdom of our Lord Jesus Christ. While the darkness which prevailed from the sixth to the ninth hour, set forth the eclipse of the Sun of Righteousness, when Jesus bowed his head in death, and entered the dark dominion of death and the grave, the opened graves and rising dead showed the bringing of life and immortal-

ity to light; the rending rocks, the breaking up of the legal dispensation; the abolition of death and destruction of him that had the power of death, so the rending of the veil signified the removal of the wall of partition which had concealed from the view of the temple worshipers the most holy place. In the epistle to the Hebrews, a description of the temple is given, and the signification of the several departments. At the ninth chapter we read. "Then verily the first covenant, (that of the old dispensation) had also ordinances of divine service, and a worldly sanctuary: for there was a tabernacle, made; the first, wherein was the candlestick, and the table, and the shoe-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly. Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost thus signifying. That the way into the holiest of all was not yet made manifest, while as yet the first tabernacle was standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves; but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." From what is here presented explanatory of the figurative design of the first and second veils of the temple, we learn that the veils were designed to separate, first the outer court worshipers from the holy place consecrated within the first veil for the priests of Israel to perform the *divine service*, of the *worldly sanctuary*. But within the second tabernacle, curtain or veil, was concealed from the gaze of the people, the most holy place. None but the high priest; and even he not without sacrificial blood, was allowed on pain of instant death to go within this veil; and that but once a year, in consecrated garments, with hallowed blood, bearing the names of the tribes for whom he officiated engraved on his breast-plate, and with golden bells between the pomgranates on his garments, to sound while he appeared before the mercy seat, and between the cherubims of glory, to signify that he lived to represent and intercede for them within the veil. Thus signifying that the way into this holy place was not as yet made manifest. The first veil or tabernacle must first be fulfilled in all its parts and tittles before

the way into the glories of the gospel could be made manifest. But in Heb. x. 8, 9; we read, "He saith, Sacrifice and offerings and burnt offerings, and offering for sin thou wouldest not, neither hadst pleasure therein, which were offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ."

By the offering of this one sacrifice, which was accomplished by our Lord Jesus Christ at the time when the veil was rent, the obstacle which concealed the way of life and salvation from our view, was effectually removed, and the intervening veil being rent in twain from the top to the bottom, all the glory which it had for ages concealed was at once made manifest. The Ark of God appeared, the Mercy seat was clearly seen, the cherubims of glory, with all the consecrated furniture of the holiest of holies, is no longer hidden from our faith. Now in the gospel; the veil of the covering which was over all flesh is taken away, except from those who still read Moses, or look to the law, or to their own legal works for acceptance with God; for to all such the veil still remains to this day untaken away. But all those who have had a view by faith of their crucified Lord, and have felt the sovereign efficacy of his atoning blood, and are clothed in his spotless righteousness, can say with the spouse, "The keepers of the walls took away my veil from me," and they all with open face, (having the veil removed) beholding as in a glass the glory of the Lord, are changed into the same image from glory, to glory, even as by the spirit of the Lord. The impending veil removed, life and immortality is brought to light, the heavenly Jerusalem appears, the king of glory mounts his mediatorial throne, death is destroyed, hell is vanquished, Christ is victorious, the church of God is safe. Only through the death of Christ could these triumphs be achieved; it was therefore meet that the veil should be rent, and the way into the most holy disclosed, when Jesus put away the sins of his people by the sacrifice of himself. By himself Jesus enters the holy place not made with hands, even into heaven itself, and having obtained eternal redemption for all his members: they with his dead body arise; for he hath raised them up together, and made them to sit together in the heavenly places in Christ Jesus. The faith that now beholds the sacrifice of Calvary, looks also within the veil; and reads the title clear to mansions in the skies.

This mystic veil was not rent from the bottom to the top; for the work did not begin on earth: it was not performed by us: but it was rent from the top to the bottom.

"Tis thy own work, Almighty God,
And wondrous in our eyes."
(TO BE CONTINUED.)

CORRECTION.

Those who contemplate going to the Salisbury Association, via. Baltimore, and Steam Boat, are informed that by a new regulation, there will no boat leave Baltimore on Tuesdays, as formerly published, but they will have to take the Boat at Baltimore on Wednesday morning, to C&B Creek, where they will be met with conveyance to the Association.

THOMAS HOLLAND.

Obituary Notices.

DIED—Suddenly, on Thursday night, Sept. 29, of hemorrhage, **LEWIS BRIGGS**, youngest daughter of William E. and Sarah Briggs, of Bryn Zion, Del., in the fifth year of her age.

ELDER BEEBE—I have too long delayed what I have felt my duty, to inform you of the death of my father, who was one of your agents for the "Signs of the Times," G. W. ZIMMERMAN, he died Dec. 27, 1862, in the sixty-ninth year of his age. Thus you see he has been dead more than a year. Almost the last business he transacted, was to remit you money through G. O. Hamilton, for seven copies of the "Signs of the Times." You well know that he has taken an active part in the circulation of the paper, for many years. I have been a recipient of his favor in having your paper to read for several years. But as this, and all of his kind acts on earth have ceased, I must rely on myself to remit you for the present year. My dear father was a humble follower of the Savior more than thirty years. During that time he never missed but one association of which he was a member. He was clerk of the Cuiver and Siloam Association for nearly thirty years, which two were consolidated into one association.

Now, after the lapse of more than a year after my father's death, I can scarcely write of him who was so devotedly dear to me, for the hot tears will weld up from my heart and blind my mortal vision. Oh, that my spiritual vision may brighten as my days of mourning shall lengthen into years, for the loved ones that have gone before to that bourn from whence no traveler returns. Of five brothers and sisters raised to maturity, one sister and myself only are left. If I were a fast scribe, I would write you the reason of my hope, which I believe the Lord was pleased to give me about twenty years ago. I dearly love to hear the saints tell of the dealings of the Lord, and of the change experienced in the new birth.

Yours in gospel bonds,

LOUISA WAMMACK.

MONROE Co., Missouri, July 25, 1864.

With sorrow of heart we record the sudden death of our dear brother, **GABRIEL C. HORTON**, of the town of Walkkill, in this County and State, who departed this life at his residence, near the Walkkill Meeting House, Sept. 27, 1864, aged 33 years, 9 months and 29 days.

Our departed brother was a very highly esteemed member of the Middletown and Walkkill Old School Baptist church, who adorned his christian profession by an exemplary life and godly conversation. He was intelligent and sound in the faith, kind and benevolent, and always ready to contribute to the support of the cause of Christ, and to the necessities of the needy, to the extent of his ability. Humble and rather retiring in his temperament, and uniformly bowed down under a sense of his unworthiness, he was frequently depressed with doubts and fears in regard to his personal interest in the blood and righteousness of the great Redeemer, yet remarkably clear and firm in his steadfast confidence in the doctrine of the gospel. He delighted to hear the proclamation of the gospel, and was ready to testify that salvation is by grace, and by grace alone. His disease was Typhoid Fever, of which he suffered but a few days. The nature of his disease seemed greatly to depress his mind and his sunset under a darksome cloud, but one who were conversant with him can doubt that "To him to die was gain"—that he is now enjoying the refulgent and unclouded glory of his God and Savior. He leaves to mourn their loss a devoted wife, who is also a member of the same church, and three small children; also an aged father survives him, our beloved brother, Barney Horton, who relied on this son, with whom he had made his home, to sustain him in his declining days. He has also left several brothers, among whom is Dea. Loton Horton, and one sister, who was also with him, a member of the household of faith. These, with a large circle of relatives and friends, as well as the church of God, feel stricken and afflicted, but they mourn not as they who have no hope.

"To darkness, doubts and fears adieu,
Adieu, thou world so vain;
Hence I shall know no more of you,
For me to die is gain."

A large and solemn assembly attended his funeral at the Walkkill Meeting House, and a very appropriate and soul comforting sermon was preached by Eld. Leonard Cox, Jr., from John, xvii, 24: "Father, I will that they also whom thou hast given me be with me where I am, that they may behold the glory which thou hast given me." After which his remains were conveyed to the Cemetery of New Vernon church for interment.

DIED—At his residence, in Brookfield, in this County and State, Sept. 29, 1864, Mr. **LEWIS C. WOOD** aged 69 years, 11 months and 19 days. Mr.

Wood was a prominent citizen, well and favorably known and respected in his vicinity. His death was occasioned by a fall from a wagon in which he was adjusting the loading. By some means losing his balance he fell, and being a heavy man, struck his head on the ground, inflicting an injury which he survived but twenty three hours. He was not a professor of religion, but a friend, we are told, to the Old School Baptists, and manifesting an interest in their doctrine of salvation by grace. He has left a wife and several small children to weep over their sudden and terrible bereavement. His funeral was largely attended at the Baptist Meeting House, in Brookfield, on Saturday, October 1, and a discourse preached on the occasion by Elder G. Beebe, from Heb. ix. 27-28: "And as it is appointed unto men once to die," &c.

Early Meeting.

A YEARLY MEETING will be held, if the Lord will, with the Old School Baptist church of Olive and Hurly, in Uster Co., N. Y., at their Meeting House on the Plank Road, twelve miles West from Kingston, on Wednesday and Thursday, the 16th and 17th days of November, 1864. Brethren and sisters of our faith and order, and friends generally, are cordially invited to attend. Brethren Beebe and Cox, do come if you can.

By order of the church,

LEVI H. TERWILLIGER, Church Clerk.

YEARLY MEETING—Brother Beebe:—Please publish through the "Signs of the Times" the Yearly Meeting to be held at Burdett, Schuyler Co., N. Y., to commence at 10 o'clock, on Wednesday the 16th of Nov'r, and continue two days. The brethren, sisters and friends are respectfully invited to attend. A special solicitation for ministering brethren. We shall hope to see you, Elder Beebe, and Elder Cox, without fail. Those coming by public conveyance will be met at Jefferson with teams Tuesday night and Wednesday morning. By order of the church,

A. ST. JOHN.

A YEARLY MEETING of Waterloo Old School Baptist Church will be held, providence permitting, on Wednesday and Thursday, November 2d. and 3d., at their meeting house in Mt Salem, Sussex County, N. J., beginning on each day at 10 o'clock, a. m. Brethren and sisters of our sister churches, and friends generally, are invited to attend; ministering brethren are especially requested to "Come over and help us."

ASA ELSTON.

YEARLY MEETING—Brother Beebe:—Please publish through the "Signs" the Yearly Meeting to be held at London Tract, Pa. to commence at 2 o'clock on Saturday before the third Sunday in October and continue three days. The brethren, sisters and friends are respectfully invited to attend, and a special invitation to ministering brethren. Those coming by the Philadelphia and Baltimore Railroad will be met at New Ark Station, on Saturday, at the 10 o'clock train. Yours,

J. W. DANCE.

Associational Meetings.

JUNIATA ASSOCIATION, PA., will be held with the Tonoloway church, in Fulton Co., Pa., to commence on Friday before the third Lord's day in October, 1864.

SALISBURY, MD., will be held with the church at Jones' Mills, Dorchester Co., Md., (Eastern shore) on Wednesday before the fourth Sunday in October, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction in regard to matter, style

and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received, if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address

Mrs. P. A. BEEBE,

Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote, done me, and two others, last summer, by preventing the ague. I worked all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c.,

JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON:—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON:—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the tedious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,

JAMES JOHNSON.

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From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Any thing that he may recommend, may be used with confidence.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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CONTINUED FROM PAGE 154.

THE PREPARATION OF THE GOSPEL OF PEACE.

"How beautiful are thy feet with shoes, O prince's daughters," is the language of Christ to his church. By which we are to understand the orderly walk and excellent deportment of those who are rooted and grounded in truth, and who observe the proper order and worship of the house of God. Again it is said "how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion. Thy God reigneth." Whether illustrated in the ministry of the word, or in the experience and practice of the saints, the gospel of the grace of God is a gospel of peace. It was the announcement of angels on Bethlehem's plains, "Peace on earth and good will to men." There are those whose "feet are swift to shed blood; destruction and misery are in their ways, and the way of peace they have not known; and there is no fear of God before their eyes." Most fitting it is that they who are the soldiers of the Prince of Peace, and who has said, "My kingdom is not of this world," the weapons of whose warfare are not carnal, should have their feet shod with the preparation of the gospel of peace.

The walk and conversation of the believer is to be ordered according to the gospel of Christ; and this is the only preparation [which can enable him to endure trial, to oppose error, to stand fast in the liberty wherewith Christ has made him free, and to walk worthily of his high calling. This is all the more important for the believer at this day, when the spirit of war and bloodshed is so prevalent, when anti-Christ is stirring up the passions of men to fearful deeds of violence and carnage, and when even the members of the household of faith are in danger of being carried away by the delusion of the times. At such a time, it becomes us to inquire whether our feet are shod with the preparation of the gospel; whether we are possessed of the spirit of Him who, when on earth, went about doing good; and whether we are striving for the things which make for peace and the things whereby one may edify another. We may consider

I. In what sense the gospel is called the gospel of peace.

1. It brings to view the only method of the sinners reconciliation to God. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." "All we like sheep had gone astray, but the Lord hath laid on him the iniquity of us all." To recover, or bring back his

sheep, was the great object of the Redeemer's advent. Not to reconcile God to man, and thus make it possible for Him to have many, but to reconcile man to God, and thus save that which was lost. "God was in Christ reconciling the world unto himself not imputing unto them their trespass." "He is our peace," and He declares "Peace I leave with you my peace I give unto you; not as the world giveth give I unto you."

2. The gospel of Christ gives peace to the conscious, mourning, doubting sinner. Till Christ is seen, the soul has no rest from the demands of a holy law. All his own efforts are useless to relieve his fears. The command of the Redeemer to such is, "Come unto me, all ye that are weary and heavy laden, I will give you rest." The alarm of the natural conscience may be quieted by religious effort; but the mourning of a quickened soul can only be comforted by the revelation of the gospel of peace, bringing to view the "work of righteousness which is peace, and the effort of righteousness which is quietness and assurance forever."

3. The gospel of Christ is a gospel of peace, because it imbues the soul with the principles of peace. "The love of God is shed abroad in our hearts." The spirit of Christ takes possession of the soul, without which we are none of his. It produces a peaceable temper; love to the saints, which leads to a striving "for the things which make for peace, and the things whereby one may edify another," as well as to a following of "Peace with all men, and holiness without which no man can see the Lord."

II. In what sense this gospel of peace is a necessary preparation for the walk and travel of the believer. Correct principle must underlie all right practice. There can be no greater mistake than to suppose that right action will precede and induce right emotion and conviction. The soldier must have a proper preparation for his feet before he commences his march, and this preparation the gospel alone can give.

1. As regards instruction in duty. It is for the Heavenly Captain to command; it is for us to obey. We cannot anticipate results, lay plans for the campaign, select our weapons and method of attack, and, under the influence of excessive zeal or self-confident ability, go forth in our own strength and fight on our own account. The battle is not ours, but God's; and at his command we are to stand still and see his salvation, or go forward to victory. The doctrine has been held that the end sanctifies the means. Shall we, then, welcome and let loose the tongue of slander, the fire of persecution? Who will assert that the burning of heretics, or the firing and imprisonment of Quakers and Baptists, or more recent ef-

forts of modern anti-christ, are legitimate results of worthy zeal for the advancement of the truth? It is the gospel alone which is the rule of duty, and obedience is the end of responsibility. Submission to the authority of Christ is the grand evidence of a good soldier's qualification and eagerness to know as well as to obey his commands is the sign of a heavenly enlistment.

2. The gospel of peace is the only worthy incentive to the right performance of duty. There are not a few who assert that all spiritual advantages result from right performances, and that the power of God here and hereafter is the great motive of christian obedience. As though the hope of reward, or fear of loss, were the highest motives of human conduct. Such entirely mistake the order of the kingdom of grace. With such the love of holiness has no power, the gospel of peace is no incentive. Little wonder is it that such arrogate to themselves the possession of all the motives of the gospel, and are loud and constant in their denunciations of those who love truth for its own sake. Pride, dogmatism, superciliousness in glorious combination! But what is the result of such zeal without a knowledge of the preparation of the gospel of peace? Let the laxness of christian principle, and the adoption of the most unwarranted practices answer the question. No wonder the feet of such are "swift to shed blood, and that destruction and misery are in all their ways." It is what God has done for us, and not what we can do for him, which is the highest motive. "We love Him because He first loved us." Let but your feet be shod with the preparation of the gospel of peace, and love to God and man, and conscientious regard to the commands of Christ will govern your heart and life.

3. It is the gospel alone which furnishes the needed ability for the right performance of duty. He who trusts in his own strength or zeal is certain of defeat. David's sling was a better preparation than Saul's armor. Numbers, wealth and influence do not always give success. The gospel of peace is more potent than these. Truth is mightier than the sword; and he whose cause truth is fights the battle for us. It is one thing to know our duty, and another to feel that we are prepared for its discharge. But this is the glory of the gospel, that while it makes known the want, it furnishes the necessary power. The gospel is the power of God; and he who has this preparation is "strong in the Lord and the power of his might." It was early said of Satan: "It shall bruise thy heel, but thou shalt bruise his head." The attacks of error are directed to the feet of the christian soldier. Let him put off this preparation from his feet, and the success

of his enemy is sure. Alas! how many have thus fallen wounded and lamed in departing from the order of the gospel! But here is comfort for the wearied soldier—"He that walketh uprightly, walketh safely." Bozrah's conqueror is mighty to save. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him."

III. What are some of the advantages to be derived from having our feet thus shod with the preparation of the gospel of peace.

1. A comfortable walk. By this we do not mean that he who has this preparation will have no trials, experience no hardships, meet with no opposition. All these he must expect, but he is prepared to endure them, knowing that they form part of a needed discipline, and that under divine guidance they shall all walk together for good. We can then rejoice in tribulation. Trials are easily borne when the soul is prepared for them by the gospel of peace. It is from the darkest phases of his experience that the believer sometimes draws the sweetest consolation. Let those who wish to rejoice in the light of their own fire and the sparks of their own kindling, let them hug to their bosoms the cold, paltry and short-lived comforts resulting from their own zeal, faithfulness in duty and love to God. The believer has truer comforts and higher joys than these. He delights himself in the law of his God, and walks safely and sweetly in the light of his countenance. The work-monger may go to his ceaseless toil, or draw therefrom all the comfort he can; the believer enjoys sweet rest and peace in believing "The way of the transgressor hard;" but the "ways of wisdom are the ways of pleasantness and all her paths are paths of peace."

2. He whose feet are shod with the preparation of the gospel of peace walks worthy of his high calling. No position is noble and exalted as that the believer occupies. Called of God, a citizen of Zion, an heir of immortal glory! How elevated is that walk which befits so high and excellent a condition. To realize his high privileges, and adorn the doctrine of God our Savior by a godly life and a well ordered conversation is the part of one who walks in the order and fellowship of the gospel. He speaks the pure language of Canaan. He not only enjoys the fellowship of saints, but he holds communion and has fellowship with God. His dwelling is on high; his place of defense shall be the munitions of rocks; bread shall be given him, and his water shall be pure. The life of such a one will be a continual sermon, illustrating the excellencies of divine grace, and showing forth the sublimity and glorious truths of the gospel to the praise of Him who hath called us out of darkness unto his marvellous light.

3. The preparation of the gospel of peace will enable us to walk conscientiously in the fellowship and order of the house of God. It is a comfortable thing to have the mind travel in truth, and to be rooted and grounded in the principles of the gospel. Our Savior declares: "I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture." He whose feet are shod with this preparation will walk in the ordinances of Christ, and in the footsteps of the flock. He will prize the order of God's house, and say with the Psalmist, "Our feet shall stand within thy gates, O Jerusalem." He will delight in the fellowship of God's people, and labor to maintain the unity of the spirit in the bond of peace. It is a sad mark when the fellowship of God's people is lightly esteemed, and when one can be content to forego the privileges of the visible house of God. This preparation will make the people of God of one heart and one mind, striving together for the faith of the gospel.

4. This preparation will enable the believer to walk boldly and courageously onward, in darkness as well as light, amidst all his foes, and in face of the most determined opposition. He will desire to leave the things which are behind and to press forward; and even in the valley of the shadow of death he will fear no evil, for his God is with him, and his rod and staff they comfort him; and he hears his leader say: "Because I live, ye shall live also."

LEONARD COX, JR.

[TO BE CONTINUED.]

HARPERS FERRY, Va., Oct. 4, 1864.

MY DEAR FATHER:—More than three months had passed, after I parted with you in New York, without my receiving a line or hearing a word from any of the dear home friends. Imagine then, my gratification when a friend brought me three numbers (August 1st, 15th, and Sept. 1st,) of the "Signs." I glanced first at the obituary columns, fearing some dear name might meet my eyes; but as I saw none whom I knew, I was encouraged to hope all were still spared. Then I turned to the correspondence to see who had written me letters; for I enjoyed them as much as if they were addressed to me individually. With a thrill of pleasure I recognized the names of some with whom we held such sweet communion when I was with you last June; and as I have not heard a sermon, or enjoyed religious converse with the Old School Baptists since, then, their letters and your editorials came like cold water to a thirsty spirit. Continue to send the papers, for though many fail to reach me, those I do get are very, very welcome, for they come from "My Father house," bringing messages of love and words of encouragement, such as only those isolated as I am can fully appreciate. I think often, dear father, of those pleasant rides I used to enjoy with you while going to, and from our meetings, and sometimes I hope the time will again come when I shall be enabled to meet with the church, every member of which I esteem so highly.

I have witnessed some fearful scenes since I received your parting kiss, my father. War with all its horrors has surrounded us. Devastation and destruction have become familiar to us; mothers

mourning for their children and refusing to be comforted, are in our midst. Within a few miles of us to-night, are thousands maimed fellow-creatures moaning in agony, or dying among strangers, with no mother's or sister's hand near to minister to their wants. Last week a dear young friend and nephew was killed at Winchester, Thomas Timberlake, a young man of rare promise, the hope and pride of his family. This is only one case among many thousand.

I would not have you suffer any uneasiness about us. We have been preserved from personal danger; and though Fannie has been shot at three times, we know,

"Not a single shaft can hit,
Till the God of love sees fit."

Never, in all my hours of prosperity, did I enjoy such perfect trust in the God who rules and reigns, as I have since death and dangers have surrounded us. I know "My nearest friends and dearest joys" are gifts from His divine hand, and I have been enabled to realize the promise that, "As thy days thy strength shall be." He will not afflict us beyond what we can bear, and will "Temper the wind to the shorn lamb." Father do you hear from my brother William? He was taken prisoner in July; so Gilbert Miller writes. The raiders had reached Covington and taken all Eliza's meat, corn and fowls; but she has made arrangements for another supply, and will not suffer.

I see, by the paper, you receive contributions for the suffering prisoners. Please write to me as soon as you get this. Tell me when you have heard from George. Give my love to the dear members of our church. May our Heavenly Father preserve you, and permit us to meet again soon. I suppose you will attend the Salisbury Association. How I wish you could extend your journey and come and see us.

HARRIET M. LARUE.

LAWRENCEBURG, KY., Apr. 15, 1864.

BROTHER BEEBE:—My views are again solicited on a passage of scripture, and if you are disposed to publish, I will try to comply with the request; although I prefer that my friends would apply to others who can write more profitably to them, and pleasing to myself. The request is, "Will Brother J. F. Johnson of Kentucky give, through the *Signs of the Times*, his views on 1st John. iii, 3, and oblige a brother, &c., Josiah Bennet. The text reads, "And every man that hath this hope in him, purifieth himself, even as he is pure."

"This hope" is alluded to in the preceding verse. The apostle, after reminding his brethren of the wonderful love that the Father has bestowed on us, and that the world knoweth us not because it knew him not," says, "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The hope that we shall be like him, and see him as he is, is the highest aspiration of the children of God.

I suppose the request of my brother will embrace particularly the *hope*, and *purification* spoken of in the text.

That hope is an exotic—not indigenous to our earthly Country, but the product of "A better Country, that is, an heaven-

ly one." It is a precious gift from "God our heavenly Father, which hath given us everlasting consolation and *good hope* through grace." Hope is a fond anticipation, a patient waiting for, and a confident expectation of things not seen. For, "Hope that is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." The exercise and appreciation of a hope, requires a basis on which it can rest, commensurate in importance with the thing, or things anticipated. The warrant on which the christian's hope rests, is fully competent to sustain it. The grace, blood, righteousness and intercession of the Lord Jesus constitute that warrant. It therefore "abideth," and is unlike the hope of the hypocrite that "shall perish." See Job viii, 13, and Prov. x, 28, vi, 7.

We can scarcely conceive a wider contrast than exists between the christian's hope and that of the hypocrite or work-monger. That of the former rests solely upon Christ—upon what *he is*, and what *he does*: while the latter depends upon "if I do," or, "if I keep on doing," or "hold out faithful." "I do," is the foundation on which that hope is based; and when "I do" fail, down goes the whole superstructure, for no edifice can stand when the foundation gives way. The characteristics that distinguish the two hopes are as diverse as are the hopes themselves. The hope of the self-righteous is the precursor of self laudation and bigotry; and prompts the possessor to say, "God, I thank thee that I am not as other men are;" and to boast of the "efforts" he makes, the works he performs, and the money he pays to sustain the cause and replenish the oft depleted treasury of his imaginary God. See Luke xviii, 11, 12.

Ignorant of being the servants of sin and under the dominion of the prince of the power of the air, they claim a degree of freedom amounting to unbridled independence. According to their theory, they are free born, free agents, have free wills, are free to choose, free to refuse; and of course, free to go to heaven, if in no other way, to "take it by storm"; free to take another course and go to the other place, and why not free to make a stubborn stand and go to neither place? Not only is each individual free to control his own destiny, but by concentrating their efforts, they claim the liberty of controlling the destinies of the world. If they choose to sit down in supineness and negligence, "thousands perish for lack of knowledge." But on the other hand, a vigorous "effort," a proper use of *means*; zealous, active, and "indefatigable instrumental saviors"; and it would require but a few cents on the head to save the world. All these monstrous hallucinations are taught and vehemently urged under the influence of a delusive phantom—a false hope. Its legitimate tendency is to invalidate the Lord's work in the salvation of sinners, a defiance of his authority, and insubordination to his government: and therefore to initiate a form of government and a rule of action congenial with the carnal and depraved nature of sinful mortals; and the result must inevitably be a general corrupting state of society where it obtains, and the complete counterpart of the purification

spoken of in the text. "He that hath this hope purifieth himself." This hope is "An anchor of the soul both sure and steadfast," and the anchorage being cast "in the clefts of the rock," secures the "vessel of mercy" in the midst of all the hurricanes that can assail it. It is laid up for the children of God in heaven, Col. i, 5, secured to them by infallible oaths—confirmed by immutable promises, upon the permanency of which they implicitly trust, and for the accomplishment of which they patiently wait and anxiously desire. It is one of the "all spiritual blessings" that were given us in Christ Jesus, and none possess it but those who have "Christ which is our hope," or, Christ in them the hope of glory, "a quickening Spirit," and that Spirit is then and there the *motive* or propelling power that actuates the christian in the performance of every purifying deed that is preparatory for the full enjoyment of all that our hope anticipates; "For it is God that worketh in you both to will and to do of his good pleasure"; and it is by the "working of his mighty power" that we purify ourselves even as he is pure. The works of the fleshly mind, fleshly lusts or desires, are all inadequate to perform any part of the work of this purification. In the flesh there dwelleth no good thing, nor can there be any progress made in the work of purifying by it, or any thing pertaining to the flesh, and if any good is effected—any purification accomplished, it must be performed, by a power radically different from, and infinitely more efficacious than belongs to the natural man—the old man—the depraved man, who is "without strength." He that hath this hope, hath also this power, and labors by its operation as did Paul who said he labored, "striving according to his working, which worketh in me mightily"; for this hope is nothing less than the "Lord Jesus Christ which is our hope," and is therefore, "Christ in you the hope of glory." 1 Tim. i, 1; Col. i, 27. Then, we may say with the prophet, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us." Isa. xxvi, 12. Those who have this hope should hallow the name of the dear "Emanuel, which being interpreted is God with us." Thus, Jesus is the great Purifier at last. On Calvary, He "Gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." They were then and there made actually and manifestly pure before God's righteous law, and in the eye of justice; yet, while in the flesh, they have many, very many imperfections. Gold when in the mine, is doubtless pure in one sense, still there are attached to it many foreign substances that have to be worked off by passing through the furnace, or hot crucible. Like the gold, the children of God have to pass through the furnace; and therefore, the Lord has his fire in Zion, and his furnace in Jerusalem. Isa. xxxi, 9, and his people are chosen in a furnace of affliction, xlviii, 10. That the process of purifying may be complete, their Lord "Is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver" &c. Mal. iii, 1, 2, 3. Under the influence of this working element within,

they are to "abstain from fleshly lusts which war against the soul," "be careful to maintain good works," "Purify their souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that they love one another with a pure heart fervently, being born again" &c. In short they are to show their faith by their works; knowing that faith without works is dead, being alone.

Perhaps the hard matter for the christian to decide is, How am I to purify myself, seeing as I do, so much sin and impurity in my thoughts, words and actions?

Let us try to answer this question in the light of scripture. If Christ is our hope, as Paul says in 1 Tim i, 1,—if he is "in you the hope of glory" as he says in Col. i, 27,—if He is THE HOPE of Israel, THE HOPE of his people, as is said in Jer. xiv. 8, xvii, 13, and Joel iii, 16, we may not be at a loss to decide that "he that hath this hope" is in the possession of an indwelling power that can do wonders.

If on the other hand, in the flesh dwells no good thing, as the apostle says, Rom. vii. 18, and if without Christ we can do nothing, as He says in Jer. xv, 5, it is evident that that power that enables the christian to purify himself, does not belong, or pertain to the flesh or fleshly nature. But again; if the child of hope "can do all things through Christ which strengtheneth him," as Paul says in Phi. iv, 13 that child may rest assured that the purifying himself is one among the *all things* that he can do through that medium, but in no other way—by no other power. The Lord is emphatically called "the strength, and "everlasting strength" of his people in Ps. xvi, 1, lxxxi, 1, Isa. xxvi, 4, xlv, 24 and many other places. What is it that the christian cannot do, propelled by his strength?

This purifying power in the christian, is like leaven hid in the meal, which works there, till the whole is leavened. See Matt. xiii, 33. The kingdom of heaven is like leaven &c. The kingdom of heaven is a spiritual kingdom, it is born of the Spirit, and is spirit. A component part of that kingdom dwells in each saint, and that spirit will dwell there, and prompt that saint to carry on the work of purification until the whole lump is holy, or pure. Our sinful *bodies* are not made pure while they are mortal, neither are our carnal minds, for they are enmity against God, not subject to his law, neither in deed can be; but, dear brethren and sisters, our mortal bodies must rest in the dust of the earth, slumber—and moulder there; and then, not until then, will that enmity be slain: after which, our hope anticipates the day when we shall "see him as he is, and be like him." Then let us toil on, and hope on, while our Shepherd is with, and in us, we have great encouragement to press on in his strength, and fear not,

"Though many foes beset or road,
And feeble is our arm;
Our life is hid with Christ in God,
Beyond the reach of harm."

Remember, we have only to work out what He works in, to carry on this work of purification so far as we are concerned, according to Isa. xxvi, 12, and Phil. i, 12, 13. The bitter draughts, the ceaseless toil and relentless war through which we pass here, will only enhance our relish for the sweet home, the glorious rest, and the everlasting peace that shall bless us

there, when we see him and are like him. Transporting and transforming sight! unveiling at once the full-orbed glory of His majestic personage, enstamping his heavenly likeness, and pouring a lucid flood of brilliant glory over all the immortalized family, where they will shine as the brightness of the firmament, and as the stars forever and ever. Br. Bennett, having tried to comply with your request in April last, and laid it aside, thinking it not worth publishing, on reviewing, I have concluded to place it at the discretion of brother Beebe. Love to the saints, —J. F. JOHNSON.

HINDSBURG, Orleans Co., N. Y., Sept. 17, 1864.

MUCH ESTEEMED G. BEEBE:—Trusting the Lord will direct my thoughts so as to record the truth as it is in Jesus, whom I profess as my Savior and guide, I write this epistle to you, testifying my experience of his great mercy and profound love in redeeming my soul from hell and destruction.

When a child, I remember of contemplating God's works and majesty which nature and books had taught me. The woods, trees, birds, flowers, sun and stars, and a world of wonders beside, bespoke some high power. Much was I delighted in each new discovery of his unsearchable wisdom, knowing that he formed them so curious, beautiful and lovely, for he made all things as it is written in the scriptures. "In the beginning God created the heavens and the earth." I was often meditating on that phrase, (in the beginning,) trying to conceive in my mind how he could exist before time was, and many other queries so singular. I was incapable of understanding and could come to no settled point, when it struck my childish thoughts that His ways are past finding out. Then was my mind impressed that our Creator is an infinite, invisible and immortal being—a true and living God, feeling it was from him I drew my every breath and owed my existence. But when the thought struck me that I was an accountable being, I began to reflect and discover my misdeeds and many faults, being convicted of my ruined state: I was quite overcome with anguish and despair, finding no relief in my works. I began to plan and invent means to live perfect in the future, but failed in every respect. Also being conscious that my future could not atone for the past, convincing me I could not be my own keeper, much less my own savior. Then I began seeking a surer foundation, and studying with great interest Christ and him crucified, earnestly desiring to be disrobed of my filthy rags and clothed in his righteousness. But I felt so unworthy, having nothing to recommend myself to his favor, and fearing I was not one of the elect. I finally gave up myself as lost, thinking it impossible for me to be saved, yet I believed Christ to be able, but feared he was unwilling. A long time I mourned over my lost condition, keeping it secret, not wishing to disturb others with my sorrows. All my prayers and tears seemed ineffectual. Oh! then, as the black future arose before me with its dreadful threatenings. I was tempted to destroy my life, thinking that to be the only way of putting an end to my sinning, but the thought of appearing before the great Supreme Judge did make my blood run chill, and I

durst not make the attempt, for, thought I, though my sins be manifold, they cannot be much greater or my punishment more severe by living out my appointed time. Thus my mind was much exercised until it seemed that God's wrath was so kindled against me that hell was gaping wide to receive me. How bitter my portion, to be forever banished from God, but I felt it was just, and was about resigning myself to this horrible pit, when Jesus did rescue me by calling me to him. Then I said, I will arise and go to Jesus; if I stay away I must surely die, and with his promise, "Whosoever cometh unto me I will in no wise cast out," for my plea, I fell at his feet and found sweet mercy there. Then in a moment—yea, in the twinkling of an eye, my burden was gone and his love delighting my heart. O, such inexpressible joy, to call the Savior mine, and feel my sins forgiven. Then, if ever, the true light was revealed to me, and I thought I never could be unhappy again. How long I remained in this state I am unable to tell, for just then my mother called me to send me on an errand, bidding me to be quick, for my sister was very sick. Of course there was no opportunity for telling my parents dear, who were doubly dear in Christ, the glad tidings, but I intended to on my return, for an inaudible voice seemed to say, "Go and tell to those around what a precious Savior thou hast found." I remember how the name of Jesus would thrill my heart with joy, as if it were but yesterday, although I cannot feel the same now. But soon the tempter and darkness came, causing me to doubt as to the reality of my change, and fearing I was deceived I kept these things to myself, lest I should deceive others. Yet I could not believe that any power but that of God could relieve my soul from such distress, and naught but grace alone could make me feel the divine presence of Jesus as I then did. Oft have I wandered into darkness since, but as oft he has rescued me from my guilt and shame, bidding me to be guided by the Spirit, and listen to that inward voice which seemed to say, Arise and be baptized, but I sought for more evidence and better information, also feeling my unworthiness, I have long neglected this solemn duty. Thus I failed to obey his precepts and commands until my conscience reproached me of willful disobedience, and the very stones seemed to cry out against me for not manifesting my light. I think I was about ten years of age when I first experienced his love; am now nineteen, and have not revealed God's gracious dealings with me to my parents and friends until the past week. I can see my way clearer, though the gloomy darkness that has so long enveloped my mind is not quite dispelled, for at times I was as one left to Satan's will, who mockingly would deride me and say, Where is thy God now? But I believed him to be the same unchangable being, and would set my spirit free in his own given time. My cry was for patience until that desired time should arrive. To be brief, I now feel it my duty to bear the cross and follow Jesus, for he hath said, "If ye love me, keep my commandments." If I understand the order and doctrine of the Old School Baptists aright it is what Christ and the apostles taught, though the true churches of Christ be few

and scattering. They seem to be of one fold, and still united through all their trials in this land of affliction and excitement. I openly profess that my heart is with them, though surrounded by a people of different denominations, for false teachers and lying prophets do hunt the souls of the righteous, making sad with their delusions those whom God hath not made sad, and he will not suffer me to be lost if Jesus be mine, though Satan, hell and sin combine against me it is in vain. In him alone I would confide, for his promises are sure and will forever stand. Through his strengthening grace I now resolve to walk the strait and narrow way with Jesus in my view.

Not wishing to occupy any more of your precious time, if you can have patience to read thus far, will you please give your opinion through the "Signs," or in any other way, whether I am excusable for neglecting baptism, being placed in these circumstances, knowing of no other church around but such as suit the customs, with their new inventions and popularity to promote their own glory, and how true it is foppish priests and singing choirs are what this wicked world admires.

I have been teaching in my own district this last summer, and across the road from the school house is a New School Baptist church, pleasantly situated on a knoll with a burying ground attached, where some of my relations, dear school mates and companions, are sleeping. A little child was borne from here to its grave a few weeks ago, and we feared another of our desirable would soon follow for my aged grandmother, in her ninety-seventh year, was very low then, but is now slowly recovering. She was a lover of the "Signs," as are my parents too, with myself included. It contains sound doctrine and good experiences, also reveals many hidden truths; but as my thoughts refer back, bringing to recollection the many sermons I have heard read and preached in this stylish meeting house, I am quite astonished that I am not converted to their measures and doctrine, although I admit of joining the bible class for the sake of society, and to find out for myself how these things worked, watching them closely. I discovered so many errors that I became much dissatisfied with their proceedings, for it seemed more like Babylon than a religious institution, as they termed it. After some meditation I requested my name to be struck off the list. They asked me to render some reason, which I did in the following words: "I find no place in the bible where you can get your authority for establishing these new inventions, and according to history they have not had their standing long, therefore since Christ and the apostles had set no such example, I could not conscientiously unite with them." They thought I must be in the dark not to see what great improvements they were making. I said I could not see it so, and if I was in an error I hoped to be convinced of it. On taking my leave I meant to never trouble them again, but soon after my bible teacher sent word for me to be sure and stay the next Sabbath. Not wishing to give an offence I consented. When the next Sabbath came my wounded brother returned on a furlough and accompanied us there, perhaps

for the last time. He was chosen as one of the bearers at the funeral of a soldier in his regiment who fell at the same battle. Well, as I said, I staid to Sunday School, and to my amazement, I was called forward and presented with a nice bible for learning the most verses, which included the whole of Matthew and a part of Mark. However, this did not buy me back, for the very book they gave me taught me better. I have since expressed my feelings to the congregation in afternoon meeting, but don't find much consolation in their doctrine, which they acknowledge to be part grace and part works, for they believe salvation is left to the choice and will of the creature, and that Christ died in vain for some. Oh, what delusion! Now, for three reasons I cannot go with them, if not more, namely: their order, doctrine and fruits; but as time and space will admit of no farther explanation on these things, I will leave them here. With a sincere desire for your future success in preaching the truth, and hoping for an answer, I now close.

Yours affectionately,

MARIAM J RHODES.

REPLY TO MISS MARIAM J. RHODES.—

We believe it to be the duty of all who know and love our Lord Jesus Christ to follow him in the ordinance of baptism as soon as possible after having experienced his love shed abroad in their hearts. We recognize in the foregoing letter what we believe to be a genuine christian experience, and in the writer of it a gospel subject for baptism. But we would admonish our young convert to beware of imposition even in the ordinance. It is far better, in our judgment, to await the opening of divine providence for an opportunity to go to a regular gospel church, and be baptized in the fellowship of such church by a duly authorized gospel minister, sustained as such by a gospel church, than to desecrate the sacred institution by receiving immersion from an administrator who is not recognized in gospel standing and fellowship by the regular Old School Baptists, as such baptism would not be valid with those with whom she desires to walk in fellowship. It is better to do nothing than to do wrong. We cannot regard it as obedience to the precept of Christ to receive baptism at the hands of one who repudiates the primitive doctrine and order of his church, or who holds even the truth in unrighteousness. We would advise the candidate to go, if possible, before the nearest Old School Baptist church and relate her experience; or, if that be impracticable, send for a regular administrator to come to her vicinity, and defer no longer than till such an arrangement can be made. [Ed.]

MARSHALL CO., VIRGINIA, June 1, 1864.

DEAR BROTHER BEEBE:—You see by the above lines that I am still in the land of the living; still kept by the power of God who is King of kings, and the controller of all the earth; who fills immensity, and who works all things after the counsel of his own will and will accomplish his purposes, even the salvation of his people, chosen in Christ Jesus before the world began. Yes, dear brother, though hell may rage and vent her spite, yet Christ will most assuredly save his people. Dear brethren, I have no more doubt of the

fulfillment of these glorious and eternal truths, than I have of my poor feeble existence to day. Brethren, I do not feel to boast of any thing in an of myself, but what the Lord has done for me; as a poor lost and helpless sinner. Dear brethren and sisters, his word is all I have to comfort me in these trying times, and times too, that try men's souls. But be of good cheer ye feeble lambs, the Lord is God above; he has chosen Zion for his inheritance; he dwells forever there; then what shall harm us while we have the mighty God of Israel for our keeper; yea, and our protector through all our journeyings here below in this waste howling wilderness, he has said, "I have loved you with an everlasting love, and in loving kindness have drawn thee," and more, I will keep you, my love, my dove, my undefiled, from all harm. Yea my beloved, it makes my soul leap with joy when I hear him, who spoke as never man spake, declare without any ifs, ands, or conditions, that I will never leave nor forsake thee. Do we not feel to rejoice my dear brethren, that we have such a friend, one that sticketh closer than any earthly kin, and that has given us such great and glorious promises, and hearts to realize them, and enabled us to do as the prophet Ezekiel did with the book that was given him, with a command eat it, and as a servant of the Lord he did eat it, and was comforted, may we do likewise in obedience to God; love and live upon his word, which only, can make us wise unto salvation; teaching us to live in full discharge of our duties to God, our maker, and to each other. Well, dear brother, I shall now conclude this, hoping it will find you and yours enjoying good health in mind and body. Do as you please with this, and all will be right with your old and afflicted brother, in hope of eternal life.

JAMES JEFFERSON.

TIMBER, PEORIA CO., Illinois, Dec. 10, 1863.

DEAR BROTHER BEEBE:—I am reminded that it is time for me to send you my remittance for the "Signs of the Times," for the ensuing year, and that it is through the abounding goodness and mercy of a covenant keeping God that I am spared through another year that is almost gone. I often think at the close of a year, that we may have some knowledge of the past, but we know nothing of what the ensuing year may bring forth. God only knows what the christian must suffer and encounter while in this vale of tears. I often think if I am a christian I will have sore trials to go through, Oh! my faith is so weak, and I am so sinful, and have such a wicked heart, can it be said of me, that I have "Come up out of great tribulations, and have washed my robes and made them white in the blood of the Lamb?" if so, then have I nothing to fear. I have nothing good that I have done to tell you, the brethren, or my Judge, to whom we shall have to account. But I must confess that I am a poor sinner, justly condemned and must be banished from his presence forever, or if saved; it must be by grace alone; for who of us can have any claim on divine justice, when we were all justly condemned before we were saved? It makes our condition no worse, and God remains just, and his throne untarnished. He is God, and beside him there is none other; he

will rule all nations, and make the wrath of man to praise him, and the remainder he will restrain. These are sorrowful times which we have upon us. I often think of you, and if my poor heart deceives me not, I have been made to rejoice in reading the rich editorials, and communications in the "Signs of the Times." I esteem them, much higher in these troublesome times than I ever did; and I often have a strong desire to see and hear you preach once more; also old father Trott, Hartwell, Rittenhouse, Grafton, Barton, and many others whom I have heard in days gone by; and, as I hope, I have been made to rejoice in hearing them ring the golden bells. Oh what love, there is nothing that I love, and can enjoy, better than hearing such preaching.

I was at the Spoon River Association in September, and there saw and heard Elder B. B. Piper of Illinois, preach; he is a sound man. I spoke to him and told him I had been acquainted with him for a number of years, by his writings in the "Signs of the Times." Soon after the association I saw a communication in the "Signs of the Times" written by him, which pleased me very much; it was in relation to our modern preachers, they are bending themselves now to a different mission, crying out war! war!! Our Methodist preacher, made a speech in this town a few weeks ago, in which he said the preachers were blamed for bringing on this blood shed, and he thanked God that it was so; and that they had all met in conference who were of his sect, and that they were all of one mind; that there was not a jarring word, and that if he was wrong there was a good many others wrong too. But I was going to tell you more about our association; we had a joyful time, long to be remembered. The preaching was all in harmony, there was no uncertain sound, but they did not shun to declare the whole counsel of God, whether men would hear or forbear. There was quite a number of able preachers there, and oh, how sorry I was when I had to leave them to return home. Oh, I thought if my circumstances would admit of my tarrying among them, it would be a satisfaction the world can not give. As a writer in the "Signs of the Times" said, not long ago, "If I had the means and privilege of traveling I would not seek the high courts of the world, but would rather seek the fire side of some of the despised Old School Baptists who are counted as the off-scourings of all things. As my sheet is full, I must close, I only intended to write a few lines. My desire is that the good Lord may give you and yours grace according to your day and trials.

E. D. VARNES.

COOKSVILLE, Sept. 23, 1864.

DEAR BROTHER BEEBE:—In perusing the precious communications of our family journal the "Signs" of Sept. 1st, 1864. I observed a letter signed Thomas McColl. Which animadverted considerably on my tour mentioned in the "Signs" of July 15. This letter pretends to explain to you the mystery of my letter and tour. The other highly disapproves of my letter, and frankly charges me with *mystery, bombast and falsehood*. Now, brother Beebe, I read this letter over and over before I could get at the drift of its author, or

make out who it was from. And as I have only but very lately been brought acquainted with any primitive Baptist, and as I live about one hundred and fifty miles from the scene of my late tour, never having been at Melborn before, or since, it can not be supposed that I know much about either the place or the people only as I have been informed.

And relative to brother Butler, I never had the pleasure of seeing him but once before, and that was at Dundas, about thirty miles west of me, where I traveled to hear him preach. And oh, my brother, never, never, shall I forget the glorious truths which dropped from his lips on that occasion, when speaking of the *plummet* in the hands of our exalted Zerubbabel, Zec. iii. 10.

Now, in reading McColl's letter, and observing its diction, and the spirit in which it was written, I was led thus to soliloquise with myself. Who can this be? I was not introduced to such a person on my tour. And if so no one was with us from house to house mingling in our songs of praise, and invocations to the throne of Heaven. And I did not say that we were "eating and drinking with gladness of heart." Nor that I was "with the Old School Baptist of Ekfred." Indeed I don't remember of ever being there. Nor did I "paint my rout with glowing colors." Who can this be? thus attempting to misrepresent and believe one who had nothing in view but the glory of God; and the good of his church. Surely this can not be that venerable devoted, and much esteemed pilgrim Elder McColl; of whom I have heard so much, and have so often expressed a wish to see, and hear, and whom I was so sadly disappointed in not meeting at Melborn with brother Butler. And whom I thought was called deacon McColl. Yea brother McColl "thou out the man." I overtook thee at last not at the Shibboleth of Jordan, but at the "Cove" where you baptized in 1857.

And here brother McColl, let me ask you, what have you to say about this water. You highly disapprove of my letter and perhaps of my person and services, just as if you were lord over God's heritage. And you have boldly said that you "*well know* that my statements are *all false*." Now this is rather a bold attack on one's character whose yea, is yea, and nay, nay. But now, what do you wish to insinuate in relation to this stream. I say it is a branch of the Thames: you say "it is a cove," i.e., a small creek. Now you might frame to pronounce it "Shibboleth" as the Ephraimites did the streams of Jordan, (Judges xii. 6,) but that would not prove it to be not a branch of the Thames. The fact is, if I know anything about the geographical position of the country, it emptieth itself into the Thames, therefore whether you call it a cove, or a bay, a lake or a stream, it is a branch of the Thames. But this is in good keeping with the rest of your letter, and is an exhibition of the flesh, and a demonstration of the prejudice and hatred with which you speak of us both. Now suppose we were both wrong. Remember that two wrongs will never make one right. And here, my friend, let me hold you by the button hole for a moment whilst I ask in what spirit that letter was written to Elder Beebe? Was it in

the spirit of love, or of Christ? Or was it in that of jealousy, hatred and rancour. You start by giving an epitome of the history of John Butler, and you say that he is an Englishman, and a tailor—a gifted and well read man—and that he is naturally a talented person. Not an illiterate fisherman of Galilee, or a tent maker of Calicia. But, my friend, you might have added, that “this Soady” was an illiterate Englishman, and a shoemaker, who never went to school a day in his life. You farther state that two English Baptists, and Mrs. Gibbs compose his (Butler’s) church. Well, this is two or three gathered together, is it not? But will you say that this is all, or will you say that some of the Old School Baptists did not call out Butler to preach to them (although they might not have been of Lobo) after he left you. But you say that he never was ordained. Greater the pity I think. Now, brother McColl, why did you not ordain him when he preached for you for years? And he was willing to receive the imposition of hands, and you was anxious to receive him; yea, rejoiced in his labors as a minister of Christ. In fact, you then regarded him not as an English tailor, but as a brother in the Lord; yea, a father, and a well read and talented one too. And if he was fit to preach for you unordained as your coadjutor, why not now for his Lord and the people of Melborn. But I thought that a pastor was not ordainable or ordained over a church until he had a church over which to be ordained. Am I wrong brother Beebe? Now, I do not apologize for brother Butler’s conduct. He is of age; let him answer for himself, and if he has done wrong, let the church judge. But why did not Elder McColl make the church of Dundas acquainted with Butler’s doctrine, “which was so foreign to them,” before he attempted to censure me for meeting with him, of whom I could find nothing amiss. I enquired more than once, and could find no charge, save a “contention about words.” Now Eld. McColl well knew that I served the church of Dundas every time that Elder Pollard served him, and now that Elder Pollard has left, I am requested to do so once every fortnight, yet though baptized, I have never been ordained. Now are their doors to be closed because they have not as yet an ordained minister. I believe that Elder McColl is about the only ordained minister of the Primitive order in this extensive and populous Province, and is there no one to be allowed to open their mouth except him. This is an awful state of things brother Beebe, and we hope that you will give us your fatherly advice on the subject. But what to me appears the most awful, is that the only Elder in the Province should be found actually casting up stumbling blocks in the way of, and throwing stones after those whom we hope the Lord is sending into his labor, instead of praying the Lord to send forth more laborers into his harvest. Now I am not ashamed of the people of Christ, for I know that it is the power of God unto salvation. But I am ashamed of myself—of my sinful nature, my misgivings, my short comings, my backslidings, my lukewarmness; yea, the coldness and lifelessness of my own wicked heart. Yet I bless God that through grace I am ready to give a reason of the

glimmering hope that is in me, either to Elder McColl or any other man, and that in the fear of the Lord. And although I have not long been acquainted with any of the brethren, and only know but very few now, still I believe that the Lord has a work for me to do, and I know that all his true, called and set apart, yea anointed and sent forth ministers, have to suffer many things for his dear name’s sake; yea, they are to be rejected by all men, hated by all men, persecuted by all men, belied and misrepresented by all men, and what is more, they shall be called to give their backs to the scourgers, and their cheeks to them that shall pluck out the hair. And I am not ignorant of the fact, the tangible fact, the awful fact, that persecution comes most and sharpest from the professing world. Yes, and it ever did, and always shall. Yet we humbly hope that Elder McColl will not prove himself to be one of those “all men.” And may he never, never come under that woe spoken of in Luke xxvii. 1, 2.

And now, brother Beebe, I cannot close without thanking you for your very clear, scriptural and instructive reply to Elder McColl. It is indeed an epistle of instruction in relation to the true character, meekness and qualification of both a member and a minister of the church of Christ. And I do think with you, and have said so over and over, that “no unbaptized man ought to be recognized as a gospel minister.” Nor ought any to be admitted to membership in the church, or fellowship at the Lord’s table but by baptism. This is truly the gate into the house of God; and for this I have often been called narrow minded, bigoted, &c. But now I am glad to meet one who defends the same divine truth, and of course shares the same opprobrium. And now, hoping to meet you and our beloved Eld. McColl before the throne of God, I remain both yours and his.

J. SOADY.

REMARKS ON THE LETTER OF BROTHER SOADY:—We regret that any misunderstanding or irregularity of conduct should have occurred to cause unpleasantness among our brethren in Canada, or elsewhere; and we regret the more that their differences should become so public through the columns of the “Signs of the Times.” The gospel course to our understanding pointed out in the scriptures, is to give as little publicity as possible to our difficulties, lest the cause of Christ should suffer reproach and the hearts of God’s children be made sad. In the case involved between the parties to the difficulties in Canada; we would recommend a personal interview, and calm, christian and brotherly conversation together, mutual explanations and concessions.

It was certainly very disorderly in Mr. Butler, to administer the ordinance of baptism, when not himself recognized as a regular ordained minister; and as such recognized by any church of the apostolic order. If he had been held in fellowship by the church at Lobo, or any other branch of the church of Christ, and that fellowship for him had been withdrawn, he should, as we read the scriptures, leave there his gift before the altar, and go and first be reconciled to the church, and then come and offer his gift. His failing to do

so, seems to have drawn brother Soady into the difficulty with him; and so produced this public exposure of the cause to reproach. If Mr. Butler has no standing in any regular church of our faith and order, it is disorderly for any members of the Old School Baptists to recognize him as a minister of Christ. If his heart and faith be with us, let him apply regularly for membership, in a gospel church, and submit himself to the authority of Christ in his church. Then let the church, if she sees cause call for his ordination. Much disorder has been engendered by those who have assumed to pursue an independent course, regardless of the approbation of the church; but we do contend that any one, let his talents be what they may, who has no definite understanding of the organization and authority of a gospel church, lacks the first qualification of an orderly minister of the gospel; and whenever they have gained by fair means or foul, access to our pulpits, have never failed to involve the churches in trouble, confusion and disorder. And the disciples of Christ are commanded to “Mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.” Rom. xvi. 17. The doctrine which the saints have learned includes the whole order of the church of God as well as the fundamental principles of our Salvation. In reply to the enquiry, whether it be in order to ordain any one who has no church to become the immediate pastor of; we reply. It has been the custom of the Baptist churches in the States, and we believe it was clearly the practice of the the primitive churches to separate to the work of the gospel ministry, by solemn ordination, such persons as afford evidence satisfactory to the church, that the Holy Ghost has called them to that work; as in the case of Barnabas and Saul, who were never, as far as we are informed, installed as pastor or bishop of any particular church; but were to itinerate among the churches, and administer ordinances in any church where their services should be required, but always subject to the authority and in the fellowship of the churches to whom they ministered in holy things. Brother Soady’s apology is entitled to consideration, he has but recently become acquainted with the Old order of Baptists; and having confidence in Mr. Butler, was naturally drawn into the difficulty complained of. We hope the lesson may be of service to him as a young minister, never to go into the bounds of an old recognized gospel church to set up an independent meeting to preach and baptize, without the concurrence and co-operation of such church; or to countenance any one in presuming to administer ordinances of the gospel without being duly authorized to do so by the church.

Eld. McColl is an aged minister who has long stood almost alone in the pastoral office in Canada. He is in justly and scripturally entitled to great deference and respect, and double honor, by younger brethren in the ministry. It is not surprising that he should have felt annoyed by the irregularity and disorderly manner in which an opposition meeting was set up within the bounds of a branch of the church of his pastoral charge.

Our advice in the case being asked for; is freely given, let all the parties concern-

ed, seek an interview, and if that be impracticable, let them correspond together in a mild christian like manner; settle their agrievances on gospel principles, and then endeavor to stay up each others hands in love and fellowship.

KINDERHOOK, Pike Co., Ill., Sept. 19, 1864.

DEAR BROTHER BEEBE:—I have taken the “Signs of the Times” one year, and do not feel willing to do without them as long as I can get the means to send for them. I look anxiously for each number, expecting to find something in the communications of the brethren and sisters, and your editorials to instruct and comfort me, and I am not disappointed. I have been a member of the Baptist church many years. The Old School Baptists are to me like the choice ones of the earth. Sometimes when viewing myself as I am, sinful and disobedient, I fear I have no right to claim kindred with those dear brethren and sisters whose meetings I love so well to attend. They speak the very language of my soul better than I could express it myself, and I love and fellowship them. I cannot help it, although I often fear I have neither part nor lot among them. I have no hope only as I look beyond myself to a crucified and risen Savior. I have no righteousness but his to plead.

“Nothing in my hand I bring,
Simply to thy cross I cling.”

I seldom hear preaching only through the “Signs of the Times.” It is twelve miles from here to the nearest Old School Baptist church, and our circumstances are such that we cannot go often. You will find enclosed two dollars for my subscription to the “Signs of the Times” another year.

Dear brother Beebe, I did not intend this for publication, yet do with it as you think best. From an unworthy sister,
SARAH C. DODDERER.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1864.

Owing to the absence of the editor, who is on a tour to the London Tract and Salisbury meetings, the editorial commenced in our last issue will not be continued in this, but, providence permitting, it will be in our next.

Inquiries after Truth.

BROTHER BEEBE:—I wish your views on Daniel xi., concerning the four kings. Your obedient servant,
ELIJAH SMITH.

BROTHER BEEBE:—I would like to have your views on Revelations xiv. 13, and oblige,
WILLIAM PINE.

BROTHER BEEBE:—If it is not asking too much from you, please give your views on John x. 12 and 13.
LEWIS SEITZ.

I would like brother T. P. Dudley to give his views on Judges ix. 8, to 15, if it is not asking too much,
DAVID S. WOODY.

DEAR ELDER BEEBE:—Please give your views though the “Signs of the Times,” on Matthew xiii. 20, 21, and oblige your friend in tribulation,
WILLIAM M. WOOD.

Any Old School Baptist traveling through, or having Business in Jeffersonville, Ind., are respectfully invited and heartily welcomed to partake of the hospitalities of my house on Locust, between Market and Front Streets.

WILLIS W. POLK.

POSTPONEMENT.

BROTHER BEEBE:—We have thought best to give up our meeting at present, as you and brother Cox could not come, consequently we wish if you have not published the meeting, you will not, and if you have, please give notice in your next issue, that we wish it postponed at present, and oblige us. We are all well and in comfortable enjoyment in the Churches.

We feel to sympathize with you in your afflictions. We too have anxieties about our friends who are oppressed with the tyrannies of war, but not our own family.

Yours in haste,

A. ST. JOHN.

CORRECTION.

DEAR BROTHER BEEBE:—A mistake is made in publishing my request for your views. Instead of wishing them on Acts xviii. 37. I desire them on Acts viii. 37.

R. BOLINGER.

CHANGE OF RESIDENCES.

BROTHER BEEBE:—Please publish the change of my address from La Clede, Mo., to Mount Sterling, Brown Co., Illinois.

Yours in hope of eternal life.

WM. H. MAHURIN.

CONSTITUTION OF FOUNTAIN CHURCH, ILL., AND ORDINATION OF A DEACON.

BROTHER BEEBE:—I am requested to forward to you for publication the proceedings of the Orion branch of the Copperas Creek Old School Baptist church, in being constituted a church, viz:

They met at the Red School House, six and-a-half miles North-east of Canton, Fulton Co., Ill., June 18, 1864. After a sermon by Eld. Jones Bolander, the council organized by choosing Eld. J. C. Rigden Moderator, and brother S. Tompkins Clerk. Brethren present from the following churches, viz:

From Wattenford church, Eld. Jonas Bolander, and Deacons Stephen Bolander and John Harden.

Brother Wm. Morphew, from Salem church, being present, was invited to a seat in the council.

The articles of faith were read, approved and adopted; a hymn appropriate to the occasion was sung; prayer was offered by the Moderator, and the hand of fellowship was given to the constituents, and they were pronounced a church of our order, by the Moderator, in behalf of the council.

Whereupon, the newly constituted church called Eld. J. C. Riggin to act as Moderator, and through him invited the brethren present to a seat with them, and after agreeing to be bound by the name of "The Regular Predestinarian Baptist church called Fountain," the church then set forth for ordination to the office of deacon, by a unanimous vote, brother Joseph Pierce, who was ordained in the following order, viz:

Prayer by Eld. Jonas Bolander; charge by the Moderator.

The church, on motion, agreed to meet

for public worship on the third Saturday and succeeding Sunday in each month. After which adjourned.

J. C. RIGGIN, Mod.
SAMUEL TOMPKINS, Church Clerk.

Circular Letters.

The Western Association of Regular Predestinarian Baptists, to the churches composing the same:

DEAR BRETHREN:—As it is our custom to present an epistle of love to you, we will call your attention to first John, 3d chapter and 1st verse: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." There are many kinds of love spoken of in the scriptures, and common among the creatures of God, but among them all we find none bearing any comparison with the love to which the apostle calls the attention of the saints—its fullness, its manner, its efficacy and its object. It surpasses the utmost conception of the most enlightened among the sons of God. We will not attempt in this letter to define the subject. It is so full of life, of comfort, and of God, that the saints is made to wander, and the angels desire to understand the mystery. We will, however, offer a few thoughts on the manner of love. It is eternal. Jesus says that the Father hath loved the church even as he has loved him, (Christ,) and that he loved him before the foundation of the world. "The Lord hath appeared unto me of old, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." It is immutable. The love of creatures may come and go like the restless waves of the ocean and wax cold, but the love of God is an attribute of his nature, and must exist while God exists. It cannot change without effecting the perfections of its author. It depends on nothing out of God, or in its object this love is not affected by any of the powers of men. He loved us in Christ before the world began; he loved us when we were dead in sin and under the just condemnation of his holy laws, with the same love with which he loved us before all time, and with which he will love us when time shall be no more. Behold, what manner of love. It is sovereign. It can no more be controlled by our will-work or conditions than God can be controlled in his government of the creatures of his power and providence. Brethren, what manner of love. God is too wise to err. The foundation of God standeth sure. The Lord knoweth them that are his. His all-seeing eye beholds them ever in view, and his love is immutably fixed upon them for the great love wherewith he loved us, who loved us and gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works. Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. "He that loveth not, knoweth not God, for God is love; now, if a man say I love God, and hateth his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen." Yes, my dear brethren, this is great love. Many waters cannot quench it; floods cannot drown it, and if

a man would give all his substance for it he cannot purchase it. Its price is far above the ability of man, for the apostle has given the challenge to earth and hell. "Who shall separate us from the love of Christ?" Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Yes, in all these things we are more than conquerors through him that loved us. This stamps in the children of God the image of Jesus, and makes manifest a relation to him, and leads them to dwell together in unity, to bear each other's burdens, and fulfill the law of Christ. It centers in Jesus and embraces all that is lovely in his holy name. The laws of Jesus are embraced in that love in which God, by his Spirit, communicates to his chosen. Now these chosen ones, these redeemed ones, that has been made acquainted with this divine love shall have society with the Lord himself in heaven, a glorious communion with God, which is the perfection of holiness. And now, brethren, we are led to speak some little of the oneness or eternal union of Christ and the church, and first we were all created in Adam, and were very good, but did fall from that state, being captivated by the enemy of all righteousness (which is the devil) and became dead to God and all that is good, and friends to the enemy of God, and all of his (the devil's) sinful ways. But thanks to his holy name, our enmity to God did not change his holy purpose in our eternal salvation, for he had chosen all that he gave to his Son before Adam's dust was fashioned into a man, or there was any sea, or the highest dust of the mountains was laid, and that too that they shall be heirs of salvation. "By grace ye are saved," and the bodies that were chosen to be temples of the Holy Ghost, or tabernacles for the spiritual seed to dwell in, was chosen to be born of the flesh, and live their number of days here upon earth, and by nature are the children of wrath; even as others it may be a man that is possessed of a legion of devils, or a self-righteous soul, or a dead Lazarus that had been dead four days. There is nothing too hard for God to do in their salvation. He can and will cast out devils, cause the blind to see, the deaf to hear, the dead to be raised, and has the gospel to be preached to the poor, and they are so poor that they never can have any right thought of God or themselves until it is produced by that God that has said, "I was found of them that sought not after me, and manifest to them that asked not for me." They have no more power nor thought of what God can and intends to do for them than Sarah had that she would have strength to conceive and bare a son when she was ninety years old, or than the virgin Mary had that she would bear a son. But so sure as we had an existence in Adam, so sure all the spiritual seed stood identified in Christ, and as the power of the highest came upon the virgin and the Holy Ghost overshadowed her, and that holy thing that was born of her was begotten of, and was the Son of God, so we conclude that the power of the highest dare come upon all the heirs, and that they are made willing in the day of God's power to receive that holy implantation

of his Spirit, or the good seed, and that which dwells in them is the spirit of adoption, and we know that all the distress and anguish of soul that we see and feel while we are under what we call conviction, is the strivings of the old man against the new, and the Spirit showing us the sinfulness of our best performances, and we still trying to do good to satisfy or appease the wrath of God until we are shown that even in our best prayer, (which is "God be merciful to me a sinner,") there is so much sin that we cannot pray any more, yet the very breathing of that spiritual child is for the crumbs that fall from his Master's table, and for the water of life, and when we are converted and come as little children, and as dependent on God for the spiritual food and raiment, as the new born babe is for natural sustenance, then the old Adamic nature is subdued by the spiritual, or new man, and then we receive Christ the end of the law, for we are told in the scriptures he is our wisdom, righteousness, sanctification and redemption. Let us venture to read the text: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Therefore, brethren, the world knoweth us not, because it knew him not. Marvel not, my brethren, if the world hate you. "We know that we have passed from death unto life, because we love the brethren." Then let us contend earnestly for the faith once delivered to the saints, and walk worthy of the vocation wherewith we are called of God, for we are assured that they who wait upon the Lord shall renew their strength—shall mount up on wings as eagles; run and not be weary; walk and not be faint.

Finally, brethren, be strong in the Lord and in the power of his might, and seeing that we have received a kingdom that cannot be moved, let us have grace whereby we may worship God acceptably with reverence and godly fear, Amen.

BONHAM KESTER, Mod.

ABRAHAM FOUTCH, Clerk.

Donations and Subscription Receipts.

CONTRIBUTIONS TO SUSTAIN THE PUBLICATION OF THE "SIGNS OF THE TIMES."

E. L. Woodson, Frankfort, Ky. \$5 00
Miss S. W. Talbot, Warren, Md. 2 00
Eld. J. Winchel, Olive, N. Y. 1 00

Total \$8 00

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Total, including donations, sales of books, medicines, collection of old accounts, subscriptions, and for all other purposes, \$127 75

Marriages.

Oct. 4.—At the residence of the bride's father, Worcester Co. Md., by Eld. E. Rittenhouse, Mr. WILLIAM FOCKS, and Miss ELIZABETH L. DRYDEN, both of Worcester County.

Sept. 29.—By Eld. P. Hartwell, at the residence of the bride's father, at Mount Rose, N. J., Mr. STOCKTON H. MILLETT, and Miss CATHARINE A. SAVIDGE, daughter of George Savidge, all of Hopewell, N. J.

Sept. 15.—By Eld. Isaac Hewitt, at the residence of the bride's father, in Roxbury, Delaware Co., N. Y., Mr. ISAAC GANUNG, and Miss CHRISTINA TYLER, all of the former place.

Obituary Notices.

DIED.—At Key West, of yellow fever, ALEXANDER G. POST, aged 19 years, Surgeon's Steward U. S. steamer Huntsville, son of Aaron and Mary Post, and grand son of the late Eld. James Flan-dran, of New Rochell.

DEAR SIR:—Please insert in your valuable paper, the following lines, written in memory of our promising little boy, CHARLES ELLSWORTH BAKER, who died May 16, 1864, after a short illness, in the fifth year of his age.

"So soon our transient comforts fly,
And pleasures only bloom to die."

Three little sisters and a little brother
Lie close to thee, my Ellsworth dear,
Thy early death will oft recall a sigh.—
God's will be done, not mine, my child.

DEBORAH BAKER.

BALTIMORE Co., Maryland, Sept. 15, 1864.

BROTHER BEEBE:—By request of sister Horn, you will please publish the obituary of her son, DANIEL A. HORN, who died of Consumption, June 4, 1863, aged eighteen years, nine months and twenty-four days, he was a soldier in the United States service, and died in Nashville, Tennessee, he had neither mother nor father to console him in his sickness and death, but it is said he was patient and not unmindful of his spiritual welfare, and I trust he has gone where wars will never come.

Yours in fellowship, D. G. BARKER.

DEAR BROTHER BEEBE:—Please insert in the "Signs of the Times" the death of my sister, NANCY DRYDEN. She departed this life August 19, 1864, aged 63 years, 8 months and 24 days. Her disease was diarrhea. She had been afflicted for many years, and was taken with that disease, which lasted about six weeks, until death came to her relief. She had never made a public profession of religion by joining any church, but from conversation I had with her at different times all her hope was salvation by grace, and grace alone. Her daughter, who waited on her in her sickness, told me that she was reconciled to go. She has left a husband and five daughters, and many friends and relatives to mourn her loss, but we mourn not as those who have no hope, for we believe that our loss is her eternal gain. May the Lord sanctify it to the good of the friends she has left. From your unworthy brother, if a brother at all,

THOS. C. JOHNSON.

NEAR NASHKONGO, Md., Sept. 24, 1864.

DEAR BROTHER BEEBE:—Please notice the death of a little son of Dr. Tobey, resident of Washington Co., Md. He died July 31, 1864, of Cholera Infantum. He was a son of Dr. and H. N. Tobey, a very amiable and smart child, an object of his parents deep affection, on whom they doted much; but the Lord was pleased to remove him from their embraces to his own more kind embrace, there to suffer no more forever. Jesus says, "Suffer little children to come unto me, and forbid them not, for such are the kingdom of heaven." May the Lord sanctify the dispensation to his glory and their good, and may they know that their loss is his exceeding gain, that being absent from them it is present with the Lord. I remain yours,

JOSEPH CORRELL.

HARRISONVILLE, Pa., Sept. 26, 1864.

BROTHER BEEBE:—Please publish the death of my nephew, BENJAMIN D., son of James S., and Elizabeth H. Blackwell, aged 20 years and 7 months. He enlisted in Co. I, 14th Regt. N. J. Volunteers, in August, 1862, and served until July 9th, when he was mortally wounded, on the old camp ground at Frederick, Maryland. He was carried to the hospital, where he lived until the 15th. His sufferings were very great. He was wounded in the hip and knee. He leaves a widowed mother and many friends to mourn his early departure. His remains were deposited in the Cemetery, at Frederick, Maryland.

He died afar, no mother's tone,
Blend with the low and suffering moan—
No brother there, no sister's tear,
Fell on the couch of one so dear.

S. F. T.

HOPWELL, N. J., Oct. 14, 1864.

BROTHER BEEBE:—By the request of sister Parmelee I send you for publication the obituary of her husband, EZERIAH PARMELEE, who died in Hudson, Lenawee Co., Michigan, September 12, 1864, aged 73 years and 9 months. Brother Parmelee was baptized some 45 years since, at Fulton, Oswego Co., N. Y. He came to Michigan about 22 years since, and I soon after became acquainted with him. He was a sound Old School Baptist; never could unite with the New School Baptists with all their flattery. When I last visited him, before his death, he was strong in the faith. About the last words he used he told his daughter that "he had a good Savior to go to." He was highly esteemed for his good moral character; but our fathers, where are they? We have lost a brother, the "Signs" a friend, sister Parmelee a kind husband and good provider, his children a kind father, and society a good citizen. I was called to preach on the occasion of his funeral, and tried to address the friends and mourners on 2d Tim. iv. 7, 8. "I have fought the good fight," &c. Yours, in love, JAS. P. HOWELL.

SPARTA, Hillsdale Co., Mich., Oct. 3, 1864.

BROTHER BEEBE:—By request of the friends you will please publish the death of HULDAH LEONARD, wife of brother Henry Leonard. She died September 10, 1864, aged sixty-five years. She obtained a hope when seventeen years old. She connected with the then called Martinites—those that deny the Godhead of Christ. She afterwards walked with them a short time; became convinced of their erroneous doctrine and left them, and has attended the Old School Baptist meetings ever since, although she never united with them, but has been a warm advocate for their doctrine, and has labored as much for the support of the cause of the Redeemer as any of the members. The Old School Baptists have always been welcome messengers to her house, and she labored to make them comfortable. She will be greatly missed by brethren and sisters from sister churches going to and from our Yearly Meetings and Associations. But we trust the Lord has removed her to mansions above. She has left an affectionate husband and a number of children and relatives to mourn their loss, but we trust their loss is her gain. May the Lord sustain them in their affliction for the Redeemer's sake. ISAAC HEWITT.

HALCOTTVILLE, September 1, 1864.

MY DEAR BROTHER BEEBE:—I am requested to forward the following obituary:

DIED.—At her residence, in the city of Louisville, after a painful illness of some weeks, on the 23th day of July, 1864, Mrs. JANE KENNEDY, relict of Matthew Kennedy, Esq., upwards of seventy years of age. Sister Kennedy was baptized by the late Ambrose Dudley, and received into the fellowship of the church at Bryans about fifty-five years since, where she continued her membership up to the time of her death. She was a real Old School Baptist, devotedly attached to the doctrine maintained by that denomination, enjoyed their sweet fellowship where she was known, and died in full reliance upon the atoning blood and righteousness of the Lord Jesus. She conversed freely on the subject of death, and appeared fully prepared to meet the messenger when the summons came for her. Sister Kennedy enjoyed the society of the Lord's people much, and especially the society of the Lord's ministers. "She rests from her labors, and her works do follow her." Her surviving friends "sorrow not as those who have no hope." She has left several children and grandchildren, with many of the dear saints to mourn their loss, which we believe is her gain. May her children realize the presence, and protection, and guidance of him who was in the bush, when "the bush burned with fire and was not consumed."

Most truly and affectionately, your friend and brother,

THOS. P. DUDLEY.

NEAR LEXINGTON, Ky., Sept. 23, 1864.

DEAR BROTHER BEEBE:—Please publish the following obituary notice:

DIED.—At his residence in Hopewell, on the morning of September 23d, 1864, DEACON WILSON BLACKWELL, in the 75th year of his age. He has been a member of the First Hopewell church, and a Deacon in it, for many years, and was faithful until death. He was sick for some months before his death, which he bore with christian patience. He felt resigned to the will of his heavenly Father. His hope was firm and his evidence clear during his sickness. He talked freely concerning his death, and gave his family directions concerning his burial. He has been long and favorably known to the brethren visiting Hopewell. His house has been a home for the brethren, and those who are accustomed to visit us will greatly miss him. But it is here at home that he will be most missed. He was always in his place on Sundays, church meetings and prayer meetings, when it was possible for him to be there, and always ready to stand in his lot with his brethren, and ever ready to

speaking a word of comfort to those that were in trouble, and a word of encouragement and advice to those who were under trials. I feel that I have lost a good friend and helper in times of trial. He was a father in Israel, and we feel that a good man has been called from our midst, whose place will not soon be filled, but God will take care of his own cause. We know that our loss is great, but we have every reason to believe that his gain is still greater. We trust that he has gone where trials and darkness can never come, to behold the face of his God without a veil between. He has left children and grand children to mourn their loss. They will all greatly miss his company; but the loss seems to fall the heaviest on the little family, with whom he has ever lived. They truly must feel very lonely. May the presence of God sustain and comfort them. May this death be sanctified to the family circle, and to the large circle of relatives that sympathize with them in their afflictions. May God also sanctify it to the church. We have lost a loving and faithful brother, but he still liveth, and though dead yet speaketh. May we ever heed his counsel, and follow him as he has followed Christ. His last moments on earth were peaceful. He seemed to fall asleep and died without a struggle. His end was peace. "Blessed are the dead which die in the Lord." His funeral was attended on Sunday, the 25th, in our meeting house, and a discourse was delivered to a very large congregation, founded on 2d Tim. iv. 6, 7, 8. "For I am now ready to be offered," &c. I send this notice by request of the family.

Affectionately your brother in affliction,

P. HARTWELL.

HOPWELL, N. J., Oct. 4, 1864.

BROTHER BEEBE:—By the request of sister Fisher, I will attempt to write an obituary of her husband, ELDER JOHN FISHER, who died in the township of Fairfield, county of Lenawee, and state of Michigan, on the 4th day of August, 1864, aged 72 years, 9 months and 16 days, of ague and fever and jaundice. Brother Fisher was born in Holland, and before he was eighteen years of age he was in the army of Napoleon, who had subdued his fatherland. He was taken prisoner by the combined powers and sent to England, where he was kept in prison, and "fed too much to starve and too little to live," as he told me. He enlisted into the British navy; he remained on board ship until after the battle and burning of Washington and the attack on Baltimore, when, as the ship stopped to water, deserted the British service and came into the American lines. He soon enlisted into the American Navy, but as peace soon came, he was discharged. He soon enlisted into the American army again, and continued in the service about eleven years. In all he was a soldier about eighteen years, I believe, what he told me. He then returned to Holland, and after a while married sister Fisher. He joined the church (Dutch Reformed) and became one of its deacons. He, with his companion, came to America. Whilst here, if I mistake not, he received a hope in Christ, the Lord, joined the Presbyterians and began preaching. But his preaching being too calvanistical for them, if I mistake not, he in a few years returned to Holland with his companion; and after a while returned to America again. After being with the Presbyterians awhile, his attention was called to the subject of baptism. He became a Baptist in sentiment; offered himself to a Baptist church, and was received and baptized. After being with them a spell he located himself at Buffalo, preaching part of his time to his countrymen, and part of his time at Black Rock. But being too calvanistic, as it was called, he was rejected by them. He became acquainted with sister Nelson at Black Rock, by whose exertions, under God, he and his companion maintained an existence; who also gave him a few numbers of the "Signs," by the reading of which he discovered that there were two kinds of Baptists. He then, through sister Nelson, sought the acquaintance of Old School Baptists. He went to Clyde, was received into the Old School Baptist church there, and was baptized by Elder W. W. Brown. He was ordained to the gospel ministry by Elder Brown. He came to Michigan in 1855 or 1856, and preached for the Oakland and Avon church, which is located in Oakland and Macomb counties. After his work was done up in that place, he moved his companion to Northville, where he preached but little; and in June, 1863, he attended a three days' meeting here with the church of Southern Michigan. He was well received here; his preaching was good. He went from here to Fairfield, and after preaching and visiting with the church he agreed to preach for them. They sent for his companion and goods. He was well received by the brethren and people, but in the midst of his usefulness he was stricken with disease, and after lingering for about five months, in which time the brethren, sisters and friends showed unwearied love and patience, he

fell asleep in Jesus, in the full assurance of a blessed resurrection to immortality—in the triumphs of a living faith. The next to the last time that I visited him before his death he told me he had no hopes of happiness only through his Savior—he himself was only sin; it is all of grace. He said to me, "Brother Howell, as you are the only one (minister) in these parts for whom I have fellowship, I want you when I am gone to come and officiate on the occasion." I was called to attend his funeral on the 6th of August, and by his request, as made known to me by sister Fisher, I tried to preach to a large and attentive audience, on Songs ii. 8. "The voice of my beloved," &c., after which he was consigned to mother earth. May the great Head of the church give sister Fisher grace, wisdom and strength to endure the trial and to enable her to put her trust in him who has styled himself the "Widow's God."

N. B.—Sister Fisher sent me but a few notes, and having to write mostly from memory, I may have got some chronological errors in the above. Yours, as ever, in the gospel of Jesus,

JAS. P. HOWELL.

SPARTA, Hillsdale Co., Mich., Aug. 22, 1864.

DEAR BROTHER BEEBE:—Dark clouds has come over the horizon of our earthly joys. Since the year 1864 has come in, death has entered our humble abode twice, and has taken all that we held as most dear, a son and a daughter, (adopted children,) from our embrace. NANCY M. HARNDEN died January 9, 1864, aged 16 years and 6 months. She was taken sick from home. She caught a violent cold; she was brought home, a physician was called in, and everything done for her that could be. After one week of severe suffering from typhoid fever and congestion, death released her from pain and suffering incident to this life. She was adopted by us at the age of two years and six months. She was amiable and virtuous.

ALSO,

PHILANDER WRIGHT, youngest son of my wife's oldest brother, adopted by us when an infant of four months old, died July 13, 1864, aged about 19 years. The circumstances connected with his sickness were of a peculiar character. Always of an ardent temperament, when this unfortunate war broke out he was very urgent to enlist, but we reasoned him out of his insane notion. Then for nearly two years he employed all of his energies to acquire an education. Being disappointed in some of his expectations, he laid aside his books, and unknown to us, enlisted in the Maine 31st regiment; went to Augusta. Before he was mustered in he was taken very sick with typhoid pneumonia; he was in the hospital about two weeks. I procured all of the papers he had signed. As soon as the hospital steward learned of his discharge he ordered him to leave. He asked for permission to remain through the night, which was denied him. Being hardly able to eat or walk he left the room and went into another ward, and through the kindness of one soldier he stopped through the night. The next morning he left for home; came as far as he could. The next morning I went one mile for him, but he was prostrated again with fever and a bad cough; recovered partly, then taken down again with scarlet fever. When nearly three weeks had expired we brought him home. He was taken down again with an inflammatory fever in right side. During all these fevers and the intervals his cough attended him. His right lung became congealed. He was attacked with diarrhea, which followed him as long as he lived, but his cough measurably abated. One thing is comforting to us, he gave good evidence that he was quickened by the word of God. He manifested a great deal of love and attachment for christians, especially Old School Baptists. Many times he expressed a strong desire to get well, so that he could attend our meetings. Through all of his sickness he was remarkably patient and calm. The mortification took place with him three days before he died. The morning before he died, at sunrise, at his request, I raised him up and held him awhile. He remarked how beautiful. I said to him, probably you never will see the sun rise many times more. He said it seemed as though his hope grew brighter. He said to his mother he did not know but what he was just as ready to die to-day as ever. At 9 o'clock his mind began to wander; at ten he sat up and asked for something to eat. He eat and conversed. When he became tired we laid him down again. He was unable to talk distinctly long after he laid down. How long he had his senses I cannot tell. His countenance was the most beautiful and lovely I ever saw. He died at 12 o'clock, m. He has left a large circle of mourning friends. We feel our loss severely, but desire to bow in submission to God's will. A sermon was preached on the occasion by Eld. P. A. Badger, from John xi. 25, to a large and attentive audience. Yours in christian love,

R. TOWNSEND.

WILTON, August 16, 1864.

DEATH OF JESSE A. ICE, Co. G, 84TH IND. VOLS.

The subject of this notice was among the unfortunate victims who fell in the fight at Kenesaw Mountain, Georgia; received a shot in the head on the 23d of June, while making a charge on the enemy's works; lingered in that condition for five days, when he passed away on the 28th, being 24 years of age, youngest son of Jesse Ice, who died November, last, and Sarah Ice, who survives him. The surviving parent has nine children left, besides numerous relatives and friends, who mingle their grief and mourning with her, in this, her hour of bitter affliction and bereavement. The writer shall never forget the time when he bid us adieu for the last time, almost two years ago, with his assumed cheerfulness, mingled with the grief that played upon his countenance. We can hardly realize the fact that he who was such a joy and comfort to us all, should at this time be sleeping in the cold and silent embrace of death. He wrote a letter to us the day preceeding the one he received his wound to relieve our apprehensions in regard to his safety, and assuring us of his good health and cheerfulness. It is well he could not know that he had written his last letter, or feel the bitter sorrow which would follow a knowledge of the few short hours allotted him before his final separation from those to whom the letter was intended. He conversed but little after being wounded, owing to the peculiar location of the wound; talking was considered a dangerous incentive to the brain. He expressed a belief that, by proper care, he might recover; did not believe it was intended that he should be killed in this war. He bore his suffering with remarkable fortitude and patience, which was characteristic to his nature. How excruciating the feeling on parting with the young, and especially under such circumstances as these. We could resign the father to his grave who had lived out the days allotted to man, not, however, without feelings of sorrow and regret, but with light emotions compared with the deep feelings of regret we bear to the son, whose hopes and aspirations had hardly begun. Although he was so young, he was possessed of the superior combinations of a warm and genial nature, which won for him the high regard of all who knew him. He was sensible of our depravity by nature, and of our dependent relations to the workings and powers of God; and although he made no profession of religion, we indulge the fond hope that his change of worlds has been from his habitation of clay to a dwelling in the household of the blessed Redeemer. After receiving a letter from his mother admonishing him to abstain from the evils presented in the army he replied: "I am well aware that the soldier's path is beset with evil. He will receive many invitations to dissipation. All the evils common to humanity are rife in the army, but you need not let any apprehensions of evil from me pry upon your spirits. True, I may frequently in my life have deviated from the path of rectitude, but you need not fear the good example that has been set for me has been in vain. There is enough disgusting vices here to make a man sensible of his moral obligations, and the change of scenes and influence will have a corresponding effect upon my mind." After the death of his father he wrote: "I am in receipt of the letter conveying the painful news of our father's earthly pilgrimage being closed. I regret that I could not have been at home before he died to have paid my last tribute of respect to him who was so kind a father, so good a citizen, so pure a christian, but I console myself with the firm conviction that all was done that could be done by human exertion to alleviate his sufferings; but human skill and exertion can not stay the raging of disease. Death comes in the nature of things. Then as it has been the pleasure of a beneficent God who dispenses to each his lot, we should be reconciled to his will. I have missed a great deal of the mortification of feeling by being in the excitement of the military camp, and away from home, during the melancholy hours produced by that sorrowful event. Sorrow is not felt so keenly in camp, but the lonely and sleepless nights spent on picket bring to my mind gloomy and sad reflections. Then I think of the loved ones at home. When one leaves home for a three years tour he need hardly expect the old order of things when he returns. This was the saddest reflection on leaving home. Father I knew was subject to a disease which would soon finish him. This produced unpleasant forebodings, but he has gone from earth and earth's cares, and has left an example well worthy of being imitated."

"I hope soon to hear of mother's convalescence, and think you will spare no pains in contributing to her welfare and comfort. She has now more claims than ever upon our respect."

REBECCA W. ICE.

SUMMIT, Henry Co., Ind., August 7, 1864.

DEAR BROTHER BEEBE:—I have been requested by sister Isherwood to send on to you a notice of the death of her father, ADEN DABBY, Esq. He died on the morning of the 1st of May, 1864, at his residence, in Montgomery Co., Md., in the 92d year of his age. Our friend Darby never made a profession of religion, but was favorably known to all Old School Baptists who ever visited the Upper Seneca church or the vicinity, as a hospitable and kind friend to all such who called on him, and his house was ever open to them to visit or to preach, and was ever ready to give all outward support to the little church while it continued, and attention to the meetings. His general deportment and dealings among men ever since my acquaintance with him (more than thirty years) was such as would make an upright and quiet christian. We can but feel a hope that he sleeps in Jesus.

In connection with this, I would mention the death of sister SARAH DABBY, wife of the above, who died April 13th, 1842, in the 70th year of her age. She was one of those who in the separation came out and took a decided stand on the Old School ground, in doctrine and practice, and gave general evidence of being a disciple of Christ, and a worthy member of the Old School Baptist church.

I would also notice the death of one of the sons of the above, JOHN W. DABBY, Esq., who died April 18th, 1861, in the 63d year of his age, in the same county, having a wife and several children.

Also, the death of two adopted grand children of sister Isherwood, GRACE W. CLARK, died Sept. 20, 1863, aged 5 years and 5 months, and MARTHA I. CLARK, died Oct. 20, 1863, aged 2 years and 10 months, both of diphtheria. They were the children of Doct. J. C. R. and Julia R. Clark, of the city of Washington.

S. TROTT.

WASHINGTON, Sept. 22, 1864.

DEAR BROTHER BEEBE:—Please publish the following obituary notice in the "Signs of the Times."

DIED—On the 12th day of December, 1863, ABIGAIL CRITZER, wife of Henry Critzer, aged 76 years, 11 months and 14 days, daughter of Joseph and Rachel Roberson; was married to Henry Critzer September 16, 1816, in Warren Co., State of Ohio; moved to the State of Indiana in the spring of 1821; joined the Old School Baptist church called Franklin, Fayette county, Indiana, in the month of June, 1823, and remained a faithful member and kind mother, and dutiful wife until her death. She leaves five children and a husband to mourn her loss.

HENRY CRITZER.

MILFORD, IND., Sept. 20, 1864.

Yearly Meeting.

A YEARLY MEETING will be held, if the

Lord will, with the Old School Baptist church of Olive and Hurly, in Ulster Co., N. Y., at their Meeting House on the Plank Road, twelve miles West from Kingston, on Wednesday and Thursday, the 16th and 17th days of November, 1864. Brethren and sisters of our faith and order, and friends generally, are cordially invited to attend. Brethren Beebe and Cox, do come if you can.

By order of the church,
LEVI H. TERWILLIGER, Church Clerk.

YEARLY MEETING—Brother Beebe:—

Will you please publish that there will be a Yearly Meeting with the first Baptist Church in Lexington, Greene Co., N. Y., on the 16th and 17th of November next, commencing at 10 o'clock of each day. A general attendance is desired of ministers and brethren. Done by order of the church.

LUMAN WHITCOMB, Church Clerk.
Lexington, Oct. 20, 1864.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty Dollars. At these prices, the books will be promptly put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other thoroughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style

and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

N. B.—The above prices will still be received; if paid in gold, or in current Canada bank notes. But in the depreciated currency of the United States, we cannot supply them for less than double the above rates, viz: For plain binding \$2; gilt edge \$2 50; imitation morocco \$3; best Turkey morocco \$4, per single copy. At present, \$2 60 U. S. legal tender notes is only equal to \$1 in gold. So it will be seen that our advanced prices are actually lower than the former rates, and it will be impossible for us to publish another edition for double what the former editions cost before the war.

—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw-mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,

MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.

Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

Agents for the Signs of the Times.

Connecticut—Gen. William C. Stanton, William N. Beebe.

Canada West—Eld. William Polard, Dea. James Joyce, and Duncan McCall.

California—Eld. Thomas H. Owen.

Delaware—Elds. Thomas Barton, Ephraim Ritzenhouse, and Lemuel A. Hall, T. Cubbage, Peter Meredith, Whitely W. Meredith.

Indiana—Elders Wilson Thompson, Joseph A. Johnson, E. Poston, Daniel S. Roberson, J. E. Armstrong, Thomas Martin A. B. Nay, D. J. McClain, Jesse G. Jackson, Joseph A. Williams, William P. Robertson, Davis Burch, Andrew Veal, Henry D. Banta, John Buckles, Lot Southard, and brethren M. J. Howell, J. Romine, Wesley Spilner, Chilton Johnson, Elijah Staggs, J. W. Blair, David H. Wheeler, Hamilton Burge, Wm. Hawkins, C. L. Canine, John Q. Howell.

Illinois—Elds. Thos. Threlkeld, James B. Cheno- with, Robert F. Haynes, Clement West, D. Bartley, Benjamin Bradbury, Peter Ansmus, John Martin, Stephen Conrod, G. W. Pendleton, B. B. Piper, Thomas Deremiah, Michael Mann, William J. Fel- lingham, Jacob Castleberry, John Brickey, J. G. Williams, David Layman, J. C. Riggins, and brethren Timothy Merryman, Daniel Putman, Nicholas Wren, Leonard Fry, R. G. Ireland, Dewitt Slawson, Cornelius Lane, James A. Brundage, A. H. Bryan, John Bloomfield, Samuel C. Proctor, Whitfield Conlee, Aaron Welch.

Iowa—Joseph H. Flait, Bonham Kester, D. S. Tonnehill, J. S. Price, James Atkisson, John Park- hurst, Benjamin F. Jesse, Justus Worcester, A. J. Baker.

Kentucky—Elds. Thomas P. Dudley, Samuel Jones, Morris Lassing, John F. Johnson, John H. Gammon, James L. Fullilove, James Bas- kett, John M. Parks, John M. Theobald, W. D. Ball, and brethren Chas. Mills, David H. Sullivan, James M. Teague, R. H. Paxton, B. Farmer, Chas. Ware, Danl. S. Bradley, H. Cox, Jas. Brown, Otho W. Ogden, B. D. Kennedy, Joseph E. Settle, I. C. Gibbs.

Kansas—A. M. Townsend, Henry Richards.

Maine—Elders William Quint, John A. Badger, Daniel Whitehouse, deacons Joseph Perkins, Hez- ekiah Purington, and brethren Reuben Townsend Captain Andrew A. Jameson, Eld. Chas. Glidden.

Massachusetts—Elders John Vincent, and Wm. Pray.

Maryland—William Grafton, Jas. Lownds, Esq., Baltimore city. Herod Choate, Lewis B. Cole, Jos. G. Dance, Whitfield Woodford, Alexander Makin- tosh, James Jenkins, Leonard Reynolds.

Missouri—Elds. Elmore G. Terry, William Dav- is, T. Knight, John Martin, James Duval, Paul P. Chamberlain, Thos. J. Wright, P. J. Burruss, breth- ren David S. Woody, L. L. Coppedge, C. Dennis, W. F. Kercheval, I. N. Bradford, J. W. Hawkins, Ab- raham F. Dudley, Richard M. Thomas, E. Y. Barry.

Michigan—Elds. James P. Howell, Thos. Swart- out, A. Y. Murray, Ebenezer West, Geo. H. Clark, John Clark.

Minnesota—S. T. Veal.

New York City—Thomas Graves, 82 Hudson St.
New York State—Elds. Thomas Hill, N. D. Rec- tor, Charles Merrit, James Bicknell, Isaac Hewitt, Jacob Winchel, Jairus P. Smith, Kinser Hollister, Almon St. John, Loren P. Cole, Harvey Alling, William Choate, Leonard Cox Jr., John Donaldson, George W. Slater, and brethren Samuel Mabey, D. Baisted, Peter Mowers, A. M. Douglass, Eras- tus West, J. Relyea, Jas. N. Harding, James T. Streeter, S. Kellogg, J. G. Bender, L. Cass, John T. Bouton, James Miller.

Nebraska Territory—M. Barnes, P. M., C. W. Harding.

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Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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CONTINUED FROM PAGE 162.

THE SHIELD OF FAITH.

The apostle having spoken of those portions of the armor which are necessary for a soldier even in times of peace, next proceeds to speak of those which are requisite in the hour of actual conflict. We are not to conclude that any portion of the armor can be dispensed with, or that we are to see to it, that, whatever other part we may lack, we take the shield of faith. Rather, that over, or in addition to all the rest, we take that by which we shall be able to quench the fiery darts of the wicked. With the Roman soldier the shield, detached from the other parts of the armor, was worn upon the arm, and was not unfrequently of a material to quench the burning darts which were thrown by the enemy. That this aptly represents the design and use of divine faith will be apparent to every believer. As the use of the shield called into exercise all the powers of body and mind, so faith quickens into lively exercise all the powers of the spiritual organization. We are to consider the properties of this shield, how it is to be taken and worn, and its use.

I. What is the nature of the shield of faith, and of what elements is it composed? Perhaps few subjects are less clearly comprehended, which are presented in the scriptures, than that of faith. It is usually represented as an act of the intellect, by which we credit the words or acts of another. In this sense it is held to be a necessary condition of salvation, and we hear much said of the duty of faith. But such forget that faith is not the cause but a result and sign of salvation. We do not say that to hear, and see and feel creates life, but are functions or evidences of life. The apostle has defined faith to be "the substance of things hoped for, and the evidence of things not seen." It is that power by which the heaven-born soul actualizes and realizes the things of the kingdom of our Lord Jesus Christ. As by the senses of the body the natural man comes to the knowledge of the objects of the world around him, so it is by the power of divine faith that the redeemed and quickened soul comes to the knowledge of the glorious mysteries of the world of grace. "Except a man be born again he cannot see the kingdom of God." "The natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, for they are spiritually discerned."

As it is by faith that the believer is enabled to realize the glories of the kingdom of our Lord Jesus Christ, faith is inseparable from its proper objects. Hence

the gospel, being the foundation of all the hopes of the believer, is styled "the faith of God's elect," and "the faith once delivered to the saints." Of this faith Christ is the author and the finisher, and the apostle declares, "the life I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." It is by faith that the quickened sinner comes to the knowledge of his lost and ruined state by nature, and it is also by faith that he is enabled to realize his interest in the great work of redemption. Faith does not alter the facts of our condition nor the facts of the gospel, but recognizes those facts and makes them a part of our own personal experience. Faith thus is a shield to the believer, because while it reveals to him his necessities and dangers, it also enables him to realize that full and complete redemption, secure protection and perfect deliverance which is made known through our Lord Jesus Christ. "The Lord God is a sun and shield, and the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly." He is our shield and buckler; the rock of our defence and our salvation is of God. This will appear more evident when we consider:

First. In what manner the believer is to use this shield. He may not always have a full assurance of his interest in the gospel, his way may sometimes be hedged up, but faith has power to pierce the darkness, and bring eternal glories nigh, and to enable the soul to endure as seeing him who is invisible, "in whom though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

1. The christian soldier is to use this shield in humble and faithful reliance upon the providential and gracious dealings of his God. No fact is more clearly illustrated in the word of God, or demonstrated in christian experience, than that wisdom arranges and love directs all our changes. Trials, cares, sorrows, as well as joys, are alike designed for our advancement and growth in grace. Every circumstance is an occasion for grateful emotion or confiding trust. When skies grow dark and tempests lower, when foes arise and fears increase, mere human reason may suggest "all these things are against me," and that difficulties are the result of God's displeasure. But faith sees through the darkness and enables the believer to realize that if "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne," and to know that "all things work together for good to them who love God and are the called according to his purpose." God is ever about his people for good. Even when they know him not, they are "preserved in Jesus Christ

and called." Beneath them are the arms of everlasting love. Objects of everlasting love, they are kept by the power of God through faith unto everlasting salvation.

But one may say it is easy to trust in the Lord when our skies are bright and our evidences are clear; but alas, for the poor soul when his hope seems removed like a tree, and many there be which say of his soul there is no hope for him in God. It is then that the shield becomes of efficient service. God's gracious dealings with his children are in a sovereign way. He hideth himself in clouds and thick darkness. But Job could say many such things are with him; but he knoweth the way that I take, and his promise stands fast forevermore. All spiritual supplies for his people are treasured in his great storehouse, and communicated to them as they have need. The trial of their faith worketh patience, and all their afflictions do but lead them to a fuller experience of the abundance of divine consolations. There is doubtless such a thing as the "faith of assurance," but this is not to be confounded with self-confidence, but is the assurance that all the dealings of our God are right, and the way in which he leads his people is the right way, and that he will not forsake the work of his own hands.

2 The taking of this shield also implies entire reliance upon the blood and righteousness of our Lord Jesus Christ. They who argue that faith is an essential condition of salvation and possible to every unregenerate sinner, forget that Christ in his Mediatorial Headship and office work is the great object of faith. That spirit of legality which relies upon our own efforts or ability is directly opposed to faith in Christ. It is perhaps one of the most difficult things for a quickened sinner to realize that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." The language of the believer often is, "I am so vile," "in me is no good thing," "how can the mercy of God be extended to a wretch like me?" we say of the believer, for none but a quickened soul can have such discoveries. The apostle has said, "It is a faithful saying and worthy of all acceptance that Christ Jesus came into this world to save sinners, of whom I am chief." It is here that the pre-eminent advantage of this shield appears, for the adversary knows but too well he has no weapons to penetrate it, therefore does he labor often too successfully to induce the wearied soldier to lay it by or neglect its use. To use it is not presumption, as he would fain suggest; but its neglect is disobedience which must ensure defeat. Christ is the believer's shield; his righteousness is our only protection. His language is: "Ye believe in God, believe also in me;" "Come

unto me all ye who are weary and heavy laden; I will give you rest." "As the Father hath loved me, so have I loved you, continue ye in my love." "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill it in the lusts thereof."

3. The use of this shield also implies a hearty reception of and ready obedience to the word and truth of God. There may be times when our feelings seem to urge us forward in the path of duty, but "we have a more sure word of prophecy to which we do well to take heed." Impulses may deceive us, zeal may be mistaken, the most favorable prospects may disappoint our hopes, but that faith which fastens upon the word and promise of God never. In our Savior's conflict with the adversary, it was this word which baffled Satan's power. Faith fastens upon the word and promise of God. It opens truth to the view of the believer, inspires his heart with earnest desire, and makes his ear quick to hear what God the Lord will speak. Therein is the righteousness of God revealed from faith to faith. It brings to the soul a full and glorious view of the rich bounties of the house of God. Here the invincible and all-conquering power of faith is seen, for by two immutable things in which it is impossible for God to lie, we have a strong consolation; for God has said, "No weapon that is formed against thee shall prosper, and every tongue that riseth in judgment thou shalt condemn."

III. The great advantage of the use of this shield is that by it the believer is able to quench all the fiery darts of the wicked.

1. As regards the temptations of Satan and the reigning power of sin. These temptations respect his hopes or his steadfastness in the gospel of our Lord Jesus Christ. If Satan suggests that so vile a sinner cannot be saved, faith points to the bleeding sacrifice and says, "Behold the Lamb of God which taketh away the sin of the world." If he urges remissness in duty, and endeavors to set the soul upon the performance of something to atone for the neglect, "faith whispers Christ is the end of the law for righteousness." "I will hear what God the Lord will speak." This shield effectually extinguishes his burning darts. It enables the soul to "put off the old man with his deeds, and to put on the new man, which after God is created in righteousness and true holiness."

2. This shield effectually quenches the power of inward doubts and fears, and inspires the soul with holy joy and heavenly peace. "Ye which believe do enter into rest." It is the lack of this shield which leaves the timid, trembling and fainting soldier exposed to all the fierceness of those distressing fears which at times drives him

to despair. But lo, the wonders of the power of faith. "In weakness he is made strong; waxes valient in fight!" It is astonishing to see how changed in the essential elements of his daily experience is he who learns the right use of this spiritual shield. What once was the cause of greatest distress and alarm, now seems even a cause of joy. He rejoices in tribulation also, and glories in his weakness, so the power of Christ may rest upon him.

3. This shield destroys the power of the world's ensnarement and quenches the violence of its bitterest persecution. Read the account of those worthies "who subdued kingdoms, wrought righteousness, quenched the violence of fire, and put to flight the armies of the aliens." Anti-Christ may mingle its intoxicating draught, build its prisons, kindle its fires, and marshal its forces, but all in vain. "This is the victory that overcometh the world, even our faith. The army of God's elect, shielded by the power of heavenly faith successfully withstands the fierce assault, and the day is hastening on when Babylon shall sink like a millstone in the sea.

LEONARD COX, JR.

(TO BE CONTINUED.)

ATLANTA, GA., Oct. 29, 1864.

BELOVED FELLOW-TRAVELERS IN HOPE:—

In reflecting upon the care and goodness of God manifested to me, an unworthy worm of the dust, in bringing me I humbly trust to a knowledge of myself as a poor sinner, unable to meet the just demands of the holy law of God, also a view of the precious Redeemer lifted on the cross to satisfy its demands, Christ becoming the Surety, the accepted Sacrifice, the mighty Conqueror, who has declared: "I am the door; by me if any man enter in he shall be saved, and shall go in and out and find pasture;" also, "Because I live ye shall live also." I feel strengthened to give a reason of the hope which has buoyed me up through the changing scenes of this mortal life. Where first to commence I hardly know, but if I go back to the first recollection of a serious thought it will be at a very early age, when I found my mother in her closet engaged in prayer. After that I used to watch her retire to her room, and getting as near the door as possible, I often overheard her praying for her children, that they might early learn to know the Lord, whom to know is life eternal. This left such an impression on my mind that my desire was to become a Christian. I was much interested in the Sabbath School. I had my stated times as I vainly thought to pray, and even tried to follow Daniel's example in praying three times a day, but my resolutions soon failed. I was called to witness the illness and death of my dear mother. Her exhortations I treasured up, but I could not understand why she deplored her own unworthiness so much when I thought her perfect. Her resignation in view of being removed from her family I shall never forget, and though I realized that for her to die was gain, I was filled with murmuring against God when the idol of my soul was taken away, and often indulged in hard thoughts against the Disposer of all events. Months passed, and I was again trying to build up a righteousness of my own, when I heard Elder Hzekiah West preach a sermon in which he bitterly con-

demned self-righteousness, and held forth Christ as the end of the law for righteousness to every one that believeth. That sermon seemed to shake the foundation on which I was building. I went home feeling very uncomfortable, and told my eldest sister I wished there were no Old School Baptists, or I wished they were so far off I could never hear them preach. I was discouraged, and in the enmity of my heart I thought there was no use in trying to do good, for if their doctrine was true God would save just whom he pleased, and we could not help ourselves in the least. Here again my heart rebelled against the Holy One of Israel. I remained in this state of mind several months when I trust the blessed Spirit so effectually shone in my heart as to show me the corruption within. Unclean! unclean! was ringing in my ears. The more I searched my heart the worse I appeared, till I was filled with such loathing in view of my own deformity that I have never hankered after self-righteousness since. At this time I was attending school in our village and boarding at the house of a Presbyterian minister. One of my schoolmates had recently joined the Presbyterian church and others were seriously disposed. Soon after a protracted meeting was held in which I became interested. I had several interviews with ministers who were staying at the house where I boarded, and well remember after telling one who is still living my tale of woe, he asked me if I could not pray. I answered, my prayers do not rise higher than my head, and all I can say is, "God be merciful to me a sinner." And I would here remark that the Publican's prayer is still the burden of my poor petitions. I was told that I must pray without ceasing; that God would not turn a deaf ear to humble prayer; but I became very jealous of my prayers, for I was so self-abased I felt unworthy to take the holy name of God upon my sinful lips. That evening I attended meeting and the text was: "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up." I do not remember one word of the sermon save the application, that as Moses commanded the Israelites to look unto the serpent to be healed, so God commanded all sinners to look unto the crucified Redeemer, but as soon as the text was uttered light seemed to penetrate through the gloom. New conceptions of the glorious perfections of a crucified but risen Redeemer fully occupied my mind. The next day I was filled with longings for a knowledge of a personal interest in the blood of the Redeemer. I stole to my mother's grave and there agonized in prayer to God that he would show mercy to me a miserable sinner, and grant me that faith which supported her in her dying hours. The recollection of her lamenting over her unworthiness seemed to encourage me, and her exhortation to seek first the kingdom of God and his righteousness seemed as fresh on my mind as if it were yesterday. I returned to my room, and opening my bible read the words, "Come unto me all ye that are weary and heavy laden and I will give you rest." I implored the Lord to teach me the way, for I am weary with self and heavy laden with sin. Wrap around me the seamless robe of thy

righteousness. As the hart panteth after the water brooks so panteth my soul after thee, O God. But I found no relief from my burden. In the middle of the night my soul was again filled with prayer. "Lord what wilt thou have me to do," "Come unto me all ye that are weary and heavy laden and I will give you rest," came to my mind, and I trust that at that moment Christ was revealed as the hiding place for my poor soul. For a few moments I was filled with praise, and there was a cloud. Something seemed to whisper this is an illusion; don't be so easily ensnared; you are deceived, when I was startled by my own voice, Get thee behind me Satan; I will trust and not be afraid, for the Lord God is my rock and my salvation. He hath taken me up out of the horrible pit and miry clay, and set my feet upon a rock, and put a new song into my mouth, &c. My mind was soon exercised upon the doctrine of election. I asked the friend who had joined the Presbyterians what she thought of the doctrine of election. She said she did not think it worth while to trouble ourselves about what we could not understand. I said I had just been reading that we love God because he first loved us, and I feel my hope brightens on reflecting upon the electing love of God. I heard several sermons, but felt much disappointed that the subject was not mentioned, but three weeks after I heard Elder Henry Rowland preach. He dwelt upon the experience of a heaven-born soul, and told the exercises of my mind so minutely that I was melted down in love to God and fellowship for those who sought to glorify his name. He preached Jesus and him only, and that just suited my case. I ate and drank abundantly. Soon after I wrote a letter to him, and he called and asked me if I would esteem it a privilege to be baptized. I told him I did not feel worthy, and he asked me if I ever expected to feel more worthy. This kind reproof had its effect, and by his request I related my experience to the few assembled in our neighborhood, there being no Chemung church organized then, but merely a branch of the Orwell church. Was received and baptized September 3d, 1842, by Elder Rowland. Elder H. West being present preached from the words: "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy." I have never regretted the step I took; though often asked why I made the choice, my answer has been, I trust the Lord led me, but I have great cause to lament my coldness and backwardness in the precious cause. More than twenty years have elapsed since I confessed a hope in the Savior of sinners, and I find my old nature no better, but my Savior is all-sufficient. He has sustained me in my late deep affliction, and has restrained my rebellious heart from murmuring at his all-wise dispensation. His goodness is very great. His promises are sure. I often think if we would gather all the promises of God from the bible what a precious cluster they would form.

In reading over the above I see that I have said but very little of the preciousness of Christ as revealed to me, and will append a few lines comprising my experience. They were composed about the time I was baptized. I send them be-

cause my first joy and peace are more fully expressed in them than what I have written.

CHRIST THE BRIGHT AND MORNING STAR.

From whence yon shining orb of light,
Whose radiance shows I'm dark within,
And draws the veil from off my face,
And proves that I'm unclean, unclean?
'Tis Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

Who is that glorious God of Grace
Arrayed in smiles of love divine?
Who whispers I'm thy hiding place,
My robe of righteousness is thine?
'Tis Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

Who is this living fount of life,
From whence all fulness flows—
The source of joy and sweet delight,
The balm for contrite sinners' woes?
'Tis Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

Who is my comfort, stay, support,
My strength, my aid in all,
My hope, my guide, my only port,
When troubled waves and fears appal?
'Tis Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

Who is that beauteous, heavenly dove,
Sweet Messenger of Peace—
Who bears this olive branch of love,
Whose wings are dipped in righteousness?
'Tis Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

O heavenly light illumine mine eyes,
Thy glories may I see,
And when this poor, frail mortal dies
Then wait my spirit Lord to thee—
To Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

Then shall I view my sovereign King
With glorious sceptre bright,
Where no dark spots shall intervene
To hide me from his radiant light:
From Christ, the bright and morning star,
Immanuel, Jehovah, Jah.

MARIANNE MURRAY.

SALEM, Marion Co., Oregon, Aug. 31, 1864.

DEARLY BELOVED BROTHER BEEBE:—

Brother Joel Sanford, of Polo, Ogle Co., Illinois, has requested me by private letter to give my views through the "Signs of the Times" on John iii. 14, 15, in connection with Numbers xxi. 9, which, with your indulgence, I will try to do, although possessing no special light on the scripture referred to, which reads as follows: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The passage in Numbers reads thus: "And they (Israel) journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."—Num. xxi. 4-10.

Brother Sanford's first inquiry is, "What do you think the biting of the children of Israel by the serpent in the type, represents in the anti-type? Answer: I think the fiery serpent by which the children of Israel were bitten, represents the law, which is the strength of sin, and sin is the poison infused into the children of Israel which caused death, or which is the sting of death. As it is written, "The sting of death is sin, and the strength of sin is the law, but thanks be to God which giveth us the victory through our Lord Jesus Christ."—1st Cor. xv. 56, 57. That is, when looking upon Jesus, the anti-typical brazen serpent, not raised upon the pole of the gospel, but raised upon the pole of the cross, upon which poor serpent-bitten, law-slain, sin-sick souls shall look and live. For it is written: "They shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son," &c.—Zech. xii. 10. Thus the poor sinner, slain by the law, and wallowing in his gore cries out in amazement, "What shall I do! God be merciful to me a sinner! Lord save, or I perish! But they shall look upon him whom their sins have pierced. And when they by faith see him raised upon the cross bleeding, and hear him groaning and dying for their sins, it is then they live—then they receive a manifestation of eternal life from Christ their exalted head being given unto them. As an apostle saith, "For I through the law am dead to the law, that I might live unto God. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 19, 20. The wilderness where the children of Israel were bitten by the fiery serpents, is emblematical of the natural state of the Israel of God, where the Lord finds all his chosen people. Moses, speaking of Jacob as a type of the church says, "When the Most High divided to the nations their inheritance; when he separated the sons of Adam he set the bounds of the people according to the number of the children of Israel; for the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about and instructed him, he kept him as the apple of his eye."—Deut. xxxii. 8-11. Moses speaking of God says: "Who led thee through the great and terrible wilderness wherein were fiery serpents, and scorpions, and drought; where there was no water," &c.—Deut. viii. 15.

Oh, brethren and sisters, do you remember that great and terrible wilderness you were in where there was no water, and how you were bitten by the fiery serpents, and how the loud peals of thunder from Sinai's burning summit proclaimed in dreadful wrath, "The soul that sinneth it shall die!" Oh, how it awoke you from your slumbers. Then for the first time you realized that you were really bitten. Being now sensible of your condition how keenly did you feel the sting of death. It was then for the first time you knew what it is to hunger and thirst after righteousness. Yes, then for the first time in your life you cried mightily to the Lord and he heard

you and brought you into his banqueting house, and placed his banner of love over you, and said unto you, Live. O then you looked upon that dear man of grief whom you pierced lifted upon the cross, who bore your sins away, and he was to you the chiefest among ten thousand and altogether lovely. And again Moses saith, "The Lord came from Sinai and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousand of saints; from his right hand went a fiery law for them." This is the fiery serpent which bit the people of Israel because of their transgressions; for Paul saith, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made."—Gal. iii. 19. Then I understand that these fiery serpents, the emblem of the law, were added because of transgressions, (for the people spake against God and against Moses, &c.) till Moses should make a brazen serpent and raise it upon a pole, the emblem of the seed to whom the promise was made being lifted up upon the cross. Query the second: Do you think that all of the children of Israel were bitten? To which I answer, there is no clew in scripture by which to ascertain whether every individual person of Israel was bitten or not, and I do not wish to be wise above that which is written. The scripture reads: "And the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." It is evident that all of the children of Israel did not die, yet all of the anti-typical Israel do die to the law and to sin, and all who thus die are quickened by the voice of God into life eternal; but Israel as a body was bitten, and as a body they died, and as a body they looked upon the brazen serpent raised upon a pole. Now it is worthy of notice that they had just compassed the land of Edom, which is the border of wickedness, the inhabitants of which are an emblem of the people against whom the Lord hath indignation forever.—Mal. i. 4. These were not bitten by the fiery serpents, neither did they ever see or look upon the brazen serpent, and Jesus said to such, "You will neither know me nor my Father, and ye are of your father, the devil, and the works of your father ye will do," &c. "And so all Israel shall be saved, not all the natural seed of Jacob, but all the anti-typical Israel shall be saved." As it is written, "There shall come out of Zion the Deliverer, the anti-typical brazen serpent, and shall turn away ungodliness from Jacob, for this is my covenant unto them when I shall take away their sins," &c. And again, "Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end."—Isa. xlv. 17. Verse 25: "In the Lord shall all the seed of Israel be justified and shall glory." These are the anti-type of those who were bitten by the fiery serpent, who looked upon the brazen serpent raised upon the pole. They are not children of the flesh, but are the children of promise; they are not the seed of evil doers, but the seed whom the Lord hath blessed. In short, they are the circumcision who worship God in the Spirit, rejoice in Christ Jesus and have no confidence in the flesh. For he is not

a Jew who is one outwardly, (i. e. by ordinary generation,) but he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit and not in the letter whose praise is not of men but of God; for the letter, (law or fiery serpent,) killeth, but the Spirit or brazen serpent giveth life; but circumcision in the flesh gave them no privileges above the law, for Stephen said to his murderers who were circumcised in the flesh, "Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye," &c.—Acts vii. 51. Their hearts were not circumcised to feel the plague of sin, nor their ears to hear the joyful sound of salvation, nor their eyes to look upon that man of sorrow bleeding upon Calvary's tree; or in other words, none of them knew at that time what it was to be bitten by the fiery serpent, nor to look upon the brazen serpent; but one young man who kept the raiment of the others knew afterwards what it was to be bitten of the fiery serpent and die, for he testifies of himself saying, "I was alive without the law once, (that is when he kept the raiment of them that slew Stephen and was breathing out threatenings and slaughter against the disciples of Christ,) but when the commandment came sin revived and I died." And again the same person saith, "For the law of the spirit of life in Christ Jesus (the anti-typical brazen serpent) hath made me free from the law of sin and death, that is, the bite of the anti-typical fiery serpent. But all those Jews who were merely circumcised in the flesh, although they boasted of being of Abraham's royal blood, were only Gentiles in a spiritual sense, and belonged to Edom, the people against whom the Lord hath indignation forever.

I submit the foregoing to the consideration and investigation of brother Joel Sanford, and to you, brother Beebe, for your disposal. Do with it as your better judgment may dictate. In conclusion I would say to sister Elizabeth Conkle, of Marshall Co., Va., that I will attend to her request, if life is spared, as soon as an opportunity offers. Your brother in tribulation,
JOHN STIPP.

WASHINGTON, D. C., Oct. 23, 1864.

BROTHER BEEBE:—In compliance with the request of many brethren and friends in the State of Maine, I now ask permission to give, through the "Signs of the Times," a brief account of my recent visit among them. We left Washington, D. C. the 10th of August last, at 7½ o'clock A. M., and arrived at North Berwick, York Co., Me. next day about 11 o'clock A. M. We spent a few days very pleasantly with the members of the O. S. B. church in that place, visiting, in company with their Pastor, Eld. Wm. Quint, quite a number of the dear children of God; and we were with them one Sunday, which was to us an interesting season.

Wednesday, Aug. 17th, we left North Berwick for Stark, Somerset Co., a distance of about one hundred and twenty miles, and arrived about 10 o'clock P. M. We spent nearly a month with the brethren and friends; and during that time many past scenes were brought very vividly before us, some of which caused pleasing emotions, and others painful sensations; but the visit was profitable I hope.

September 9th, left Starks, in company with a number of brethren, to attend the Bowdoinham Association, which was to be held with the church in Jay, Franklin Co., Me., arrived in due time, and there met Elds. Badger, Campbell, Quint and Whitehouse, as well as many other brethren, whom we had not seen for five years. The meeting and greeting one another were to us sweet, and we trust mutual. Everything pertaining to the business transactions of the Association passed off very pleasantly; and the preaching was harmonious; for that peculiar kind of doctrine was set forth which gives God all the glory in the redemption and salvation of the church. The season during the meetings seemed to be a deeply interesting one to the dear children of God.

Monday, Sept. 12th, left Jay for North Berwick to attend the annual Conference, held with that church; and, on our way, called at Richmond, Me., to see Dea. Hezekiah Purington; found him very feeble in body, but strong in the doctrine of salvation by grace, and firm in the faith once delivered to the saints. He is in an isolated condition, surrounded by the enemies of truth, seldom having the privilege to hear the gospel proclaimed; but notwithstanding such is his situation, his hope remains unshaken; during his earthly pilgrimage he has experienced many and sore trials; but his earthly conflicts are nearly over, as he is now in the eightieth year of his age, and very feeble. May God sustain him in all his troubles.

At the North Berwick Conference we again met Elds. Badger, Campbell, and Quint; and during the three days, which the meetings continued, the congregations were large and attentive; and, as it was at the Bowdoinham Association, so was it at the North Berwick Conference, the preaching was "all of a piece," giving God all the glory in the salvation of His children. We remained with the brethren at North Berwick about two weeks after the close of the yearly Conference, the larger portion of which time was spent in visiting the brethren, and assembling at different places for worship. The season was very agreeable, and I hope profitable; and, during the time, six of God's children followed their Lord and Master into the watery grave. It seems that the labors of Eld. Quint have been blessed to the comfort and edification of the church, during the fifteen years that he has been the Pastor; while it has been the pleasure of God to call many of His loved ones home, during that period of time, others have been added; and now the church is about the same numerically, as when he took the oversight, which was about one hundred and fifty members.

Saturday, Oct. 8th, we left North Berwick for Woburn, Mass., and were with the church in that place Sunday the 9th, and had an interesting day. The church is now without a Pastor; whenever any of the ministering brethren can visit them I hope they will do so; for although the church is small and surrounded by all sorts of "isms," the members are firm in the doctrine of grace.

After spending a few days with the brethren in Woburn and the city of Boston, we left for Hopewell, New Jersey, at which place we arrived Saturday 15th inst., about 4 o'clock P. M., and remain

ed until Tuesday following. During the time we had a very agreeable season with brother Hartwell and his family; and it is evident that brother Hartwell's arduous labors, as Pastor of the church, have been wonderfully blessed; for the church seems in a very harmonious state, and prosperous condition; and I trust that he is to be spared to a ripe old age to comfort the children of the Most High.

After leaving Hopewell, New Jersey, we spent a few days, visiting friends in the city of Philadelphia and vicinity, and Saturday the 22d inst. we left for Washington, D. C., and arrived home same day about 7 o'clock P. M., having been absent seventy four days. During our journey, no accident occurred, and we were preserved from harm, and returned to our friends in safety, for which we have abundant reason for thankfulness to our God.

WM. J. PURINGTON.

URBANA, ILL., October 13, 1864.

DEAR BROTHER BEEBE:—If we have been born of the Spirit and made one in Christ, and bought by his precious blood, we are all of one family—our heavenly Father's children—and therefore I need give no excuse for the familiar way in which I address you, although we are strangers in the flesh. I have been a reader of your paper for a year past, and I find in it something always to strengthen and cheer me on my way. I am a poor weak sinful creature, ever doing the things I would not, and leaving undone the things which I would do. Yet notwithstanding all my ignorance, sinfulness and unworthiness I entertain a hope of heaven, and that one day I shall be permitted to see my Savior face to face, and bask in the sunshine of his presence.—Then this mantle of clay will be thrown off, and it will be resurrected in newness of life when our Savior comes the second time to call his ransomed people home. I find comfort in the doctrine which you teach. To dwell on the sovereignty of God is my delight, although I cannot express myself to any one as I desire on heavenly things, for my gift of expression is so small that I seem to be of no use in my Master's service. Though I know I have been a very disobedient child and refused to obey him in times past, the fear of the world and the corruption within my stubborn nature has often kept me from speaking for my blessed Master, and for the truths which he has taught us in his holy word. Although I am but a babe in the kingdom, yet this I know, 'tis all of grace from first to last. His counsels are sure, and he works according to his own will and pleasure, and needs not the help of human agency to fulfill his designs. The puny help of man can be used as his instrument in accomplishing his will, but in the great work of salvation his power is alone displayed. We cannot help him save ourselves any more than the man with the withered arm could stretch it forth until he gave him power with the will, and then it was made whole as the other, but it would have hung lifeless forever had not the Lord manifested this power in him.

Dear brother, I commenced this intending to give a history of the way in which I have been brought thus far. And it is my second attempt, for two

months ago I commenced a letter to you, but after writing about a dozen lines it looked so insignificant to myself I threw it aside, thinking it was altogether too bold a representation of self, to appear in your publication, and trouble you with a perusal of, and crowd out, perhaps letters with more instruction and comfort. But a few days ago I told my wife about the attempt I made, and of my desire to say something to the dear people of God, who we so often hear from through the "Signs." But she has so often encouraged me to write since she found out my desire, that I now take fresh courage and trust the Lord will guide and direct my thoughts to his honor and glory. I was born in Covington, Indiana, the 9th day of April, 1842. I am an only child, and my parents are Presbyterians, and consequently I have been trained up to be strictly moral. My conscience was always a faithful monitor to reprove me when I did wrong in any instance in worldly matters, and to my earthly parents. I was called a good boy, and I thought myself better than some around me; for I attended Sabbath school for 15 years without missing a Sabbath, except on account of sickness, and I was taught to pray night and morning, and was a strict observer of the Sabbath; and as I had been sprinkled and to all outward appearance as far as forms and ceremonies go, I had all the help which human efforts could afford. But this seemed only to manufacture me into a little Pharisee, and I thought myself better than others, and was so good that I did not fear any future punishment, and if I died I would certainly go to heaven. I seemed to have no fear of death. Although I knew much of the Bible and could repeat any quantity of it, yet I had no knowledge of Christ, experimentally, but as I was naturally tender hearted and sympathetic, read about his being crucified as I would any other story concerning a man, and felt a natural sorrow. My evening prayer was the Lord's prayer, yet I said, "Our Father who art in Heaven" without feeling the meaning of the petition, and without breathing any thought of obligation to him. I went on in this way until I got old enough to go in society, then my fallen nature showed itself more when it came more in contact with the world and business away from my Father's house, it was plain I had all the ingredients of Adam's nature during these youthful years, only they were not brought into full exercise until now. (I think I was far from being a holy little child. I think I was fully born in sin, and shapen in iniquity, like every descendant of Adam.) Though some teach that children are saved because they are pure; I think this is indeed perverting scripture I think all are saved in the one way, as the Bible teaches through the atoning blood of a crucified Redeemer, when he says, Suffer little children to come unto me, for of such is the kingdom of Heaven, he means in our helplessness. We are like these in our inability to do any thing towards our own Salvation and it is little children that he blesses; those that are truly helpless, weak in themselves and feel their dependence on an Almighty arm to save. Those that have attained to such a moral state and have so much might in themselves, cannot appreciate the help of God's spirit in quickening dry bones. I

don't think I had any true knowledge of my own sinfulness, until five years ago, when I was one evening at United Brethren's Church. During the evening the spirit of the Lord opened my blind eyes, and I saw what a poor wretched sinner I was. I saw my lost condition, and I believe then for the first time in my life I shed penitential tears, (and I don't know as it was any thing the minister said which was applied to my heart) it seemed to come separate and alone; which seemed to puzzle me after I became peaceful in my mind. But still I thought I must do something more and God would forgive me. I now had quite a hope of acceptance, for I seemed to have a love for my Maker, and the people that worshiped him looked good to me. I made resolutions now to live a holy life (as I heard talked of) keep the law, not do anything which was contrary to the commands of God, then join the church. As much as I knew of the Bible I had no right view of the plan of salvation. Though now my eyes were opened and I was born of the Spirit (yet God was not pleased to manifest himself as my Savior just here. He would have me learn a lesson which would cure me of creature merit. I soon found to do the thing I would, I could not; my old nature now seemed to rise up and spoil my good determinations. I seemed to grow worse and worse. I finally gave up all idea of joining the church or that I was a Christian. I had been taught it would be a very easy thing to believe and be saved, but I thought it an impossible matter with me in such a state, if I did hear to the contrary every Sabbath.)

Thus I went on, 'till nearly two years ago, since I came to this state while associating with my present companion and hearing her hold up Christ to view, that it was all in Him for Him and by Him, we were accepted; hope immediately sprung up in my heart when that truth was applied to my case, and I saw it was not of ourselves, but the gift of God's dear Son, to fulfill the law for us, and now I felt free to join the blood bought throng. Yet I went forward because I loved the people of God and wanted to live with them. When I heard the story of the Cross it rejoiced my soul. I could look now for all my perfection in Him. I felt he had finished all on the Cross; and we were there saved in Him, though we do not know it until he manifests himself as our Savior in fulfilling the law and satisfying all its claims. O, what a glorious Savior is this; complete in all his works, has all power in heaven and earth! I cannot uphold the doctrine that we must talk as if we done all; (to encourage the world) yet at the same time know we do nothing. I feel condemned to uphold such a system. Yet I hear it oftener than I would. I believe the whole Volume of truth is for our instruction and should be preached whether it pleases men or not. I am not afraid to leave results with God. We should preach in the fear of God rather than men.

Soon after I united with the New School Baptist church, one evening while at prayer, I felt overshadowed with the spirit. For a moment all things earthly were forgotten (whether in the body or out, I could hardly tell); I felt the presence of the Lord as I never had before;

and when I arose these words came to me with power "Go and preach the gospel." I felt immediately abashed, and thought, No, Lord, anything else but, that I will do cheerfully—this I cannot do. After that time I seemed left to myself—had no living exercise from the spirit—though I kept up family prayer, it seemed like an empty form of words, and I often felt it mockery for me to try and kneel in his presence, while my companion seemed to have a double portion and I would envy her this happy gift. Sometimes my hope would seem entirely gone; clouds and darkness were around me; I would talk about deceiving the church, and the burden of all my desires to assemble with them, was to get up and make a public acknowledgement. It was but poor happiness I had all last winter. Soon sickness came upon us; I thought my earthly all was about to leave me; she seemed fast sinking away from me. I had nowhere else to go but to the Lord for comfort; I cried to him from the fulness of my heart to save; then the spirit visited me with comforting grace, which seemed the first since that eventful night I replied against my master; I was humbled and brought to my Savior's feet, and I felt willing to do anything after that, and I told my wife all about my troubles when she got well enough to hear me. Since that time I have been led to understand the scripture as I never had before; now I understand the joyful sound of a finished salvation, and how our Savior will see the travail of his soul and be satisfied.

Dear, dying Lamb! thy precious blood
Shall never lose its power,
Till all the ransom'd church of God
Be saved, to sin no more.

Our suffering Redeemer will not be disappointed in his expectations; his precious blood was not spilled in vain for one single soul. If he had left it to feeble man to choose; then there would be more depending upon man than the sacrifice; if man takes the first step towards his salvation, then it was not finished when the suffering Jesus died; he then only left a way possible, and some of those he died for may be lost, and if he died for *all the world*, he must have died for all from Adam's fall—Cain as well as Abel—all that was destroyed by the flood, as well as Noah's family—those that were already in a place of punishment when he died. I pray the Lord never to permit me to advocate such an unfinished salvation as this, it brings no comfort to me, for if any be lost whom he died for, why may not I? who never done anything or asked anything as I should. I have ever been robbing God of his glory and worshiped the creature more than my creator. Thanks to his holy name; he has now made it plain to me why I love him; 'tis because he first loved me, and in his own good time gave me a will and desire to look for a substitute, when he had shown me I was already drafted by the power of darkness. But my joy is more complete now, and I can sing louder songs of praise when I find he had all the time one provided for me, and remembered me when it was his own good will and pleasure; and if he had not shown me my own helplessness and my own substitute of works, I could not now so fully appreciate the wide, vast, perfect scheme of redemption through a crucified Savior.

I pray for your prosperity in Zion, (and though the world seems indeed waxing worse and worse, and truth is fallen in our streets,) yet may you have a double portion of the spirit to comfort your own heart, and may it so overflow that we may see much of its droppings in the "Signs of the Times." Brothers and sisters, one and all, may we look for our Master's appearing, watch and wait patiently our appointed time, 'til Jesus calls "Come Home."

WILLIAM E. VICKERS.

CAMP CHASE, Ohio,
Barracks 4, Prison 2, Oct. 23, 1864.

MRS. P. A. BEEBE—*My Dear Mother*:—Yours of the 19th, came duly to hand and I have no language to express my thankfulness to you for your kindness, or to our God for giving me such a mother. Br. M. is also thankful that you are so kind to him. He is recovering fast, but has not yet left the hospital. Do not grieve that we could not have the rubber coats. I am told that they are *very cold*, and we need not go out in the rain. The officers are very kind to us, and *confinement* is our principal suffering. Lieut. Sankey could not, under recent instructions, approve my receiving the rubber coats. God has blessed me with better than common health and I have gained in weight since I have been here. I feel His presence sustaining me, and would desire to be thankful. Br. M. has had three letters from his wife, the last dated the 5th inst. All well at home. Who noted those texts on the fly leaf of my Bible? I have preached from several of them. Don't write so mournfully. Our JESUS suffered more for us than I have yet suffered for myself. I do not receive the "Times." Why is it? The P. M. says religious papers may come in. I asked father to send me some of his old exchanges (for waste paper). Has he sent them? Eliza stated in her's of the 2d that all were doing well at home. Surely I have been blessed more than any man ever was in having such happy marriages as I have had. Did you get the rhymes I sent you on the 12th? Has father told through the "Signs" where I am? I am very thankful to sister Phebe for her kindness in writing, and would like to have the chance to thank some of the others on the same score. I have spent nearly all my money for extra rations, though we draw enough for *some*. S. Hansbrough, Glensdale, Ky., sent me \$5. Please acknowledge to him for me.

Your thankful son,

WM. L. BEEBE.

CAMP CHASE, Ohio,
Barracks No. 4, Prison No. 2, Oct. 24, 1864.

MY DEAR FATHER:—I am still enjoying the blessing of good health and doing very well. Brother Montgomery has not yet got well of the flux, though he is improving slowly. I have found some half dozen brethren here, and in prison No. 3, where, by the urbanity of Lieut. Sankey, I have the liberty of preaching every Sunday. Last Sunday a prisoner from Pike county, Ala., come to me, after preaching, and related his experience, desiring baptism. I am satisfied of his being one of the Lord's people; but we have no church here, nor ordained preacher. What is the prosperous course? Please acknowledge to Brother K. R. Foster, with my thanks, the receipt of his favor of the 13th inst., telling me of

the baptism in his prison at Fort Delaware, of a brother by Elder D. P. Thomas, (Capt.) from Tennessee. Also please say through the "Signs of the Times," that it is a great relief to the monotony of prison life to me to receive a few lines at any time from my brethren, through as I can send out but two letters a week, I can only acknowledge them through the "Signs."

Judge Galloway examined me last week, and set me down for exchange, and said, if I had any friends outside the prison it might be worth while for them to apply to the President, or Secretary of War, for a *parole* for me to stay North until exchanged. Will you do this for me and Brother Montgomery. Tell my daughter Kate I received her letter; and Brother M. is looking for one from her. I have received a letter from my dear wife, dated 21st ult. All were well and doing well at home, white and blacks. A boy from Newton county, Georgia, who was taken with us, died here on the 15th. He was a consumptive. Mr. E. Rosser is sick, but recovering. With these exceptions we are all well. Eliza sends love to all the family and friends, and says she and the children are doing better than she could have hoped. Give my best love to all the family and friends, especially to yourself and my mother, and my daughters Kate and Ella; also to my sister Phebe Ann. Thanks for her letter.

Your affectionate Son,

WILLIAM L. BEEBE.

CAMP CHASE, Ohio,
Barracks 4, Prison 2, Oct. 11th, 1864.

MRS. PHEBE A. CARMICHAEL—*Dear Friend*:—You asked me in a former letter to write you. This I most willingly do, but am so weak this morning that I can scarcely write legibly. Bro. Wm. L. read a letter yesterday from your dear mother and he wishes me to say to her that if she has not yet made arrangements in relation to his coat, to please send him a heavy grey or dark overcoat, with cape, instead of a dress coat. He will in a few days write her. My health is much improved, but am so weak and reduced that some time must elapse under the most favorable circumstances before I am myself again. I would be grateful that it is so well with me. May the Lord bless your Bro. Wm. L. who has been so kind and attentive to me in my sickness, anticipating all my wants. I am placed under many obligations to you and your dear parents and other members of the family together with Kate V., for your very timely assistance to me in this my time of great need. Have often dispensed charities but never before had them bestowed on me. He that shall give a cup of cold water to a disciple in the name of a disciple, shall not lose his reward. Our governments are in deadly conflict, but we profess to belong to a kingdom of Peace which can never be removed. Present my love to every member of the family. I expect a letter from Kate soon. Have not heard one word from my dear wife since my capture; am ignorant of her condition or even locality. The "Signs of the Times" is a treat to us. Bro. Wm. L. preaches here occasionally, much to my edification; he is looking as well, or better, than I ever saw him. Mr. Kennon, our fellow prisoner and country man, sends his thanks for the bundle of scraps. I would like to hear from you

often as well as any of the family. Nice weather. Bro. Wm. L. sends love to all.

Your friend,

WM. S. MONTGOMERY.

CLARK COUNTY, VA., Oct. 25, 1864.

MY DEAR FATHER:—Next Saturday is your church meeting, and as I cannot be with you in person, I am desirous to send the dear members a message through you. Tell them I hope the cause of Zion still prospers, and that love, peace, and harmony prevails. I hope I am with them in spirit.

"From God's holy mercy seat
Nothing can our soul confine;
Still in spirit we may meet
And in sweet communion join."

I have not attended a religious meeting since I parted with you in New York. I have but few associates of our faith and order, and my mind reverts with affectionate remembrance to the little circle who will meet next Saturday and Sunday, where I have so often made one of their number. I wish still to retain my place in their regards, though my seat among them is for a time vacant. The faith we profess has been my greatest comfort through the scenes of trial and excitement which I have been lately called to pass. While the bolts of death have fallen rapidly around us, I have felt the assurance that,

"Not a single shaft can hit,
'Till the God of love sees fit."

When dangers have compassed me about, and every earthly refuge seemed gone, I have found Him a present help in time of need and a sure refuge from every danger. At times I feel to trust my nearest friends and dearest joys to His divine protection, and then I am calm amidst carnage, robbery and murder. My earnest prayer is to be conformed to the Divine will, to be enabled to say, "Lord, not my will, but thine be done;" and if heavier trials await me, I wish to be *still* and know that He is God. I ask an interest in your prayers, and a place in your hearts. With love to each and all, I commend you to God's holy keeping.

HARRIET M. LARUE.

FORT DELAWARE, DEL., Oct. 7, 1864.

ELDER BEEBE: Dearly beloved brother, it is with no small degree of pleasure that I now reply to your very kind and welcome epistle of the 29th ult., containing \$20, which was thankfully received and highly appreciated. I was pleased to hear and to learn of brother J. H. Gammon, with whom I am acquainted. Present to him and family, my regards and thanks, for the money, and give me his address when you write me again. You failed to say anything of the health of your family. I am grateful to God for His kindness to me, that my health has become so good as what it has, that I hope this will find you and family well. Now my dear brother, I am fully satisfied as to your loyalty, both to the powers of Heaven and Earth; that is a duty we all owe to our God and our Country, and as I readily acquiesce with you in the loyalty and charity of our faith and order of the Church. I feel assured that your Charity will accede to my Loyalty to the powers that be with us. So that as I know you to be conscientious in your loyalty to your Government, I claim to be equally so to mine, and if ever placed in a like situation, to assist the Federal pris-

oners as you are to assist us, I shall be sure to do what I can, for we are not to return railing for railing; but *visa versa*, &c. I had the pleasure of baptizing a believer in our faith and order. Who gave in his experience to us all of our Church, and was received into full fellowship of our Church on the 5th inst. &c. My lasting Love to you and family; write me soon and often. Ever yours most truly,
Lt. D. P. THOMAS.

TERRETTOWN, Pa., Nov. 8, 1864.

DEAR BROTHER BEEBE:—It has been on my mind for some time to write you a few lines, but knowing my own weakness and inability, I have deferred it until now. But it is written that in olden times they that feared the Lord spake often one to another; and a book of remembrance was kept before the Lord for them that loved him and thought upon his name. If ever there was a time when the children of God ought to have their lamps trimmed and burning it is now in this day of darkness and delusion, for it appears that darkness covers the earth and gross darkness the people; yet there is in some obscure corner a little light springing up, but it is not seen by the world, it is not seen by the false religionists, it is only seen by the Lord's hidden ones; and He hath commanded them to enter into their chambers and shut the doors until the indignation be overpast. But the Lord is a wall of fire around his people and the glory in their midst. Glorious things are spoken of thee, O city of God. God is in the midst of her and he will help her, and that right early. What reason have we to fear when our God is at the helm, and underneath are the everlasting arms and in his hands he will bear us up, as he has done all the days of old. Our blessed Savior warned his disciples, when he was with them, that they should hear of wars and rumors of wars, but they were not to be troubled, for all these things must come to pass; but the end is not yet. Sometimes I think the end is not far off, but God in his wisdom has hid these things from us; there is enough revealed to employ the tongue and thoughts while here in this vale of tears. How important that we should make straight paths for our feet lest that which is lame should be turned out of the way, but let it rather be healed. By this scripture it seems that there were some disciples that were lame, and did not walk straight in Paul's day, and is it not so now, to the grievance of those that walk straight. My desire is to walk circumspectly that I may dwell in the house of the Lord forever. For in the time of trouble He shall hide me in his pavilion in the secret of his tabernacle shall he hide me; he shall set me upon a rock. Well do I remember when the Lord found me in a desert land wandering from him by wicked works, and he led me about and instructed me. He also took me up out of a horrible pit and set my feet upon a rock, and established my goings, and put a new song in my mouth, even praises to our God. O, that men would praise the Lord for his wonderful works towards the children of men, for unto Him belongs all the glory of our salvation.

O to grace how great a debtor,
Daily I am constrained to be;
Let thy love Lord, like a fetter
Bind my wandering heart to thee.

I do not feel willing to do without our

little messenger of truth, for it comes richly laden with epistles of love. I hope its friends will not let it go down for want of support. I have read it from its commencement, and it seems like an old tried friend, therefore I would not willingly live without it. Last May I fell and sprained both my wrists very badly and they are far from being well yet. May the Lord be with you, Brother Beebe, in all your afflictions through which you have to pass, is the prayer of yours, affectionately,
ABIGAIL DODGE.

MACOMB, McDanaugh Co., Ill., Oct. 6, 1864.

BROTHER BEEBE:—I see that my time is out for the "Signs of the Times" and I herewith enclose you two dollars for that paper for another year; and I will, also communicate a few thoughts which you may dispose of as you please.

If the religion of Christ and the God of salvation were not the same in all ages and under all forms of human government, I should often be discouraged and feel like retiring from the conflict; but as our God is without variableness or shadow of turning and has all power in heaven and in earth, I yet hope in his name. His religion, although adapted to the wants of the heavy laden sinner in all ages, and in all conditions of life, yet does not adapt itself to the various notions and opinions of carnal men. They cannot mold and shape the religion of Christ to suit their fancies, but it must transform them by the "renewing of their mind," and working in them "both to will and to do of his good pleasure." The work of the Spirit quickens the dead into life; opens the eyes of their understanding, which was darkened; purges their conscience, which was defiled; purifies their heart, which was desperately wicked; slays enmity and implants the love of God. Whatever may have been the early views of the sinner respecting his Creator and himself, and the nature of religion, he is ready to acknowledge, when he is brought to a knowledge of the truth, that God has led him in paths he had not known. By the same teaching he is led to the fold of Christ, takes up his cross, and becomes a fellow citizen with the saints, and of the household of God. I have witnessed the ingathering of several such of late in our own church and elsewhere, and feel encouraged to believe that the God of grace has not forsaken our wicked land, but that, while he is pouring out his wrath upon our sinful and unwise nation, he is yet extending his matchless grace to helpless sinners. I have attended four Associations of late; viz: Morgan, First North-western, Spoon River and Sandy Creek. At each of these there was a good attendance of the ministry, and the congregations large and attentive. In our correspondence there are several promising licentiates.

In No. 6 of the present volume I requested your views, though the "Signs," on 1 John v. 8. There are three that bear witness, &c., but as you are burdened, will Eld. T. P. Dudley of Ky., give his through the same medium.

I remain your brother.

I. N. VANMETER.

GLENDAL, Ky., Oct. 12, 1864.

EXTRACT OF A LETTER FROM BRO. HANSBROUGH.

ELDER BEEBE: I wrote to Wm. L. Beebe and sent him some stamps, but

have not heard from him since. I was taken sick with the flux about the first of September last and am just now getting about. That complaint has been very prevalent in this neighborhood. My brother lost his wife, and many others have shared the same fate.

I would like to hear from William. I wrote to him to know what the authorities would allow him to receive, and told him I would supply his wants.

You wished me, in your letter, to let you know of my spiritual and temporal welfare. I have a hope that Jesus has been formed in me, the hope of glory, and this little hope, although most obscure at times, is my only prop and anchor. I do not look to Mr. Jeff. Davis, nor to Mr. Lincoln to settle our great national calamities, although they may be used as instruments; but I look to the great Captain of our salvation, who rules in heaven and on earth, and none can hinder him. He can bring order out of confusion. "Not my will, but thine be done."

As to my temporal welfare, God has blessed me ten thousand times more than I deserve. I have not lost my servants yet; none have gone away, nor are any of them drafted, though I was drafted myself. I have raised something like two thousand bushels of wheat this season, and have one hundred and forty hogs that I am feeding. Everything is uncertain here. The soldiers take a great deal from us.

Write soon as convenient, and let me know about William.

Yours, S. HANSBROUGH.

REMARKS. The writer of the above is a son of the late Elder Elijah Hansbrough of Virginia. He learned the printing trade with us in the office of the *Signs of the Times*. Settled in Kentucky many years ago; and as a former member of our family, highly esteemed and dearly beloved, we have and do still feel a deep solicitude for his spiritual and temporal welfare. With unfeigned gratitude we appreciate his sympathy and generosity in proposing to supply the wants of our imprisoned son. They were boys together, though William is some years the younger. Their early attachments have not abated by distance or time. May the bond which unites them in Christ Jesus, be more and more apparent until hope shall be lost in everlasting fruition. —Ed.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1864.

"And the veil of the temple was rent in twain from the top to the bottom." Mat. xx. 38.

CONCLUDED FROM PAGE 159.

In addition to what we have written on the figurative import of the veil of the temple, and its being rent in sunder, we will offer a few thoughts in regard to its application directly to the sacred person of our divine mediator. The most profound and glorious mystery presented in the whole volume of inspired wisdom and truth is that of God manifested in the flesh. And so vitally important and fundamental is this mystery that the apostle John has denounced as anti-christian every spirit that denieth that Christ is come in the flesh; while Paul, by the same spirit affirms that, "Without controversy, great is the mystery of godli-

ness; God was manifest in the flesh, justified in the spirit; seen of angels, preached to the Gentiles, believed on in the world, received up unto glory.

The fleshly body of our Redeemer, which was made of a woman, and made under the law, is very appropriately called in scripture a veil, or tabernacle, within which dwells all the fulness of the Godhead bodily. The eternal Father with all his attributes and perfections was embodied in him, and in him so completely hidden that no man can come unto the Father but by him. While he is in the Father, the Father is also in him, and so entirely so that all who come unto God by him must come by and through the new and living way which God has consecrated for us through the veil, that is to say his flesh. That flesh in which the Godhead dwelt, like the curtains of a tabernacle concealed from human perception all the glory of the invisible God; and he was only seen in the fashion of a man and in the form of a servant. His flesh veiled the glory of his eternal Godhead from human scrutiny. Neither Jews nor Gentiles could see any beauty in him to admire or to attract. To men he was as a root out of dry ground; and we hid, as it were, our face from him. Men could see his fleshly person as the Israelites could see the external curtains of the tabernacle in the wilderness, or the veil in the temple intervening between them and the ark, the mercy seat and the cherubins of glory. Men knew him, or supposed that they knew him as the son of the carpenter; and regarded him as a despised Nazarene. But no man knew him in his true character save those to whom he was revealed by the Father. "Whom say men that I am?" They entertained a variety of opinions; but none of them the right. "But whom say ye that I am?" was demanded of the disciples, from whom the veil had been removed. Simon Peter declared the faith of the saints correctly, but he had not learned it of flesh and blood, but it was revealed to him by the God and Father of our Lord Jesus Christ. As the veil of the temple then pointed to the flesh of the Son of man, and that veil concealed the glory of the holiest place of all from the outer court worshippers, so the flesh of Christ conceals from the understanding of all natural men the light of immortality which he alone hath; for he is the only and blessed Potentate, who only hath immortality dwelling in the light, whom no man hath seen nor can see, whom no man can approach unto. Indeed it was not lawful for any to look within the veil while it remained, only the high priest, even so the law of God forbids a revelation of the unsearchable riches of Christ, the light of the knowledge of the glory of God, to any of the sons of of man until all the requisitions of the law are fulfilled, and the veil lawfully removed. In applying the reading of the veil to the redemption of the children of God, we shall see that as the veil of the temple was rent in twain from the top to the bottom so the letter and the spirituality of the law of God so far as it related to the family of God were separated. The righteousness of the law was fulfilled in us who walk not after the flesh, but after the spirit; while as a law of commandments, having dominion over God's people it was taken out of the way, and

as a separating wall or partition, it was no longer to obscure the way of life and salvation from the heirs of immortality. The trembling, guilt stricken Israelite conscious of his uncleanness, with his hand upon his mouth, dared not to look within the veil. He knew full well the terror of the law. And when Moses as the bearer of the holy law came down the mountain from the presence of God the carnal tribes could not steadfastly look on his face for it shined with insufferable glory. But when God removes the veil of the covering which was upon all flesh it is by the presentation of a new and living way into the most holy place. 'Twas death to the carnal Israelite to look within the veil. But the way into the holiest of all, is in the gospel found to be a new and living way. Not only is Christ as the way a living Christ; but those who by and through him approach unto God, instead of death, are delivered from death, quickened and made alive, and come boldly to the throne of grace. They draw nigh unto God, with a true heart, in full assurance of faith by this new and living way which God has consecrated for them through the veil, that is his flesh. The rending of the flesh of the Son of God has opened the way of life and salvation for all who come unto God by him. Neither can any other than those for whom he was pierced be saved in this way; for it is consecrated, set apart, and appropriated to them alone who shall be the heirs of salvation. But it is a blessed thought, that this consecration of the way to God by Christ includes all who feel their need of just such a Savior, and truly desire to be saved in and thro' this consecrated way; while all who look for salvation or access to God by any other way will find that in the end of their way are the ways of death.

This is a new, as well as a living and consecrated way. Not new to God; for known unto him are all his works from the beginning. But it is new, first, in distinction from the ceremonial law—in which carnal men who were born in Abraham's house, or brought with his money looked for remission of sins and acceptance with God by the deeds of the law, and through the flesh and blood of victims which were offered continually on Jewish altars. For the law made nothing perfect, but the bringing in of a better hope, by the which we draw nigh unto God. The carnal sons of Jacob who had never known the law only in its letter, had no idea of any other way to God, or to draw nigh unto God than through the blood of bulls, goats, heifers and the flesh of such offerings as they were presenting; therefore the way through the veil of his flesh, who was made flesh and dwelt among us was new, opening a way to God and into the holiest of all which the law could not present, and that was never made manifest while as yet the old tabernacle remained.

Secondly. In an experimental sense; for those who come unto God in this way never had any conception of this way until it was revealed to them. Hence when by the light of the quickening spirit of God they see the purity of the law which, as a dark and gloomy veil is upon them, they try to approach God by their prayers, tears, reformations, and resolutions, and failing to advance they sink in hope-

ess despair, give up all for lost; and verily think that even God cannot save them without tarnishing his justice; but when this living way is revealed to them, it is altogether new. A new light from the eternal throne of God reveals it; and a new life implanted in their hearts perceives it, and a new faith, as the fruit of that new life lays hold firmly upon it, they find themselves brought to God in this new, living, consecrated way. They are in Christ, and Christ is in God. They are one with Christ as Christ is one with the Father.

But, our sister may ask, how is this to be understood as being through his flesh. As we are identified with Christ by receiving of his fulness and grace for grace; identified with him in that spiritual, eternal life which was with the Father and was given to us in the Son, so he has fully identified himself with us in taking on him, not the nature of angels, but the seed of Abraham, and if ye be Christ's, then are ye the seed of Abraham, and heirs according to the promise; "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." The relationship is reciprocal; He takes on him the seed of Abraham, and imparts to them that eternal life which was with the Father and was manifested. In giving to us this immortal life he bestows on us the righteousness of God, without which we cannot be saved; and in taking on him our flesh he takes on him our infirmities, carries our sorrows, bears our griefs, the chastisement of our peace was upon him, and with his stripes we are healed. Our flesh is his flesh, and he is not ashamed to call us brethren; and within his flesh is life, and the life is the light of men; the life and immortality of the body, the church. Through this relationship the consecrated way is opened. The high way is here and the way, and it is the way of holiness; no lion shall be there nor any ravenous beast shall go up thereon: for it is consecrated through his flesh for the way-faring man; though fools shall not err therein. By this way all the ransomed of the Lord shall return and come to Zion with joy upon their head, and sorrowing and sighing shall flee away. This immortality or life of God, which Christ is to the body his church, shall triumph over and finally swallow up the mortality of the seed of Abraham, and death shall be abolished, and these mortal members shall put on immortality, and these corruptibles shall put on incorruption, and the saying which is written shall be brought to pass, that death is swallowed up of victory. O Death, where is thy sting? O Grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but, thanks be unto God who giveth us the victory through our Lord Jesus Christ.

APPOINTMENTS.

Eld. Leonard Cox, Jr., will, providence permitting, preach at the Welch Tract meeting house, or at Eld. T. Barton's house on Monday night, Nov. 21st, at Salisbury, Md., on Tuesday night the 22d, and attend the meeting for the ordination of Bro. G. W. Staten at Indiantown on Wednesday the 23d, and spend about a week or ten days in the bounds of Salisbury Association as may best serve the

interests of the churches in that vicinity, extending his visit as far as Church Creek. He will also, after his return, preach at Mount Salem, Sussex county, N. J., on the Second Sunday in December, 1864.

Eld. G. Beebe will, with divine permission, preach at the Brookfield meeting house, on Sunday, Nov. 27, 1864, and attend the meeting for the ordination of Bro. Durand, at Herrick, Pa., on the 7th and 8th days of December, and perhaps spend the 2d Sunday in December at Herrick, or at Waverly, N. Y., as Bro. Durand may make the arrangement.

CORRECTION.

The letter published on page 158, No. 20 of the current volume, dated "Near Low's Cross Roads, Va.," and signed Mary A. Hewitt, should have been dated Near Low's Cross Roads, Delaware, and signed Mary A. Truitt.

CHANGE OF RESIDENCES.

Elder Adah Winnett has removed from Beallsville, Washington county, Pa., to Upper Middletown, Fayette county, Pa., and desires his correspondents to address him at the latter place.

Marriages.

Oct. 5.—At the house of the bride's father, in Warwick, by Elder Leonard Cox, Jr., CAPTAIN JAMES MILLER, to MISS LYDIA BURT, youngest daughter of James Burt, Esq.

Also, at the Parsonage in Warwick, by the same, Mr. ROBERT FURMAN, to MISS SUSAN SMITH, all of Warwick.

Oct. 13.—At Great Falls, N. H., MR. DANIEL TOOTHAKER, of Farmington, Me., and MISS RHODA A. LIBBEY, of Berwick, Me., daughter of Deacon Ivory Libbey, of the latter place.

Obituary Notices.

DIED.—In New York City, on the 29th ultimo, GEORGE H., infant son of Henry B. and Frances C. Tuthill, and grand-son of Elder G. Beebe, aged 3 months and 13 days.

Brief was thy visit to this troubled earth, And short the span allotted to thy birth; Few days in such a troubled world to spend, Then back to God, he bade thy soul ascend.

DEAR BROTHER BEEBE:—I send for publication the obituary of our dearly beloved sister, NANCY LEACH, wife of Preston Leach. She departed this life February 17, 1864. She was born in Culpepper county, Va., in the year 1802. Her name before marriage was Nancy Mathis. She removed to Johnson Co., Ia., in 1826, having previously united with the Old School Baptists in Virginia. She was married in the year 1844, and became the second wife of brother Leach, and with him removed to Lucas county, Iowa, in 1854. She leaves step-children, (having no children of her own,) with her husband, to mourn their loss of an affectionate mother and kind friend. Yours in tribulation, WM. S. HUGHES. TALLAHOMA, Iowa, Oct. 12, 1864.

BROTHER BEEBE:—Since our last letter to you, a year ago, I have been called to part with my dear husband, JAMES MURPHY, who departed this life in the 76th year of his age. While out at the barn feeding his horses, on the evening of the 17th of December, 1863, as we suppose one of the horses kicked him in the forehead and killed him very suddenly, and we never had the pleasure of being with him in his last moments that we had hoped for, yet his exemplary life as a good christian, as well as a good citizen, leads us to believe that he is now at rest in Heaven with God and the Lamb.

For a number of years he has been a pattern of true piety, a good christian and a man who in his declining years devoted his time to the study of the Bible and worship of God. His dear wife now feels his loss very much and regrets that she was not taken in his stead, but the Lord does all things well.

MARGARET MURPHY.

KNOXVILLE, 'LL, Oct. 29, 1864.

BROTHER BEEBE:—With sorrow, of heart I record the death of my little niece, MARY EMMA,

only child of Richard F. and Mary Ann Beyea, of Otisville, N. Y. She died of Diphtheria, Oct. 14, 1864, aged 8 years, 2 months and 10 days, but,—

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave."

ALSO,

My dear brother, RICHARD F. BEYEA, eldest son of Thomas and Hester Beyea, of Otisville, N. Y., who died of Diphtheria, October 18, 1864, aged 29 years, 9 months and 11 days. He was at the time of his death in the United States service—a member of Co. G, 4th New York Heavy Artillery, and served under Gen. Grant in the famous eight days' battles of the Wilderness. He was an estimable young man, a good citizen, and beloved of all who knew him. He was sick about five months, and a great sufferer, but was never heard to murmur or find fault, but he said to my sister and me on the Sunday before the Tuesday on which he died, that "It was getting to be a hard country for him." That was all that was said. But I do hope and trust that our loss may be his eternal gain, for I know he is in the hands of an all-wise God who will do with him as seemeth good in his sight, and there is where I feel to put my trust, for I know that our dear Savior never lays his afflicting hand on us poor sinful creatures without some wise purpose.

At the funeral on the 20th, Eld. Leonard Cox, Jr., preached a very appropriate and comforting sermon, from Isa. cxviii. 18-20, the text having been selected by sister Hester Beyea, mother of the deceased.

And yet again God has laid his afflicting hand on our family and removed another one by death. My little nephew, WILLARD C., only child of Samuel G. and Mary Ann Beyea, died November 16th, at my Father's house, in Otisville, of Diphtheria, aged 2 years, 11 months and 19 days.

Weep not, fond parents, for your tender bud
Now blighted and laid in the tomb,
For it is the all-wise God alone
That's called your dear Willie home.

Thus in one brief month three deaths have occurred at my father's house, but let us remember it is by the will of God who is too wise to err, and too good to be unkind. He, my dear brother and sister, has taken your little one to his kind embrace, and I trust your loss is his unspeakable gain. In deep affliction, your sister,

H. E. SKYBOLT.

MIDDLETOWN, N. Y., November, 1864.

ANOTHER SOLDIER OF THE CROSS HAS LAID ASIDE HIS ARMOR!

ELDER BEEBE—DEAR SIR:—ELDER JAMES HART was born in Holden, England, in 1795. Emigrated to America in 1830; settled in Utica, N. Y., where he remained two years; removed to Fulton, Oswego Co., where he made a profession of religion, and was baptized by Eld. Charles Merritt, and soon commenced preaching, and was ordained by the church. He remained in Fulton nine years, and then removed to Sherburn, Chenango county, where he remained until his death, which occurred September 23, 1864, he being in the 69th year of his age. On the third day after his decease his remains were deposited in their last resting place after a discourse was preached to a respectable congregation by the writer of this notice. He leaves a widow and a respectable family of children consisting of three sons and four daughters, also one brother and numerous friends to mourn. Elder Hart has been favorably known to me for some twenty five or thirty years, as our traveling and preaching together has been somewhat extensive. He was a man of stern integrity, and in his intercourse with his neighbors he was kind and obliging. As a christian he gave incontestable evidence that the doctrine he preached did not tend to licentiousness. As a minister of Christ he possessed more than ordinary perception of divine truth, which he preached without fear. As a father and head of his family he was very provident. I visited him the last fourth of July, and found that the "strong man had bowed himself," and his mental vision was somewhat beclouded as to present events that surrounded him, while his recollection of events which took place while we were traveling and preaching together was vivid as ever, and his mind appeared to be as clear on doctrine as when young. Peace to his ashes.

DAVID BLAKESLEE.

DEAR BROTHER BEEBE:—Will you please publish the following obituary:

DIED.—On the 9th of October, 1864, sister ELIZABETH CAREY. She was born according to a record furnished me by her relatives, on the 26th day of March, 1793, and was in her 72d year. The deceased was a member of the Old School Baptist church at the Head of the Sound at the time of her death. I am not informed how long she had been a member, but I think some thirty or forty years.

She was very zealous in her support of the doctrine held by Old School Baptists. Regular in her attendance on the preaching of the gospel, her seat being seldom vacant, and often traveling considerable distances to Associations and Yearly Meetings to hear the word preached. Her illness was only a few days, and I did not have the pleasure of seeing her in her sickness, but when I last saw her a short time before her death she expressed her unwavering confidence in the Lord Jesus Christ; that she had surrendered all things into his hands, and was quietly waiting the development of his will, and was resigned to whatever might be his purposes concerning her. During her last illness I learned from her friends she talked but little, and finally fell asleep in Jesus. She will be greatly missed by the little church of which she was a member, as well as by her children and friends. May the Lord in his mercy sanctify this dispensation of his providence to the good of her children, and if in accordance with his will, bring them in to take the place of her whom he has called into his everlasting rest.

Your unworthy brother in Christ,

G. W. STATEN.

BERLIN, Md., Nov. 19, 1864.

DEAR BROTHER BEEBE:—Please give the following obituary a place in the "Signs of the Times," by request of Bro. Howard Early, an old subscriber:

DIED, Oct. 7th, 1864, of Congestive Fever, in Owen county, Ky., our beloved sister TARIHA A. EARLY, in the 56th year of her age. Sister Early was a sound and consistent member of the Old School Baptist church at Little Hope in this county, exhibiting by a pious walk and godly conversation, the power of reigning grace. Although of a delicate constitution, and the accumulation of cares, incident to a large family of children, were very seldom permitted to prevent her attendance at the meetings of the church. Just and kind to all; devoted to the cause of the blessed Redeemer, we feel that we have lost in her death a useful and consistent member of the visible kingdom of our Lord. But her last moments on earth were those of triumph. "Weep not," she said to her sorrowing family and friends, "for me; I am laying my head on Jesus' breast, and breathing my life out sweetly there," and then departed, as we confidently trust, to be with Christ, which is far better. Sister Early leaves a beloved husband, brother Howard Early, and nine children, with the church and a large circle of acquaintances, to mourn their loss. May God sanctify the affliction to the good of all, and to his name's declarative glory. I remain, your friend and brother, as ever, J. M. THEOBALD.

OWENTON, Ky., Nov. 4th, 1864.

DEAR BROTHER BEEBE:—I am requested to send you the notice of the death of our beloved sister in Christ, ANNA ROUSE, who departed this life Aug. 30, 1864. She was worn out with old age and disease, suffering much, and was in the eighty-fourth year of her age. When her daughter told her she was dying, she remarked, "I am glad." The subject of this notice united with the Old School Baptist church at St. Clare's Bottom, Grayson Co., Va., in the year 1820; came to Ohio in 1854 with a letter from the church, and soon offered herself to the Old School Baptist church at Marboro, in Delaware county, and was received. At the time of the division of the church she stood with the minority, and was excluded because she would not submit to that which she believed to be very wrong, contending with the majority that they had departed from the order of the church as she understood it, and as she had seen practiced by the brethren where she had come from. When the minority of the church came together and concluded to resume their travel, as the church, she stood with them maintaining a good walk, always, when able, in her seat in the church. She was sound in the faith of the Old Predestinarian Baptists, and was truly a mother in Israel. She is much missed in the church, and we mourn her loss; but we rejoice in believing that she has made a happy exchange. She has left two daughters and several grand children, with us, to mourn her departure; but their loss is her gain. May the good God lead them to follow her footsteps as she walked in Christ. On the occasion of her funeral I tried to preach to the friends from Heb. iv. 9: "There remaineth, therefore, a rest to the people of God."

Asleep in Jesus, blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes.

Asleep in Jesus; O, how sweet,
To be for such a slumber meet;
With holy confidence to sing
That cruel death has lost his cruel sting.

J. H. BIGGS.

Delaware Co., Ohio, Nov. 8, 1864.

DEAR BROTHER BEEBE:—Another of your patrons is no more.

DIED—Very suddenly, at her residence, in Clarke county, Kentucky, on Friday evening, Oct. 21, 1864, MRS. MILDRED POSTON, about seventy two years old. Sister Poston has been a firm, uncompromising lover of gospel truth for largely over thirty years, and few persons, I apprehend, have been more punctual in the discharge of the duties devolved on them than she. She rarely failed to fill her seat in the house of God unless providentially hindered, and took great pleasure in entertaining the Lord's people at her house, but she "rests from her labors and her works do follow her." She leaves several children, a large number of relatives and friends, with the church at Mount Carmel, to lament her loss. They "sorrow not as they who have no hope." Your friend and brother,
THOS. P. DUDLEY.
NEAR LEXINGTON, KY., Oct. 28, 1864.

DEAR BROTHER BEEBE:—I am requested to communicate to you the following obituary:

Departed this life on the 28th day of July, 1864, ELEANOR ALVIS, consort of David Alvis, Sen., of Washington county, Indiana, in the 69th year of her age, after a painful and protracted illness of about four weeks, which she endured with christian fortitude and patience to the last. She was born in Nelson county, Kentucky, and when quite young she moved with her parents to Shelby county in the same State. There she embraced the christian religion, and joined the Little Mount Old School Baptist church at about sixteen years of age, and was baptized by Elder Reuben Smith, an old revolutionary soldier. She emigrated with her husband to Washington county, Indiana, in February, 1829, and there, together with her husband, again united herself with the Regular Baptist church called "Selim," where she remained until her death, a zealous advocate for the cause of her Master, never faltering in times of trouble and distress, which the church passed through in two instances, that rent in twain, upon the heresies of missionalism and Campbellism, but she remained unshaken in her faith as an Old School Baptist, devotedly attached to the doctrine maintained by that denomination, and ever evincing to those with whom she was associated, enjoying the sweet union and fellowship of her brethren and sisters in the church. Her example will still live in the hearts of her relatives and friends. She met her dissolution with great firmness, resignation and composure, and died as she lived, a devoted christian, in full reliance upon the atoning blood and righteousness of the Lord Jesus, leaving a large circle of children, grand-children and friends to mourn her loss, which we believe is her great gain. "She rests from her labors, and her works do follow her." Her surviving friends "Sorrow not as those who have no hope," but the providence of God has called her away to a better home than this puny world can give, a heavenly country and home in the new Jerusalem above where parting with friends will never more be known. We sympathize with her aged and care-worn husband, the partner of her youth, who has met with a loss irreparable. May the Lord give him grace to support him in his declining years and day of trouble.

Dear companion thou hast left us,
And thy loss we deeply feel,
But 'tis God who has bereft us,
He can all our sorrows heal;
Yet again we hope to meet thee,
When the day of life is fled,
There in Heaven with joy to greet thee,
Where no farewell tear is shed.

Most truly and affectionately your friend and brother in the Lord,
JOHN HARGROVE.
NOVEMBER 1, 1864.

Donations and Subscription Receipts.

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Original Poetry.

The following verses were written by William L. B. ebe, a citizen prisoner of war, in Camp Chase, Ohio, to his mother, in reference to a letter from her mentioning her painful efforts to suppress her binding tears, caused to flow by the sad reflection that her good and noble boy must be in the events of fate and laws of Providence, detained a prisoner, far from home and those he so affectionately loves.

P. A. BEEBE.

'Twere vain I know to chide thy flowing tears,
'Twere vain to bid thee sorrow not for me!
What comfort for thy aching heart appears
While bondage holds thy son afar from thee?
In my prison while the tiresome hours count
I know the grief which must disturb thy breast,
But mother! still our God of love, the Fount,
Controls all human actions for the best.
Trust him in all things! though dark clouds surround
His gracious throne, his people's safe retreat;
God knows our deepest grief; all in him found
Shall ever dwell secure at Jesus' feet.

Here may we rest in perfect sweet assurance,
In his great name forever be our trust,
And may we trust in calm resigned endurance
All works for good to those whom he makes just.
Then, tho' the earth be from her pillars shaken,
And heavens be rolled in liquid living flame,
Not amidst ruined worlds shall be forsaken
The weakest christian trusting in his name.

Our Lord who hears the humblest sufferer's cry—
Who yielded once to death but now is risen,
Is with me even here in bonds; tho' guiltless, I
Still trust his hand to free me from this prison.

THE BAPTIST HYMN BOOK.—We are now ready to supply all orders for our new selection of Hymns. We have already disposed of more than 9,000 copies; and we intend to keep a constant supply on hand, in all the variety of binding, on the following Cash Terms: In substantial plain binding, at One Dollar for single copies, or for any number less than six copies; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, plain edges, single copies, One Dollar; six copies for Five Dollars, or twelve copies for Nine Dollars. Blue binding, with gilt edges, single copies, One Dollar and Twenty-Five Cents; six copies for Six Dollars, or twelve copies for Eleven Dollars. Imitation of Turkey morocco, elegant style, single copies, One Dollar and Fifty Cents; six copies for Eight Dollars, or twelve copies for Fifteen Dollars. Best quality of morocco, single copies, Two Dollars; six copies for Twelve Dollars, or twelve copies for Twenty-four Dollars. At these prices, the books will be carefully put up and sent, at our expense, by mail, to the Post Office address of those who forward the cash with their orders, or by Express, to such destinations on public Railroads, or other Throughfares, as may be designated. So far as we are advised, our Book gives good satisfaction, in regard to matter, style

and price; and we confidently hope, by a liberal patronage, soon to be able to meet the heavy liabilities incurred by its publication.

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—DR. H. A. HORTON'S MIASMA ANTIDOTE.

The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

PRICE.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50—the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mas. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.
DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.
A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.
DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.
DR. T. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS.
DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.
SARAH PALMER.

LOUISVILLE, March 1st, 1861.
Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.
Your obedient Servant,
JAMES JOHNSON.

OPINIONS OF THE PRESS.

From the Banner of Liberty, Middletown, N. Y.
Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the Highland Courier, N. Y.
Dr. Horton has made fever and ague his study for a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas.
Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
ON THE FIRST AND FIFTEENTH
OF EACH MONTH.

BY GILBERT BEEBE,
To whom all communications must be addressed
and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 32.

MIDDLETOWN, N. Y., DECEMBER 1, 1864.

NO. 23.

Correspondence of the Signs of the Times.

SALEM, Marion Co., Oregon, Sept. 22, 1864.

DEAR BROTHER BEEBE:—Being disabled for labor, by reason of a bad gathering on the thumb of my left hand, which indeed is very painful, I embrace the opportunity, with your permission, to answer the request of sister Elizabeth Conkle, which was published in No. 12 of the present volume of the "Signs," which request was for me to give a communication through the "Signs" on the 21st chapter of Luke, 25th to 29th verse, which reads thus: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift your heads; for your redemption draweth nigh." Luke, in recording the words of the Savior in this chapter containing the proposed text, refers to nothing further than the destruction of Jerusalem, and the entire dispersion of the Jews as a nation. He writes: "As some spake of the temple," &c., he said, "As for these things which ye behold, the days will come, in the which, there shall not be left one stone upon another, that shall not be thrown down. And they asked him, saying, Master, but when shall these things be; and what sign will there be when these things shall come to pass?" Luke xxi. 5 and 8. Matthew speaking of the same thing varies it somewhat. It reads thus: "And Jesus said unto them, see ye not these things," (i. e. belonging to the temple) "verily I say unto you, there shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the mount of Olives the disciples came unto him privately, saying, tell us, when shall these things be; and what shall be the sign of thy coming, and of the end of the world?" Matt. xxiv. 24. I frankly acknowledge that I cannot comprehend the above scripture. I have been greatly perplexed to know what part of this scripture narrative belongs to the destruction of Jerusalem and the dispersion of the Jews, and what part refers to the second personal coming of the Son of God, and the final wind up of this time state; or whether "Thy coming," as recorded by Matthew had not reference to the coming of the Son of God with power in the destruction of Jerusalem, "And the end of the world," to the end of the Jewish world. But be this as it may, it is evident to my mind, at least, that the text proposed by our sister had its literal fulfillment at the de-

struction of Jerusalem, and the entire dispersion of the Jews as a nation. Having made these general remarks, I will now come more particularly to the text proposed by our sister. "And there shall be signs in the sun, and in the moon, and in the stars." By referring to the last preceding verse, we can plainly see that these signs preceded the destruction of Jerusalem; for he says, "And they," (the Jews) "shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." I do not understand that the Gentiles here spoken of had particular reference to the heathen or pagan world: but all, both Jews and Pagans whether circumcised outwardly in the flesh or not, are Gentiles in a spiritual sense; and all, whether Jews or Pagans, black or white, bond or free, of every name or nation, who are circumcised in heart and ears. Circumcised with the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ are Jews in a spiritual sense. For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh, he is a Jew which is one inwardly, and circumcision is that of the heart in the spirit and not in the letter (or law) whose praise is not of men but of God. And he who walketh in the midst of the seven golden candlesticks, commended a church because she tried these who say they are Jews (i. e. spiritual Jews) and are not, and found them liars. And we have no reason to believe that from the time the disciples fled from Jerusalem according to the command of their Master just before it was leveled to the ground till this time that there ever has been a gospel church established there, or any spiritual Jews dwelling there, the missionaries not excepted. But there are many outward Jews dwelling there, but they too are Gentiles because they are uncircumcised in heart.

But to the subject. Pardon this digression. Josephus in his Jewish antiquities speaks of all these signs coming to pass previous to the destruction of Jerusalem, which are said to have been seen in the aerial regions, such as armed men marching round the city, and the appearance of a sword suspended in the air over Jerusalem, and many other things which I have neither time nor space here to particularise. "And upon the earth distress of nations, with perplexity; the sea and the waves roaring." "Then said he unto them, nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights, and great signs shall there be from heaven." Verses 10 and 11. It appears that the Jewish nation was not alone in suffer-

ing; but these being the days of vengeance Almighty God poured out his wrath in a measure upon all nations, and it was perplexing to those nations to know what all these signs signified. Josephus speaks also of the "sea, and the waves roaring." "Mens' hearts failing them for fear, and for looking after those things which are coming on the earth." Is it any wonder that mens' hearts should fail them with fear viewing those signs and wonders; for when the high priest with many of his companions was about to enter into the temple they felt a shaking which caused them to listen, when they heard distinctly a low hoarse voice saying, "Let us depart hence." When the high priest led a heifer into the temple for a sacrifice she brought forth a lamb in the midst of the temple to show that the adorable Antitypical Lamb had made himself an offering for sin, and that all those law sacrifices of every name and character were abrogated. "For the powers of heaven shall be shaken." The powers of the second and third heavens cannot be shaken; they are permanent as the eternal throne of the Almighty. Paul, 2 Cor. xii. 3., says that he was caught up to the third heaven, which implies that there are other two heavens which may be designated thus—First heaven, or Jewish heaven, is a temporal heaven, having a worldly government under a conditional covenant which may be, and was broken. It had also a temporal priesthood; and was shaken to fragments, and scattered over the face of the whole earth. And Paul speaking of this heaven saith, "Whose (God's) voice then shook the earth; but now he hath promised, saying, yet once more I shake not the earth only, but also heaven." And this word, yet once more, signifieth the removing of those things which are shaken, (or margin, may be shaken) as of things that are made, that those things which cannot be shaken may remain. The same thing is beautifully set forth in Rev. vi. 12 and 15, "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake;" (shaking among the people with fear) "and the sun became black as sackcloth of hair"—emblematical of mourning, also of God withdrawing His countenance from the devoted citizen, and his long abused temporal mercies, to shine upon that people as a nation no more forever, for while they (the Gentiles) shall come from the east, and from the west; and shall sit down with Abraham, with Isaac, and with Jacob in the kingdom of heaven (gospel heaven) the children of the Jewish heaven shall be cast out into the outer darkness, &c. "And the moon," (the emblem of the law was slain and) "became as blood," "And the stars of heaven (the emblem of the ministers or priesthood of the Jewish heaven) fell to the earth even

as a figtree casteth her untimely figs when she is shaken of a mighty wind. These stars or priest were the figs of the Jewish nation or, heaven, which was the tree bearing or sustaining them, but having no identity in Christ the Living vine it was cast forth as a branch and withered consequently when the whirlwind of the wrath of Almighty God beat upon it, it cast its unripe figs to the earth. "And the heaven (Jewish heaven) departed as a scroll when it is rolled together." It is worthy of notice that when heaven in the common acceptance of the term occurs in scripture, it is always written heaven without the article (the). The article (the) preceding heaven signifieth a particular heaven; which in the scripture quoted above signifieth the Jewish heaven.

The second heaven is the gospel heaven, it is a spiritual kingdom, its subjects are spiritual subjects, they are all born again, born from above; born of incorruptible seed by the word of God, which liveth and abideth forever. This heaven cannot be shaken or destroyed; for it is built upon that sure foundation stone which is laid in Zion, which is the rock of eternal ages, and has been tried by the thunderbolts of the earth and hell; for saith Christ the Lord, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Christ Jesus the Lord is its builder and governor, for saith Isaiah, chapter ix., "Unto us a child is born unto us a Son is given, and the government shall be upon His shoulder," &c. This heaven or kingdom was set up by the God of heaven in the days of the Cæsar kings, and shall never be destroyed; and it shall not be left to other people, but it shall bruise and break in pieces all earthly kingdoms, and it shall stand for ever; "Its walls are salvation and its gates praise." It is not under a conditional covenant like the first, or Jewish, heaven that may be broken, but its covenant is unconditional, it is an everlasting covenant ordered in all things and sure, and cannot be broken. And the saints of the Most High shall possess this heaven, or kingdom, forever; forever and ever. It is the New (or heavenly) Jerusalem, the city of the living God. And Jesus is its king, its high priest and its righteousness; and all its inhabitants are made kings and priests unto God, and shall reign with Him forever and ever; and every chosen vessel of mercy when born again comes to and enters this city, and dwells there forever. The third heaven is the heaven of eternal, unsullied glory where the inhabitants all bear the full image of the immortal glorified Jesus. Having left mortality in the grave they are resurrected spiritual, immortal, incorruptible bodies to dwell where pain, pining sickness and death shall never enter, where sorrow, mourning, strife, confusion, discord, ha-

tred, shall forever flee away; but where joy, peace, and love shall forever fill the place. It is the gospel heaven (or kingdom) transplanted there. It began on earth; it is consummated in bright glory.

"Tis there the weary are at rest,
And all is peace within;
The mind with guilt no more oppress'd
Is tranquil and serene.

Discord and strife are banished thence,
Distrust and slavish fear;
No more we hear the pensive sigh,
Or see the falling tear."

Now, dear sister, you see that neither the second (or gospel) heaven, nor third (or heaven of glory) could be shaken; then it must have been the first (or Jewish) heaven the powers of which were shaken; for as before stated, its government was earthly. Let us then say with the apostle, "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." Heb. xii. 28. "And then shall they see the Son of man coming in a cloud with power and great glory." A cloud signifieth a covering, a being clothed with terrible majesty, with power in the everlasting destruction and overthrow of Jerusalem and Judea. In great glory as a God of justice in the execution of His wrath and fiery indignation upon His adversaries; in his truth, in the accomplishment of his threatenings to that people because of their transgressions; in his righteousness in executing righteous judgment upon his chosen and highly favored people as a nation, for "Justice and judgment are the habitation of his throne; righteousness and truth go before his face." "And when these things begin to come to pass then look up and lift up your heads; for your redemption draweth nigh," when they should be redeemed from plagues which were now ready to be poured out upon Judea and Jerusalem. "And he shall send his angels (messengers or ministers) with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven (Jewish heaven) to the other." Preparatory to their fleeing into the mountains, for the admonition is, "Then let them which be in Judea flee into the mountains;" which admonition was obeyed, for history informs us that not one christian perished in the siege of Jerusalem; the elect being all gathered together that dwelt in the Jewish heaven at the sound of the trump, fled into the mountains where they found a safe retreat until the storm of God's wrath had done its predetermined work. But those days of calamity were shortened for the elect's sake. God's church not being then completed, for millions of God's elect have been made manifest since those days. But when the church is finished, when the last elect material is brought into the building, then proud Babylon, the mistress of the world and adversary of the church, shall come up in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath. Then the days of vengeance will not be shortened for the elect's sake, they being all called out of Babylon into the kingdom of Jesus Christ, but will go on until all that pertains to Babylon shall be destroyed, but God's people shall all be delivered.

I submit the foregoing, Brother Beebe, to you for your disposal, and to sister

Elizabeth Conkle and your readers generally, for their consideration. Hoping that if I have given a wrong application of the proposed scripture it may arouse up some good brother to give a right application.

Yours, in much affliction,

JOHN STIPP.

NEWARK, November 9, 1864.

"If we say we have fellowship with him and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—1st John, i. 6, 7.

"God is light," is one of the declarations of the 5th verse. Man is darkness, is the declaration of scripture as interpreted by the believer's experience. Light stands for truth and holiness; darkness for error and sin. Truth and holiness are alone in God; in man are error and sin alone. To walk in darkness is to walk in ourselves. To walk in the light is to walk in God. And since there is no communion between light and darkness, and as fellowship consists in communion, therefore when we are walking in ourselves—are experiencing our own emotions, are thinking our own thoughts, are speaking our own words, are doing our own deeds—we are having no fellowship with God. Whereas, when emotion, thought, word and act proceed from him we have fellowship with him; and, since he is the life of his people, we also have fellowship one with another.

The line of division between light and darkness cannot possibly be passed over by either. Darkness cannot ever be light. Light can never be darkness. Man can by no possibility become God. God cannot become man. In the new birth man is not transformed, but Christ is developed within man. This is a great mystery. Many natural questions arise concerning it which seem to demand of us to cast it aside as a stumbling block, or as foolishness. "How," we ask, "does Paul say, 'I, and yet not I.' 'How does it seem to me that I, the man, see the truth?' 'With what consciousness is it that I am conscious that I am saved—that God's presence is within me?' 'If I myself am not now intelligently conscious, how shall I be hereafter?' 'How is it that the light shineth in darkness, and the darkness comprehendeth it not?' It is this very baffling of our agonizing enquiries which renders the manifestation of God in the flesh a great mystery. Vain have been the philosophies which have attempted to explain it, and they who have been for a time 'spoiled' by them have lain down in sorrow. It is a great mystery, and yet the believer finds himself rejoicing in it as in the truth of God. Left to self one moment and he would be whirled away as the leaves are whirled. "By the grace of God I am what I am."

Darkness and light then are with the believer; and it is one of his trials to be at times in darkness and to think he is then in the light. Being self-deceived, he asserts of himself that he is therein in fellowship with God. The word "lie" means in general a false statement with intent to deceive. I do not think that the word is used thus here, but that it here means a false statement with intent to convey a truth. The results, however, are the

same as though one were a conscious deceiver. He "doeth not the truth." Perhaps every believer is more or less an unconscious deceiver. It is best, no doubt, to search the scriptures, as did the Bereans, to see whether the things spoken by this or that one—be he Paul himself—are so.

Now there are mentioned two kinds of walks, in one of which there is no fellowship with God, while in the other there is fellowship with God, namely:

First. The walk in darkness.

Second. The walk in the light.

Let us try to look at some of the features of each walk.

First. Under the walk in darkness may be reckoned. 1. Absence of spiritual assurance. 2. Presence of self assurance. 3. Substitution of self for God. 4. Wrong doing.

Second. Under the walk in the light may be reckoned. 1. Presence of spiritual assurance. 2. Absence of self assurance. 3. Fear lest self be substituted for God. 4. Forsaking of wrong doing.

First. The walk in darkness, under which is reckoned.

I. Absence of spiritual assurance. Spiritual assurance is the result of God's assurance to the believer that he is his. The absence of it manifests itself in the child of God in various ways. And 1st. In an unconsciousness of his relationship to God. It is the period of unconscious infancy which succeeds the new birth, in which this state mostly exists. The child lives; it has a sense of the presence of its parent; it prefers its parent to others at those seasons in which it desires nourishment, (1 Peter, ii. 2,) and yet it does not know itself as a child, nor its parent as its parent.

The infant child of God has a sense of the presence of God. There steals into his mind the thought: "How good he is!" and the desire, "I would not offend him," and the feeling, "I am worthless; I am sinful." With strange yearnings he sometimes utters these things to others. He creeps, at times, to where communion is going on among the brethren, and nestles to the breast of the nourishing mother—of "Jerusalem, the mother of us all." The words uttered sound sweet and beautiful to his ear. He feeds with vague wondrous pleasure upon the "sincere milk of the word." He knows not why he enjoys. He stays, and he goes away not knowing that he has been with his parent. Straightway he forgets it all, and falls into infantile tantrums—crossness, obstinacy, unwillingness to take any more "milk," or stupidity and sleepiness when you would feed him with the word of truth—until they who had been watching in him the signs of spiritual thirst and hunger, see the signs no more, and resort for comfort to what they remember of them.

If the believer, while thus, should say he had fellowship with God, he would be speaking naturally and not spiritually, for of spiritual fellowship he would be unconscious. Herein then would he walk in darkness, and would unintentionally say and do what was not true. There are, no doubt, many such in Babylon, mistaking the harlot mother for the true mother.

2. The absence of assurance is often accompanied by a consciousness of such ab-

sence; and then there exists the desire for the assurance that one is a child of God. There is the love of the truth, the seeking after the society of the brethren, but ever the longing enquiry: "Am I a child of God?" What seems to be evidence in the judgment of the brethren is ever questioned by this troubled saint. Far is it from him to say, "I have fellowship with God." The utterance would come from the darkness of his own nature, and therein he walks in darkness, and so would not speak nor do the truth. The language of such is: "We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes; we stumble at noon-day as in the night; we are in desolate places as dead men."—Isa. lix. 9, 10. That they see the darkness and call it not light, that they wait for light, that they know they are groping and stumbling in a desolate dark place, where the wall, which their hand in its gropings touches not, would be their uncertain and only guide to some undiscovered, if existent, way of going out from the dismal enclosure. These are evidences that they are the children of God, the loved and saved of Jehovah. No natural man ever saw his nature thus, or himself in such a situation. No natural man ever longed for the light.

3. This absence of assurance may come after the presence of assurance has dwelt with the child of God. The bright sun in whose clear light he walked rejoicing, may withdraw himself, and thick clouds obscure the night sky. Ah, if God takes away the light of his countenance, where are we? In gross darkness, groping and stumbling search, in struggling anxiety. Fellowship is lost here.

Again, under the walk in darkness is reckoned.

II. Presence of self assurance. Self assurance comes to be mistaken for spiritual assurance, and manifests itself.

1. In the feeling that oneself is set above others in knowledge of the truth. The calm, deep, full, strong utterances of truth from the lips of nature and experienced believers seem to this state of mind cold, shallow, meagre, weak, as compared with its own thoughts on the subject. While it regards itself as walking in the fulness of the light, it regards others as walking in much darkness. It is ready to instruct the thousands in Israel, but thinks not of receiving aught that is new from any. It says, "The Lord has taught me," but does not say, "The Lord has taught you." It deems itself in an upper atmosphere of knowledge and glory not of this earth, whence it looks down upon you as grovelling in the dust of ignorance and mourning. It deems itself fit for the highest places, and capable of effecting the greatest results. It says it has fellowship with God while thus walking in the gross darkness of self.

2. Self assurance manifests itself in openly treating other believers as insignificant. It passes by, saying, "This is I. I am great; you are little. Show not yourself, speak not, for I am present to be seen and to speak." This is not fellowship with God, nor with one another. The broken hearted believer flees it as a spectre walking in darkness.

3. It manifests itself in condemning

brethren uncharitably, that is, unlovingly. It thus assumes that others are worse than itself. It is a woefully bitter spirit of darkness when it thus walks through the camp of Israel, professedly walking in fellowship with God.

WILLIAM W. TUFTS.
(TO BE CONTINUED.)

PRATTSBURGH, N. Y., Nov. 19, 1864.

BROTHER BEEBE:—As it is time to renew my subscription for the "Signs of the Times," I send you enclosed the necessary amount. Would I could double it. I pray God you may be enabled to continue the publication of this little sheet so long as it comes as it now does, laden with the precious seed of the kingdom. I may truly say, it is the only *gospel* preaching I hear, and I cannot do without it. I go occasionally hoping to hear the gospel, but alas, alas, the "Shepherds have caused the sheep to go astray; they have turned them away on the mountains; they have forgotten their resting place."

I have been very much interested in, and edified by the continued sermon of Elder Cox in the last numbers of the "Signs." I feel that it is the truth. In these days of darkness and departure from the simplicity of the truth, how cheering it is to the christian heart to hear the voice of God's servants proclaiming the precious doctrine which our fathers have loved and contended for since the days of Paul. It is indeed a day of error—a day in which men have itching ears that will not hear the truth. No matter how absurd and unscriptural, if the error may but be clothed in a garment of light, the crowd embrace it and cry out, "Great is Diana of the Ephesians." And oh, how sad to see that the crowd which presses most closely is made up of *professed followers* of Christ. They seem to have a veil over their faces that they cannot see. But the word of the Lord is, "That though he sift them as wheat, not *one kernel* shall fall to the ground." I believe God will bring home to glory every one whose name was written in the Lamb's Book of Life from the foundation of the world. This is my hope, and it is like an anchor to my soul. Being accepted for the righteousness of Christ, I can say with Bunyan, "That it was not my good frame of mind that made my righteousness better, nor yet my bad frame of mind that made my righteousness worse, for my righteousness was Jesus Christ himself—the same yesterday, to-day and forever." So my hope can never fail me, for the ground of it is outside of myself. He is the source of hope, on whose word hang the issues of life and death. Why then should the soul ever be cast down? The apostle writes to us: "I would not that ye should be ignorant, brethren, how that all our fathers were under the cloud and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea." It is often a comfort to us to know that we are not alone in those tribulations which are our patrimony here. He has assured us that of all who are given to the Son, he should lose nothing. Oh, how often am I perplexed with the question, am I his? Shall I not finally be a cast away? When I look to myself, my own doings, to find the evidence of my adoption, I cry out in bitterness, "Oh, wretched one that I am,

who shall deliver me from his body of death,"—constantly doing the things I ought not, and leaving undone the things I ought to do. But are these the fruits of conversion? Well I know that the flesh is what it was from the beginning—full of sin, "as prone to evil as the sparks to fly upward." "It is not subject to the law of God, neither indeed can be," "but within Christ is formed the hope of glory." So then with the mind I serve the law of God, but with the flesh the law of sin.

At the age of sixteen I was pronounced a true convert—having gone through with all the preliminaries and met all the requirements and conditions of the gospel. God was bound to accept me for what I had done, and so why should I not hope? If I was accepted I had reason for hope, and if I had hope I must be a christian. Thus I argued with myself, and thus others argued with me, and although the logic was good, yet I felt that the premises were not true. I was urged to unite with the Presbyterian church, which I did, not altogether in accordance with my own feeling. I cannot tell to any the feelings I experienced in view of the solemnity of the act I was about to perform, and only for the over-persuasion of others, among them a good deacon, I could not have gone forward. For a time I walked circumspectly as regarded my outward conduct, but oh, the darkness within—that abiding sense that I was entirely ignorant of true piety. I soon lost all relish for the forms of religion; my heart was in love with the pleasures of the world, and I felt that while I was clinging to a groundless hope, I was giving my best affections to the world. I yearned for the house of feasting and mirth, from which I had withdrawn myself, being taught that I must take up my cross, and considering this to be the cross which I was to bear. Thus while trying to love the fruits of Canaan, I longed for the leeks and onions of Egypt. In this way several years passed away. I had a name to live, while I was dead.

In the fall of 1848 I left my dear home to assume the duties of preceptress in an academy. I cannot relate all my experience here, and all the mysterious way in which the Lord led me. My mind was constantly wrought upon by the Spirit. One day while writing in my room, I felt such a change come over me, that I rose from my chair and paced the floor. I was in an ecstasy of joy. It was the view I had of my blessed Savior. I seemed to have found him whom my soul loved. I was as one that dreamed, and yet all was true. Although I had wounded him, and brought him to an open shame scores of times, yet he forgave all; though I had grieved him, he loved me still. When the demand was made, "pay me what thou owest," I said though I am bankrupt, my Lord has paid the debt, and I am free. I think I have never seen an hour since that time when I could not say, "Jesus is mine, and I am his." Though my way has often been in the dark—I have only seen "men as trees walking"—yet he has never entirely withdrawn his presence. When he has hid himself for a little season, I have heard his voice, and when I have opened to him I have felt that "my hands have dropped with myrrh, and my fingers with

sweet smelling myrrh upon the handles of the loek."

Though I have passed through great and severe afflictions, he has always been with me, enabling me to kiss the rod and to say, "It is the Lord." When the storm has gathered and waves have almost gone over my head, his voice was heard saying, "It is I." In wisdom he saw fit to remove from me a beloved companion, whose christian virtues shone brightest in the home circle, while he was persecuted for loving the old paths and sound doctrines of the fathers—Owen, Bunyan, and others of like precious faith, by his brethren in the church. He was indeed a bold soldier of the cross, and could not hear the old doctrines lightly spoken of without defending them. I felt that my affliction in losing such a counsellor and friend was more than I could bear, but God has shown me that it was good for me that I was afflicted; with stripes has he brought me to know his voice. The Savior says, "My sheep hear my voice, and they know my voice, and the voice of a stranger will they not follow." Oh! this precious doctrine of salvation by grace. I love it, and the more I see the deep depravity and corruption of my heart—all its deceitful workings—the more I rejoice in "Sovereign grace that saved a wretch like me."

I love God's people—I love the Old School Baptists—I believe they are a chosen people, and though I have no name among them, I love the precious doctrine they preach. I believe God will bring me to see my way clear, as touching my duty. Now I have written a long letter, and it may perhaps be an intrusion on my part. If so, pardon me; but send me the "Signs." I have written in detached portions, between house and school duties. Yours in christian esteem,

MARY J EDDY.

NEW LEXINGTON, OHIO, Sept. 15th, 1864.

ELDER BEEBE:—I have just returned from a visit to some Associations in the Western part of this State, where I was agreeably entertained with the faithful preaching of that Word, which I believe will remain immutably the same amidst the universal wreck of all the natural elements. I had the pleasure of an introduction to many of the dear children of God, whom I never saw before. Several of these are subscribers to the "Signs," and urgently solicited me to contribute something to its pages which I agreed to do; and now I find myself seated for the purpose of fulfilling those promises.

Dear brethren and sisters:—We have arrived at an important epoch in the Churches' history; and it becomes us who have announced our allegiance to the King of kings, to ascertain whether we be in the Spirit or not. This is very necessary in this dark day, when everything around us seems to be enveloped in the sable mantle of infidelity. The signs of the times are indeed very ominous, and it appears to me that the time is not far distant, when the caves and dens in the earth will become once more the abode of the persecuted saints. The man of sin is marshaling his legions of valorous (?) warriors, and the sword of anti-christ is being whetted to exterminate the followers of Immanuel. Many of us have looked forward with dread, and fearful fore-

bodings have so pained us, that we never once thought of the important admonition with which I commenced this article. "For as many as are led by the Spirit of God, they are the sons of God." Of what Spirit are we?—1. the spirit of bondage, or the spirit of adoption? 2. What kind of fruit do we bear? 3. Is our heart and affections on earthly, or heavenly things? 4. Do we have love one to another? 5. Does "the Spirit itself bear witness with our spirit, that we are the children of God?" 6. Have we received "the earnest of the Spirit in our own hearts?" 7. Have we "proved our own selves?" 8. Do we "overcome the world?"—and many other questions tending to self-examination, might be asked, but I think the above to be amply sufficient. With regard to the first, we may know whether ours is a spirit of bondage, which begets a slavish fear, in which we are left to drift about in the trackless ocean of indecision and uncertainty; without a knowledge of our destiny; without one to whom we can look for counsel; or on whom we can rely for protection: or a spirit of adoption, in which we have no fears only of our own deceitful hearts; in which we are decided as to the nature of the service required of us; that there is no uncertainty attached to the fulfilment of God's purposes to us ward; that our destiny is an eternal life in the realms of unfading glory; in which Priest Jesus is our counsellor; and God is our protector. In this spirit we can say "abba father." With regard to the second, we may be enabled to know the quality of the tree by the fruit it produces. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." What kind of fruit do we bear? Do we "walk righteously, and speak uprightly?" Do we "despise the gain of oppressions, and shake our hands from holding of bribes." Do we stop our ears from hearing of blood, and shut our eyes from seeing evil?"—Isa. xxxiii. 15. Are we of those who "hunger and thirst after righteousness?" Are we "merciful?"—"pure in heart?"—"peacemakers?"—"full of the Holy Ghost and of faith?" And do "we follow the Lamb whithersoever he goeth?" If any or all these characteristics are applicable to us, we may safely conclude we are of the regenerated "heirs of promise." But if, on the contrary, we walk in the ways of the world, and speak in deceit; uphold the gain of oppressions, and hold the bribes of those who would pay us for shedding blood. If we are eager to hear of a great slaughter, and watch our fellows for evil; If we hunger and thirst after revenge, and have no mercy for our enemies. If our hearts are filled with malice, and we delight in contention; and if we are filled with destruction and carnage, and follow after the present generation of ungodly men; then we are of the evil spirit. The Devil is our father, "and his works we will do."

As it regards the third test we are brought to inquire wherein our hearts and affections are placed. This is a most essential part of our self-examination. "Ah!" says the dear child of God, "I want to think more about God, about heaven, and about Christ"; "but I am so wretchedly imperfect, that I can hardly venture to say that my heart and affections are set on things that are above."

Such an emotion as the above, is the best of evidence to me, that the heart and affections are of a heavenly nature. Such a one despises earthly things, and the cause of complaint is the existence of two natures in every christian. The old man who is corrupt and earthly, and the new man which is incorrupt and spiritual. The Adamic part which is not regenerated; and the soul which is "born of incorruptible seed, by the word of God, which liveth and abideth forever." The existence of these dissimilar elements in one person, occasions a most grievous warfare: "For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." "So then with the mind, I myself serve the law of God, but with the flesh the law of sin." Rom. 7th chap. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v. 17.

But to pass on to the fourth interrogatory, "Do we have love one to another?" This question admits of a negative as well as an affirmative reply. If we engender hatred towards those who zealously contend for the righteousness of Christ, and the righteousness of man, we are without a doubt "dead in trespasses and sins;" but if, on the contrary, we delight to hear them talk; are inclined to go where they go; to stay where they stay; and wish we were like them; we may safely conclude that "our life is hid with Christ in God." "We know that we have passed from death unto life, because we love the brethren." 1 John, iii, 14; "Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments." 1 John v. 1, 2, 5th. Does "the Spirit itself bear witness with our spirit that we are the children of God?" "And hereby we know that he abideth in us, by the Spirit which he has given us." 1 John iii 2, 4: "He that believeth on the Son of God, hath the witness in himself." 1 John v 10. Brethren: do we, when we read or hear the gospel, have a testimony within, that it is true? Or do we look upon it as a batch of words that is meaningless to us, and only give our assent to it because others do? If the former, "the Spirit beareth witness;" but if the latter, "we are of all men most miserable."

6th Have we received the earnest of the Spirit in our hearts?" "Now he which establisheth us with you in Christ, and hath anointed us is God; who hath sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. i. 21, 22; "After that ye believed, ye were sealed with the holy Spirit of promise; which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Eph. 1, 13, 14. By earnest, we mean a foretaste, *i. e.* a small payment on a greater sum to be realized afterward, "a pledge of a more full supply." Now there is no regenerated child of God but can look back and remember the time when they were "under his shadow with great delight, and

his fruit was sweet to their taste;" when their joy was complete, for their burthen is gone, and they were enabled to sing "praises to God." This is what I understand to be the "earnest" of our inheritance: a pledge of a more full supply when we are assembled around the throne constituting part of the Church triumphant. It matters not how badly we may feel now; or how much we may doubt our interest in the "inheritance of the Saints in light," as sure as the earnest is given, just so sure will we enjoy in full fruition the "redemption of the purchased possession." But if on looking back, we can see no bright spot in our experience, we may rest assured that we are still "without hope and without God in the world." However, if this is a subject of much solicitude on our part, we are "Hungering and thirsting after righteousness;" and the Savior has assured such "that they shall be filled." Matt. v. 6. Such shall receive the "earnest," in the fulness of time.

7th. Have we "proved our own selves?" This part of the subject appears to be inseparably connected with the third. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. xii. 2. Have we from time to time endeavored to throw off the shackles of this world; and has the spirit ever enabled us to do so to a certain degree; and has this triumph, as it were, proved to be a "renewing," in which we have had fresh foretastes; and we were thus enabled to "prove what is that good, and acceptable, and perfect will of God?" If so, we have "proved" our own selves.

8th. and lastly: Do we "overcome the world?" "For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John v. 4, 5. Every man can give his natural assent to the fact "that Jesus is the Son of God;" but his belief is based on outward testimony only. He is swayed by popular opinion, and if the giant of infidelity once gets hold on the pillars of his house, it is soon overturned and buried in the grave of unbelief. Such a one is "unstable in all his ways." He is completely under the influence of the god of this world; he courts his smile; and believes (outwardly) or disbelieves, as best suits his carnal interests. "For all seek their own, not the things which are Jesus Christ's." Philip. ii. 21; "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is in their shame; who mind earthly things." Philip. iii. 18, 19; "This know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, having the form of godliness, but denying the power thereof." 2 Tim.

iii. 1-5. But the victory brought to view, is a victory of faith: a belief, or faith which "is the substance of things hoped for, the evidence of things not seen." So powerfully convincing is the faith of God's Elect, that it is represented as "the shield of faith;" a shield so impetrable that "all the fiery darts of the wicked" fall harmless at the feet of him that is enabled to "take" it. Eph. vi. 16. There is no form of argument (fiery darts) which his Satanic Majesty actuates his followers to use, against the evidences of christianity that God places in the hearts of his children, that is sufficiently potent to deceive God's Elect. 2 Pet. ii. 9. Having thus briefly, and imperfectly too, scanned over some of the more prominent points of self-examination, I shall now conclude with some observations on the duty of those whose Father is God, and whose mother is Jerusalem (the Church): Brethren we are commanded to submit ourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with *well-doing* ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the forward. For this is thankworthy, if a man for conscience towards God, endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. ii. 13-24. Brethren we are taught in the scriptures to render due obedience to the "powers that be" mark it: the obedience enjoined is what is due; *i. e.* whatever may be proper. If we are required by law to perform that which Christ has forbidden, we are under no obligation whatever to observe it; while on the other hand, we have no warrant to rebel against the laws of our country. We can nonconform, as all Christians have done in all ages of the world, since the advent of the Messiah; and as the followers of God did before the coming of Christ; see Daniel ii. 12, and Daniel vi. 10-13.

We are apparently on the eve of a dreadful night, and many of us have fearful apprehensions. But I think we should "rejoice and be exceedingly glad;" for our God has promised us every thing we need. I believe that the people of God are the subjects of more real enjoyment during the hottest persecutions, than at a time of peace and tranquility; else, why

could the blessed martyrs sing the praises of God, while the greedy flames were licking up their life's blood. Paul the Apostle to the Gentiles, while at Corinth, wrote an epistle to the Romans, in which he complained of the contest he had with sin, in the following very forcible language: "O, wretched man that I am! who shall deliver me from the body of this death?" Rom. vii. 24. But we find him in Rome afterwards, writing to Timothy, showing forth the strength and confidence which was given him just previous to his violent death at the hands of his persecutors: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." 2 Tim. iv. 6-8. I must close this communication; not that I think I have done the subject justice; but because I have already spun it out to an unwarrantable length. On looking it over, I see I have used a multitude of words in saying but very little. Its imperfection is owing partly to my peculiar circumstances while writing; but principally from natural inability to write on spiritual things.

J. C. SIDEBOTTOM.

WOBURN, MASS., Oct. 31st, 1864.

ELDER BEEBE:—The Independent Baptist Church of Woburn, Mass., are again permitted to occupy their chapel after being deprived of its use for more than two years. During that time they have met stately at private houses, and notwithstanding they have passed through numerous and severe trials, yet a good degree of peace and unanimity is enjoyed by them and they re-enter their House of worship, with praise and thanksgiving and raising our Ebenezer, they feel that "Hitherto the Lord has helped them."

The opening service was held on the first Lord's day in this month, and it was the wish and purpose of the Church, that the former Pastor, Eld. Leonard Cox, Jr. of Warwick, N. Y., should preach the commemorative discourse; but prior engagements at the Association prevented. It was the more desired that Elder Cox should be present, as he occupied the pulpit on the occasion of our meeting in the chapel the last time.

Now the Church is enabled, by Divine permission, to dwell under their own vine with none to molest or make afraid; and with one heart they would bless the hand that has turned their captivity.

Eld. Purington of Washington, D. C., while on his way from Maine, returning home, tarried in Boston, Mass., and was constrained by the brethren there, to come to Woburn and preach on the occasion of the re-opening of our Chapel. He gave two excellent discourses, much to the edification of the Church.

Yours Fraternally, R.

MASSACHUSETTS, Oct. 24, 1864.

ELDER BEEBE:—In your paper of the 15th of Sept., may be found an Obituary notice of Mrs. Phebe Sherwood, aged 80 years, who died at the residence of Dea. Horton, at Howell's Depot, N. Y. It seems by the notice, that Mrs. Sherwood was poor, and not having any rela-

tives and friends to care for her, she spent the most of her time of late years among the members of the Church and other kind friends. Blessings on the heads of those practical christians who administered aid and comfort, and soothed the last hours of that mother in Israel. May they each one receive that reward promised to those "that give a cup of cold water," and may there not be wanting those to stand around their bedside and smooth their pillow when they too shall pass away. Mr. Editor, I know nothing of the history of this aged disciple, save what is written in the record of her death. Suffice it, she was old and poor, and like her Master, had not where to lay her head. I do think the conduct of the friends at Howell's Depot is as commendable as refreshing—for at the present day we are too apt to lose sight of our duty with regard to poor old people, and it is too often the case that a truly pious person is left to suffer inconvenience if not actual want. Now this is not in accordance with the word. The Savior in the most touching manner, unites sweet counsel with blessed assurance when he says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

It has been justly remarked that it does not impoverish a family to have a pious old inmate as one of the household. That we all may feel it a privilege as well as a duty to care for and minister unto the poor and who have no one to provide for them, is the desire of a friend of the aged.

Circular Letters.

The Salisbury Old School Baptist Association, to the several churches composing the same, sends her annual circular.

BELOVED BRETHREN:—In accordance with our usual custom we send you our epistle of love. We trust we are thankful to the great Head of the church for his abounding goodness and mercy in preserving us through another year. And granting us once more the privilege of meeting together. And we feel indeed this is a great blessing in these perilous times. And one we cannot appreciate too highly. Amid the civil strife that still unhappily exists in our country, many of our brethren have been deprived of what we are permitted to enjoy. We are rejoiced to learn from your letters and messengers, that notwithstanding the errors and delusions with which our world is flooded, the seeming prosperity of the kingdom of Anti-christ, you remain steadfast and immovable. That you have not been permitted to forsake the old paths, but are at peace among yourselves, still earnestly contending for the faith once delivered to the saints. There are many precious promises recorded in the scriptures for our encouragement. We desire however, to call your attention at present, to one found in the 8th chapter and 28th verse of Paul's epistle to the Romans. For we know that all things work together for good, to them that love God; who are the called according to his purpose. We have here a most glorious assurance, addressed to a special and particular people which is here described. Them who love God according to his purpose. This comes from the highest au-

thority, from the eternal Jehovah who has all power in heaven and in earth. Who cannot lie, and, who certainly has the power to make it good. It is unconditional. It is made to his and to them only. But there is no condition to be performed by them; but all things shall work together for their good; and this *all things*, should be taken in its broadest and most comprehensive sense. All things in heaven and in earth, that ever can take place shall work for their good. All are under the control of him who made the promise. He knows exactly what is for their good. And if their good should require that all the wicked, or those who are not of this people should be cut off from the face of the earth it would surely be done. Nothing shall be permitted to take place in the earth, but what is necessary for their ultimate good, even the things at which this very people are so often complaining, are all ordained and designed by God, for their happiness. The inward corruptions of their own hearts, the malice and hatred of their enemies, war, pestilence, and famine, loss of reputation, character and standing in the world, and all things else, which can by any possibility come to pass, are all ordered by him who has made the promise. All subject to his control and must work out this one glorious object. Happy, thrice happy is that people whose God is the Lord. But who are this highly favored people? The text informs us in the first place, it is them who love God. That there is a class of men in the world who do not love God, the scriptures abundantly testify. And that all men who ever did, do now, or ever will live upon the earth, must either be classed with those who love God, and are this highly favored people spoken of in the text or they are the enemies of God, and love him not. —All come into the world alike under condemnation. All exposed to the righteous indignation of a pure and holy God. All have departed from him by wicked works, and are exposed to his wrath. Yet there ever has been, is now, and ever will be a people who love him. The text says it is them who are called according to his purpose. All men are by nature the enemies of God. They are born in sin and shapen in iniquity. Prone to evil all polluted and unclean, from the head to the feet, nothing but a mass of corruption and without the power, or the will to change themselves. It is evident they must ever remain in this condition or some power greater than their own must deliver them. Now one infers from this text that God had in eternity purposed to save from this awful state of condemnation and misery, in which mankind had plunged themselves, a people for himself, that the Lord Jesus Christ the only Son of God was made responsible on their behalf, that this people should be redeemed from under the curse of the law and finally brought to live with him forever in glory. That in the fulness of time he would take upon himself their nature, suffer the penalty of the broken law in their stead, reconcile them to God through his death, call them from darkness into light, from the power of sin and Satan to a knowledge of himself. And all this in accordance with his purpose, formed in eternity. This is the secret why any of the poor sinful depraved sons

and daughters of Adam are ever brought to love God. And if any of us do feel in our hearts that we love the Lord, it is not in consequence of any thing which we have performed, but owing entirely to God's eternal purpose to save us, and he deserves all the glory. Now if we have been called according to his eternal purpose, it will be manifested in our love for him, and if we love him we know it is because he first loved us, and gave himself for us. Then we are the people to whom this promise is addressed, and all things shall work together for our good. Is not this enough to quell all our anxious fears? Is it not enough to dispel all our gloomy doubts? Let all the powers of earth be let loose; all the wicked machinations of the enemies of God and his church be carried to their utmost limits. Let Satan with all his hellish hosts assault us. What need we fear? The Lord of hosts is with us. The God of Jacob is our refuge. Therefore will we not fear though the earth be removed and the mountains be carried into the midst of the sea. Though the waters thereof roar and be troubled. Though the mountains shake with the swelling thereof. Come behold the works of the Lord. What desolation he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow; he cutteth the spear in sunder; he burneth the chariot in the fire; be still and know that I am God; I will be exalted among the heathen; I will be exalted in the earth. Everything which takes place in the earth must exalt the Lord Jesus Christ, and his people must be exalted with him, he is in his church and they in him. There is such an everlasting and dissoluble union between Christ and his people, all things must work for good to them and he will be glorified. Things are now going on in our own country at which we who profess to be the children of God often murmur, but let us remember they are all by divine appointment. All under the control of the everlasting God, and he sees exactly how they shall all work and how they will all contribute to the good of his church. Then let us cease to murmur but leave all things in his hands, where they belong, and spend the time allotted us on earth in praising him for the great love where with he has loved us, and given himself a ransom for us. Let us cease to murmur at the dispensations of his Providence, cease to complain of what we deem to be our misfortunes, they are all under the control and take place according to his purpose. He is the great Captain of our salvation and all he bids us to do is to obey his commands and trust entirely to his wisdom and power to bring us off more than conquerors through him who hath loved us. Soon the battle will be over; soon we shall hear the shout of victory. Christ our great Captain will overcome all his enemies and ours, and then what a joyful day. O, what an eternity shall we spend in singing his praises. Who hath redeemed us from under the curse, hath fought all our battles for us, and made us kings and priests unto God. And now to him that is able to keep you through all your trials and present you holy acceptable to God, be all the glory forever. Beloved, grace be with you, farewell, S. TROTT, Moderator.

L. A. HALL, Clerk.

Corresponding Letters.

The Salisbury Old School Baptist Association to the Several Associations, Corresponding Meetings &c. with which she Corresponds.

DEARLY BELOVED:—To all of you, who have heretofore given evidence of having obtained like precious faith with us, we address this, our annual letter. In recognizing you as participants in the common faith, we, of course, recognize you as participants in all the trials incident thereto or connected therewith. Our trials and discouragements, our scattered and destitute condition, is but a repetition of the history of the church in other and in all ages, and the story of the different branches of the church in the present age. You undoubtedly know much of our history in your own. We are sometimes tried with the long intervals between our gospel feasts, and then again rejoiced with a season of refreshing from the presence of the Lord and the presence of precious brethren. We have just now been favored with one of those interviews that tend greatly to strengthen our hands and gladden our hearts. We would take comfort even from the circumstance that we can so feast upon the truth and rejoice in the company and fellowship of brethren. But few messengers from the churches have been together, but a goodly number of ministering and other brethren from abroad have been with us. In the midst of surrounding anxiety and strife, Jerusalem has indeed been to us the vision of peace. Our churches still remain quite destitute of the regular ministration of the word, and we are unable in regard to ministers, to reciprocate the visits that we prize so highly, and for which we now tender our grateful acknowledgements.

Brethren, we hope you will not forget us, but will continue to send your messengers and messages of love and fellowship. Our meeting has been harmonious and very comforting throughout. Our next session is appointed with our sister church at Fishing Creek, Dorchester county, Md. To commence Wednesday, before the fourth Sunday in October, 1865 at 10 o'clock A. M. S. TROTT, Moderator.

L. A. HALL, Clerk.

The Old School Baptist Corresponding Meeting of California, in session with the Santa Rosa church, Sonoma Co., California, on the 2d, 3d and 4th days of September, 1864, to the Associations and churches with whom we correspond, sendeth greeting:

VERY DEAR BRETHREN IN THE LORD:—We are permitted once more through the long forbearance of our Heavenly Father to meet again on the shores of time for worship and correspondence. We take great pleasure in informing you that our churches are in peace and contending for the faith once delivered to the saints, and the brethren and sisters seem to be well established in the truth of the gospel. We have had some additions during the past year by experience and baptism which gives us encouragement when we have the evidence by the bringing in of his children that God has not forgotten to be gracious. To the Western Association of Regular Predestinarian Baptists of Iowa we would say, that we received

your letter of correspondence, and was much gratified to know that you still counted us worthy of fellowship, and we pray that our Heavenly Father may keep us by his grace, and that your confidence in us may never be betrayed. We desire a continuation of your correspondence. We also say to our brethren of the Salem Association of Illinois, that we received your application for correspondence with great satisfaction, and some of us felt to rejoice indeed that our brethren of Illinois, with whom some of us had long since been associated in the most affectionate bonds of love and union, were still mindful of us, and we gladly accept your request for correspondence, and pray that God may make it a blessing to both. Our brethren of the Siloam Association, of Oregon, will please excuse us for asking correspondence of them without sending them our articles of faith, for we supposed that our brethren in Oregon, as well as those in the Eastern States, had seen our articles of faith as published in the "Signs of the Times" in the published proceedings of our organization; but you did not. We appreciate your caution in relation to the matter, and thank you for sending us your articles of faith, that we might compare them with our own, and in so doing we find them in substance to be the same; and in accordance with your statement to us we consider the correspondence adopted. And we hope to hear from you, not by letter only, but to receive visits from you often, that you may behold our order, and that we may be refreshed by hearing you preach the unsearchable riches of God's grace, and for the accomplishment of this object, in accordance with your request, we have changed the time of holding our corresponding meeting to Friday, before the second Sunday in June of each year, of which the different Associations with whom we correspond are requested to take due notice and govern themselves accordingly, at which time and place (Liberty School House, Sonoma Co. California,) we hope to hear from you all by letters and visiting, brethren, the Lord willing.

Dear brethren of the Atlantic States, and all others who may be in distress, our hearts desire and prayer to God is that he may give you grace in accordance with the fiery ordeal which he in his wisdom has seen fit that you should pass through, but knowing this, that tribulation worketh patience, and patience hope, and that hope maketh not ashamed, we are constrained to say, "Thy will be done, O God."

THOS. H. OWEN, Mod.

A. H. HAGANS, Clerk.

BROTHER BEEBE:—I cannot feel satisfied to close and forward this, our corresponding letter, without informing our brethren of the results of our meeting. After the business of the meeting was attended to, on Saturday a sermon was preached by Eld. Thos. H. Owen, from Rom. x. 1, 2, 3, after which the church convened for business. A door was opened for the reception of members, whereupon four persons came forward and joined—three by relation, and one by letter, and on Sunday, after preaching by Elders Owen and Kendall, another was received by relation. Also an appointment was made for preaching with the

Liberty church on Monday, and according to appointment, Elder Owen preached an able discourse to an attentive congregation, after which Elder Kendall, in behalf of the church announced that if there was any one who wished to take up their cross in obedience to the command of their Lord and Master, that they now had the opportunity. One brother Arnold came forward and related his experience, and was baptized the same day.

O brethren, such a time of refreshing from the presence of the Lord has never before been experienced by his people on this coast. It seemed that the outcasts or captives of spiritual Israel were returning to the fold. Bless the Lord, O, my soul. Brethren, pray for us, that the Lord may be pleased to enable us to withstand the powers of darkness that are arrayed against us, that we may be found in duty's path, that we may be able ever to behold how good and how pleasant it is for brethren to dwell together in unity, Amen.

A. H. HAGANS.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1864.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. xiii. 1, 2.

This solemn admonition was given by the divinely inspired apostle "to all that be in Rome, beloved of God, called to be saints," &c., see Rom. i. 7; and we presume all who fear the Lord will admit that it also applies to the same description of people in all places and throughout all time; and from the fearful declaration that "they that resist shall receive to themselves damnation," we are impressed with the terrible magnitude of the admonition. Perhaps there has never been a time when a clear and scriptural understanding of these words was more greatly needed by the people of God than the present. There is certainly at this time much diversity of sentiment, arising probably from a reprehensible carelessness in reading and lack of serious investigation of the subject. We propose in this article to make a careful examination of the text, and we ask of our readers to adopt our conclusions only so far as they are sustained by the words and spirit of our God.

First. What are the higher powers which God has ordained, and to which every soul is required to be in subjection on pain of damnation? Webster gives to the word *power* no less than twenty-five distinct definitions, many of which are totally inapplicable to the manifest meaning of the word as used in our text, but among his definitions is that of authority to rule or govern, which is evidently the sense in which the word is used by our apostle. Accepting this definition as clearly demonstrated by the context, we pass to enquire

Secondly, for the source of all legitimate authority to bear rule, sway or government over the children of men. The popular theory of the wise and learned of our day is that all power to rule is derived from the people ruled. This may be so in all republican governments; for it is upon this theory that all such governments are based, but the popular senti-

ment, "*Vox populi, vox Dei*," is not in harmony with our text. The voice of the people is not the voice of God, it is frequently the very reverse. Even the people of Israel in the wilderness murmured against the Lord, and against Moses, and at Sinia entreated that they might hear his voice no more. The apostle John says, "We are of God: he that knoweth God, beareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. According to our text there is no power, that is, no authority but of God. The inspired apostles recognize no authority, civil or ecclesiastical, but of God. God is the only source of legitimate power to govern. The power to govern must come from God—must be established by an ordinance of God, who only has the right to enthrone or depose monarchs or rulers according to his sovereign pleasure.

We cannot construe our text as meaning that all the pretensions of men to rule over their fellow-men are sanctioned by ordinance of God, and that every soul is there fore bound or required to submit to their wicked usurpations. By what ordinance of God was Cain authorized to domineer over the conscience and worship of Abel? By what ordinance of God was Nebuchadnezzar authorized to compel men to worship the golden image which he had set up in the plain of Dura? Who gave power to the pagan, or to the papal beasts to reign over the kings of the earth, or to cause all men to worship the beast or to receive his mark? Who gave them a right to drench the earth with the blood of non-conformists? By what express or implied ordinance of God was Oliver Cromwell empowered to enforce his puritanic dogmas by the sword, in Europe, or the descendants of the European puritans in New England, by prisons, tortures and death? If our text will warrant the conclusion that all powers of every kind are to be respected as ordained of God, and to be obeyed implicitly by all men, then were the apostles themselves guilty of disloyalty in refusing to obey men in authority who had strictly forbidden them to preach Jesus; and the three Hebrew worthies were very wrong in refusing to worship the image which the king of the Chaldeans set up; and Daniel exposed himself to the damnation of our text for refusing to obey the decree of Darius, king of the Medes and Persians. Our revolutionary fathers were by the same rule guilty in rebelling against the king of England.

But it is beyond all successful controversy clear that the admonition in our text relates exclusively to the powers that God has by ordinance established on earth, and all others are by the apostles repudiated as usurpations, and not powers or authorities instituted or approved of God. Christ himself instructed his disciples that they should come in collision with, and be arrested and brought before kings, rulers, and councils in which he would sustain them in their disobedience to such usurpations. We pass to consider

Thirdly. What are the higher powers, or authorities, to which we are commanded to be in subjection? This enquiry can only be satisfactorily answered by reference to the record of what God hath said upon the subject, we will therefore copy from the scriptures some of the or-

dinances of power and authority which God has instituted on the subject.

It should be observed that the text speaks not only of power, but of powers, as referring to various grades of authority with which he has invested the children of men, so that every soul of all the family of mankind has his or superior in power to whom he or she owes allegiance.

The first investment of power or authority from God that the scriptures speak of is recorded Gen. i. 26, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth;" also in verse 28, "And God blessed them, and God said unto them, Be fruitful and multiply and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth." Here was clearly an ordinance of God giving authority to man over the earth and all the animal creation.

2. In Gen. iii. 16, "Unto the woman he said—And thy desire shall be to thy husband, and he shall rule over thee." This ordinance of God is very distinctly recognized throughout not only all the old testament scriptures, but also in the new testament, and in the order of the gospel church wives are admonished—1 Peter, iii. 1, 6, "Likewise, ye wives, be in subjection to your own husband," &c. "Even as Sara obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well." That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Titus ii. 4, 5.

3. The next investment of ruling power is what we call patriarchal, in which the father of every tribe had dominion over his posterity as long as he lived. This ordinance of God is found in the judicial and ceremonial law of Israel, and also in the Sinia covenant, or decalogue; and the apostle brings down this ordinance of God, and incorporates it in the order of the gospel church, "Children, obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise." Eph. vi. 1, 2.

4. Primigenial power, or authority, was given by an ordinance of God to the first born son in every family over the younger members of the same household, as God said to Cain, "And unto thee shall be his desire, and thou shalt rule over him;" that is, over Abel. This law or ordinance was held in force among the Hebrews, and is still in force in many European States; but we have no mention of it among the rules laid down for the observance of the gospel church.

5. By special enactment of God the relationship of master and servant was instituted and ordained of God. In the prophetic anathema pronounced by Noah on Canaan, the son of Ham, and grand son of Noah. "And he said, cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge

Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant." Gen. ix. 25-27. This prediction as fully indicated the servitude of Canaan and his posterity, as it did the blessings of Shem and of Japheth. But in Leviticus xxv. 44-45 we have a record of the ordinance of God upon the subject in language too plain and unequivocal to be mistaken by intelligent readers of the scriptures. "Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond men and bond maids. Moreover the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bondmen forever. But of your brethren, the children of Israel, ye shall not rule one another with rigor." Observe, even the children of Israel when they had become poor, and indebted, might be bought and sold, for a limited period, that is, until the next succeeding Jubilee, to satisfy the demands of the creditor. The Israelite, his lands, his wife and children were all legally sold for his debts—but at the appointed Jubilee all were restored; for like the children of God, whose inheritance is secured to them in Christ, so that they cannot be deprived of the possession and enjoyment of it only for a season, it must revert to them at the time of their spiritual Jubilee. Even during the bondage and servitude of the bankrupt Israelite his relationship is not to be obliterated, and his bondage must not be like that of chattled property; for Israelites might not rule one over another with rigor. By an absolute ordinance of God, as clearly written as that of any other ordinance of the bible, it was ordained that the heathen round about the Hebrews, and the children of the strangers in their midst might be bought, sold, and even ruled with rigor, and transmitted for an inheritance to posterity to be their bondmen and bondmaids forever. By this ordinance of God the owner of the bondman or bondmaid is vested with power or authority to rule over them, and to what extent will be seen, Exodus xxi. 20, 21, "And if a man smite his servant or maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two, he shall not be punished, for he is his money." In the decalogue, in two precepts of the ten, the divine legislator distinctly recognizes the right of property the master or owner has in his man-servant or maid-servant. "But the seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."—"Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Exodus xx. 10 and 17. Very many other scriptures in the law and the prophets equally pertinent and confirmatory, may be adduced if required to show that the relationship of master and servant is as clearly an ordinance of God, as that of

husband and wife, and that such relationship is very distinctly recognized by the apostles in the gospel church, and that the christian obligation and duty of the servant to obey his master, and the duty of the master to his servants, are fully provided in the laws which govern the kingdom of our Lord Jesus Christ. Some very modern commentators have said this institution has passed away with the types and shadows of the old dispensation! But not a particle of proof do they, or can they bring to that effect from the bible. If it has passed from the law then with it must have also passed away the other precepts of the decalogue. "Thou shalt not steal; Thou shalt not kill, thou shalt not commit adultery." And if it did pass away it must have been re-enacted, for it is as fully embraced in the precepts of the New, as in the Old Testament. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart; with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." Eph. vi. 5-8. Inasmuch as this duty is enjoined on the servant by the Lord, he cannot disobey the lawful commands of his master in the flesh, without disobedience to God by whose ordinance he owes this service to his master. "Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eye service, as men-pleasers; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not to men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ." Col. iii. 20, 24. "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railing, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself." 1 Timothy vi. 1-5. What a terrible exemplification we have of what the apostle has here written, in modern abolitionism: who by teaching otherwise have stirred up all the evil passions of men of corrupt minds, to strife, envy, railings, and rivers of blood. "Exhort servants to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things." Titus ii. 9, 10.

Can any one tell how the servant by his obedience to his master in the flesh is

is to adorn the doctrine of God his Savior unless that doctrine enjoins on him fidelity and obedience to his master? The whole epistle to Philemon is a confirmation of our position. "Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward."—1 Peter, ii. 18. Down to the final overthrow of the beast and the false prophet, as recorded in Revelation xix, the institution shall continue, though rivers of blood may flow for its extinction; for in that day John says, "I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."—Rev. xix. 17, 18.

6. The governments of judges, governors, kings and potentates of the earth with every grade of magistracy are institutions of God, but all inferior and subordinate to the government of our Lord Jesus Christ, "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by him all things consist. And he is the head of the body, the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell."—Col. i. 16-19.

The duty of the saints in reference to the civil powers of the earth is plainly enjoined in the scriptures, especially in the New Testament. First of all they are exhorted to make supplications, prayers, intercessions and giving of thanks for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. ii. 1, 3. The religion of Christ, like the wisdom that cometh from above, is first pure, then peaceable, gentle and easy to be entreated, full of good fruits, without partiality and without hypocrisy; and the disciples of Jesus are commanded to live, so far as in them lies, peaceably with all men. That they may so live they are exhorted to pray God to govern our governors, rule our rulers, and give us such earthly governments as shall not involve us in strife or subject us to persecution. Paul charged Titus as a minister of Christ to "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."—Titus iii. 1, 2. Our allegiance to Christ as King of saints, does not release us from any obligation to those who are in authority over us in temporal matters, but it does require, as in our text, that every soul shall be subject to the higher powers. That the laws of Christ do recognize as institutions of God all the various grades of power and authority vested in men, we have shown, and the saints are commanded to respect and obey those powers as rendering obedience to God. They being his ordinan-

ces, we cannot disobey them without disobeying God himself. God commands that children shall obey their parents, because the power or authority of the parents is higher than that of the children. Servants for the same reason are commanded to obey their masters, and to honor them in all things; failing to do so they rebel against God. Citizens are commanded to obey magistrates, governors, kings, and all who hold higher power, and their neglect to do so is disobedience to God. But in all obedience due from them they are to remember that there is no power or authority but of God. If therefore rulers shall require of the ruled to do what God has forbidden—to steal, lie, rob or commit murder, they are to obey God rather than men; for no man has authority from God to require of their fellow-men what God has forbidden. Should parents command their children to steal, lie or blaspheme, or should masters command their servants to worship idols, or transgress any of the laws of God, they are justified in disobeying such unlawful commands. They are not to recognize, respect or obey any power, authority or dominion that is not of God. Every soul is in subordination to a still higher power. The king or potentate who may occupy the very highest place of power on earth, is commanded to be in subjection to the still higher power of God, so that every soul is equally bound to be in subjection to all the powers above him, whether it be the wife, the child, the servant, the citizen, the ruler, the king or potentate.

If kings or earthly rulers could meet the responsibility of their people's transgressions against God at his bar, then might they be empowered to domineer over their consciences. But God has given them no such power, but holds every individual personally amenable for himself. He has therefore commanded us to render unto Cesar the things which belong to Cesar, and to God the things which belong to God.

The most important consideration presented in our text is that, "Whosoever resisteth the power, resisteth the ordinance of God, and is therefore a transgressor, not only of the authority of men, but also of God's ordinance. The child who disobeys or dishonors his parents, the servant who disobeys the lawful commands of his master in the flesh, the citizen who is disloyal to the wholesome civil government under which God has cast his lot, is a transgressor of God's law and shall receive to himself damnation, or as we presume the word may be rendered condemnation. Men in the exercise of such authority as God has invested them with, must be honored and obeyed on pain of condemnation. Their condemnation not only by the laws of men, but confirmed by the law of God, whose mildest penalty is everlasting damnation.

"For rulers, (they who administer the rule which God has given,) are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have the praise of the same, for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain, for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The temporal judgments and wrath of God are executed or administered to evil doers by these ministers of God whom he has appointed and empowered for that purpose. "Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also, for they are God's ministers attending continually upon this very thing. Render therefore to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor; owe no man anything but to love one another: for he that loveth another hath fulfilled the law." No parent, master, king or ruler has a right or power from God to demand, as a minister of God, any more than that which is the fulfilling of the divine law. "For this, Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law."

In the foregoing we have confined our remarks to the obligations of loyalty in the civil department of governments, omitting for the present to treat upon the subject of ecclesiastical government, the laws and institutions of the house of God, and the obligations of all the children of God to walk in all the ordinances of the gospel kingdom, and to submit to the administration of all the laws of the spiritual kingdom as administered by the apostles and ministers of Christ whom God has authorized to take the oversight of his flock. In our next we will resume the subject.

We have purposely avoided allusions to the present political affairs of this country, not because the subject is inappropriate or unimportant, but from a consciousness of the excited state of the public mind and peculiar sensitiveness manifested too frequently, even by professors of our faith when the divine rule is brought to bear against any prejudice they may have imbibed against some of the institutions of power which God has ordained. We only ask that the article may be candidly examined in the fear of the Lord and in the light of the scriptures of truth, and that all the saints may lay aside every weight and the sin that doth so easily beset, and run with patience the race set before us, looking unto Jesus, the Author and Finisher of our faith.

[TO BE CONTINUED.]

Obituary Notices.

Died, in Woburn, Massachusetts, July 14, 1864, Dea. JESSE CONVERSE, aged 99 year and 6 months.

Died, at Walton, Delaware Co., N. Y., on Sunday, Oct. 23, 1864, MARY PATTERSON, wife of Andrew Seymour, in the 70th year of her age, formerly of the City of New York.

DEAR BROTHER BEEBE:—Please publish the following obituary notice in the "Signs of the Times."

DIED—On the 7th of October, 1864, our dear son, JOHN PHILIP BURRUS, aged 15 years, four months and seven days. His disease was typhoid fever, and was confined to his bed 24 days. He was a promising youth, of extraordinary mind, strictly honest and industrious, and his morals good. He bore his sickness with a great deal of fortitude. He said nothing about dying until a few minutes before he expired, when he said unless he could get relief he could not live. He was perfectly rational until the last, and left us without a struggle or a groan. I feel to hope, brother Beebe,

that he has gone from the evil to come, and that our loss is his gain, and though he cannot return to me, that I shall go to him. I frequently thought during his sickness that I would talk to him about death and his prospects beyond the grave, and ask him if he was willing to die, but I was afraid that it would excite him and increase the hemorrhage from his nose, which was very copious. But I did, a few days before he died, ask him if he ever tried to pray to the Lord to have mercy upon him. He remarked, Some. I saw the blood begin to run from his nose. I then told him to be as calm as he could. He remarked to some who talked to him that he liked to go to meeting and to hear preaching, and that he always tried to behave himself at preaching. He told brother Mordock that he wanted to be at our Association, which had just closed. Oh, brother Beebe, if I could only have heard the dear child say that he was reconciled to death, how it would have rejoiced my poor soul, but it was the pleasure of the Lord to withhold from us any brighter evidence than he did give, but I want to be reconciled to the will of God in all things, "for the God of the whole earth will do right." Brother Beebe, I think if I ever prayed earnestly to the Lord for anything in my life, it was that he might raise him up again, but that if it was his pleasure to take him, that he would prepare him to meet his presence in peace. And I feel to hope that the Lord has heard and answered my prayer. Your brother, I trust, in deep affliction.

P. I. BURRUS.

NEAR WESTON, MO., Nov. 10, 1864.

BROTHER BEEBE:—I send you a short obituary notice of the death of my brother JAS. H. TEAGUE. He was born in Kentucky, and has been an orderly member in the Old School Baptist church for nearly forty years, and the most of that time held offices of Clerk and Deacon in the church. He was agent for the "Signs of the Times" for many years, and was a constant subscriber since the commencement of the second volume; he delighted in reading and hearing the sound doctrines it contained. He was in bad health for several months before his death with a severe cough and pain in the breast, finally dying with hemorrhage of the lungs. He fell asleep in Jesus the 16th of April last. He bore his sickness with great patience. He was a good husband, kind father, and leaves a wife and several children, and many friends, to mourn his loss. But we mourn not as those that have no hope, for blessed are the dead that die in the Lord. Yours in Christ,

T. P. TEAGUE.

Hopkings Co., Ky., Oct. 30, 1864.

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Address Mrs. P. A. BEEBE, Signs of the Times Office, Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860. DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us. A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861. DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860. DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours, MARY GRIFFEN.

DONOPHAN COUNTY, KANSAS. DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair: but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me. SARAH PALMER.

LOUISVILLE, March 1st, 1861. Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success. Your obedient Servant, JAMES JOHNSON.

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From the Highland Courier, N. Y. Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the Atchison Union, Kansas. Dr. H. A. Horton is not only one of the most reliable and skillful physicians in the west; but his reputation as a surgeon is unsurpassed. Anything that he may recommend, may be used with confidence.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE, IS PUBLISHED ON THE FIRST AND FIFTEENTH OF EACH MONTH, BY GILBERT BEEBE,

To whom all communications must be addressed and directed, Middletown, Orange County, N. Y.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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Correspondence of the Signs of the Times.

BURDETT, N. Y., Oct. 23, 1864.

BROTHER BEEBE:—It is with the warmest regard for the cause of the blessed Redeemer, that I try to pen a few thoughts for the Signs of the Times. Was it not for Jesus and his merits, I should sigh with anguish of spirit in these dark and trying times. But a daily reflection on the Lamb's atoning blood, a comfortable trust that my soul is reconciled through his divine expiation, is the oil of beauty, which makes all things wear a cheerful aspect. All things in nature move on as usual, the changing seasons revive and pass away, while men that are the most exalted of all God's creatures, are fighting and devouring each other, actuated by the Spirit of Cain, until our land is crimsoned with carnage and blood, and the professed worshippers of Christ are being divided, and biting and devouring one another. But how cheering the thought that the Zion of our God stands firm. Not wavering in any degree. What can be more glorious than the church of God adorned with grace?

The Church a garden is,
In which believers stand;
Like ornamental trees
Planted by God's own hand:

A garden fenced from common earth,
Enriched with plants of heavenly birth."

My brethren and sisters who attended the late anniversary of the Lexington association, it there seemed to me that the precious breezes of the Lord caused the spices to yield their sweet perfume, while the watchmen pointed to our beloved Jesus, the head and husband of the Church, the redeemed family, that were assembled together, to sit under the droppings of the sanctuary, and receive the gospel food, which like the manna, was sweet to our taste, a feast divine to our souls, which caused our every heart to run together like two drops of water being united. The subject of Elder Beebe's discourse was highly gratifying to me, as I had reflected much on the subject, while witnessing passing events. The good Lord instructs his ministers to preach, and teach the little ones accord to the signs of the times. And it does appear to me that the time for the great fall of Babylon is not far distant. But it is enough for such a poor vile worm as me, to trust all to Him who rules all things, knowing that he doeth all things well. And that "all things shall work together for good to the children of God." That I may worship him who is my sure defence, a continual refuge in the time of danger, a never failing resource in every time of need, is the sincere desire of my heart. May I never forget the price of my redemption. Jesus came into this world to do the will of him who sent him, and to finish his work, to magnify his law, and to build up truth, to expose sin, conquer

Satan and save sinners by his blood. I would sing of his love, free grace, his inexpressible kindness, and triumphant victory. My christian friends let us not be overwhelmed with the present events in our land, but endeavor as much as in us lies to make straight paths for our feet, that we may show by our daily walk and conversation that we have learned of Jesus. Amidst all the confusion of the world it has ever been the privilege and delight of the saints that they have a God to apply to in every time of need, a God who has been a present help, a refuge from the storm, a strong tower, a munition of rocks, and a hiding place. He who has the high heavens for his throne, and the earth for his footstool, in infinite condescension and boundless love, receives and protects every broken heart and contrite spirit and has given them many precious promises, by which they are made partakers of the divine nature. The saints have an omnipotent God on their side, who has promised to be a God unto them, and bless them. With such a friend we may triumph over all our foes, nor fear what man can do unto us. I feel very incompetent to write for publication, but my friends the posts of a building require braces to support them; and our ministers although strong to labor, and faithful to administer the word of life, have need of little props, such as the continual prayers of the members, and occasionally a word of encouragement. How pleasing it is to witness the fruits of our labor; then while they are continually going forth on their missions of love to the churches, let it be our aim to cultivate a spirit of union, love and fellowship; and speak often one to another of the goodness of God, and the reception of his grace; ever keeping in view our utter and entire dependence on him, and ascribe to him all the glory.

HULDAH ST. JOHN.

WASHINGTON, OHIO, Oct. 31, 1864.

DEAR BRETHREN AND SISTERS IN CHRIST:—Often when I have been cast down I have felt a desire to write to you and tell you of my many doubts, trials, temptations and trouble of mind, that I am brought to encounter, but oh my weakness, my unworthiness is so great, I cannot. How oft have I desired that I could express my mind, as some of you often do, when my mind seems to be enveloped in utter darkness. I try to read my bible but can find no relief. It seems a sealed book to me. Then if I can meet some good old brother or sister to converse with, one that I can freely tell the thoughts of my heart and trouble of mind to, then it is that often very often light will suddenly burst in upon my troubled soul, that I am led to rejoice with a joy unspeakable. Often when traveling through those dark seasons, I find great

comfort in reading some brother's or sister's experience, which I could not fully realize, were it not that they to have traveled through dark seasons. Then write on, write often, for you know not what comfort your epistles of love may give to some poor weak worm of the dust, as I myself am. In these trying times, when there is so much discord, strife and wickedness abroad in the land, I think it not only becomes us as christians, but it is our duty to strive to strengthen and conform the weak and feeble ones, that they be not carried away by the false delusions of the world. Judging from the signs of the time, that if there ever was a time when the evil one, the enemy of all righteousness, was let loose for a season, it surely is at the present time. Never before in our history has there been so much crime, sin, and wickedness, as at the present. Do we not witness from day to day the works of the flesh, which Paul enumerates as adultery, fornication, idolatry, hatred, wrath, strife and envying? When we know these to be not of the spirit, but of the flesh, should we not guard against them? We are told if we walk after the spirit we shall live; but if after the flesh, we shall die. Now the fruits of the spirit are these: love joy, peace, longsuffering, gentleness, goodness, faith, &c. If we bite and devour one another, Paul tells us, we should take heed, lest we be consumed one of another. Satan ever stands ready to lead us into temptation at every unguarded moment, and when led by him, we are most sure to be biting and devouring one another. Then it is, that envy, strife, and contention follows. If we cherish in our bosom, hatred toward our brother, it is evident that we are not actuated by the spirit of truth, the spirit of god, for hatred toward our brother, or fellow-man, is not of God, but of the devil. I can but refer to Paul, when he says, I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you, according to the riches of his glory, to be strengthened with might by his spirit, in the inner man, that Christ may dwell in your hearts. Are we not commanded to pray always without ceasing, with all prayer and supplication in the spirit, for all saints? Is it not said that the prayers of the righteous availeth much? At times, prayer to me is the greatest privilege and blessing ever bestowed upon me, and if not deceived in heart, I have desired above all things that God would knit and unite the hearts of his people together in love; that they may all see eye to eye, and speak the same things, that they may ever be found praying with and for each other; bearing each other's burdens, and thus fulfilling the law of Christ. Now, dear brethren and sisters, I desire your prayers;—Pray

God that he may lead me in the way of truth, that he will make plain each and every duty which he may or has enjoined upon me, and above all, that grace and strength may be given me, that I may live in the discharge of the same. I am a poor, weak, worthless worm of the dust, and greatly need the prayers of all God's people everywhere. Now, may you all live to the praise, glory and honor of our Lord Jesus Christ, and finally be saved with an everlasting salvation, is my prayer, for Christ's sake, Amen.

J. H. YEOMAN.

STARKS, Somerset Co., Md., Oct. 30th, 1864.

BROTHER BEEBE:—It is with fear and trembling, of times, that I attempt to speak of the things which are most interesting to me, of the goodness and tender mercy of a wise and just God to me, who, if a saint, am the least of all; and to talk of his almighty power, which has been manifested, I sometimes hope, in calling one so vile as I out of nature's blackness and darkness into the glorious liberty of the son of God. But yet, I often feel constrained, while reading and hearing the experience and evidence of the dear children of God, to cast in my mite with them, and tell of that wondrous love which was manifested toward his children, in sending upon this earth his only begotten son, made in the likeness of sinful flesh, veiled in the mantle of humanity, that he, by his mediatorial sacrifice, should redeem his people from the curse of the law, which had no power to give life, inasmuch that it was weak through the flesh, by the full and complete satisfaction of all its demands against them.

I am also often restrained from saying anything about these things by the fear that I have no experimental knowledge of them. I often think, well may others speak of his goodness and wonder-working love, but as for me, who am so utterly vile and polluted, that I often fear that I never had one good thought even, and whose daily life and walk is so entirely different from what is enjoined upon professed christians in the revealed word of God, for me to attempt to say anything about these things would only bring disgrace upon those whom I esteem so highly for the truths sake, and upon the cause I have professed. But at such times as these, I am often comforted by the thought although so unworthy myself, there is one who is worthy and through whose righteousness we can have hope; that there is a mediator between God and man, the man Christ Jesus, who ever liveth to make intercession for us, and who can be touched by the feeling of our infirmities; for that he was tried and tempted in all points, like as we are. And we are told also, that the Spirit maketh intercession for us with yearnings

which cannot be altered. These things give me comfort sometimes, and embolden me to also cast in my feeble testimony and to witness to these things.

When I contemplate the entire depravity of the human heart, its bitter enmity to the word of God, its utter hostility to all that is pure and holy, its love of the vile things of the earth; how that we have all gone into the sins and follies of the world, how that all (unless removed by the holy spirit of God) are in rebellion against his just and holy law; in short, enemies to him and his cause, and then remember the work and office of Christ, his life-sufferings and cruel death upon the cross, that he might reconcile us to himself, and that we might receive the spirit of adoption, whereby we cry "Abba, Father," and that we might become heirs of God and joint heirs with Christ, sometimes I feel such love to him as I cannot express. And above all, when I think of that little hope which I have, I long for the tongues of angels that I might express the glorious happiness and love which fills my soul. A little hope did I say? If I have a hope it is so great that it will lift me over mountains of sin and sorrow; it is so strong that all the powers of earth and hell, though they conspire together, cannot break it; and though wild hurricanes may arise, and storms beat upon us, it will resist them all and bear us in safety to heavenly port. It is like an anchor to the soul, sure and steadfast, which entereth into that within the veil. The apostle says, "Nay, in all these things we are more than conquerors through him that loveth us. For I am persuaded that, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." So now, when the flaming sword of war, pestilence, destruction and misery is hanging over the land, and commotions and tumults seem to agitate the nations, the saints may rest in the assurance that they are kept by the power of God. And when the lightnings of his wrath are hurled upon the nations, and his arm is stretched out over them in anger, they may rest in the blessed assurance that they are kept by the same almighty arm. Oh, the discriminating love of God! What a comfort to the christian pilgrim, while traveling along this dark and dreary vale, opposed by foes and fightings without and fears within, to know that they are kept by the electing love of God. Nothing shall have power to harm them, nothing can separate them from the kind, protecting care of their heavenly father. His love is everlasting and unchangeable, and his children are the objects of that everlasting love, the subjects of his kind protecting care. But amidst the raptures which such thoughts inspire, when my soul seems almost to grasp the fulfillment of the promise of God, when she seems to stretch her wings, and leaving all earthly cares and sorrows far, far behind, to soar away to the third heavens of happiness and bliss, the thought arises, which dashes my cup of joy from my lips, and which dampens and destroys my peace in a moment, and plunges me in darkness and doubt. Am I one of that blessed number who are sealed by the spirit of promise? When I look at myself,

and can behold all the blackness and sinfulness which has been opened to me, I can only doubt. But when by an eye of faith I can behold Jesus upon Calvary, I have hope. But oft times I think if the church could see all that I can see within myself, they could have no fellowship with me. But yet it is my greatest desire to be with them, for I see in them the spirit of God, not the spirit which is of this world, but the spirit of love and peace.

This last September I had the privilege of attending the Eastern annual association, held at Jay, and also the Maine Old School Baptist conference at North Berwick. And I can truly say they were to me a feast of fat things. There was not one jarring or discordant note throughout the whole. All was peace and love. The brethren seemed united in the bonds of the love of God. The theme of the preaching brethren was salvation by grace alone, ascribing all the praise to God. Throughout both meetings there was a perfect illustration of the difference between the spirit which actuates the children of God, and the spirit of the world. There was no preaching of war and strife, but on the contrary, peace on earth and good will toward men was the constant theme of all. It had been nearly a year since I had had the privilege of hearing a gospel sermon, so you can judge how gladly I embraced the opportunity of attending these meetings.

The "Signs of the Times" come regularly to us, laden with the precious epistles of love from brethren scattered far and wide, and are as cold water to a thirsty soul to me. May they long be continued as a medium of communication for the scattered sheep and lambs of God, and may you long be spared as a watchman upon the walls of Zion, to wield the sword of the Lord and of Gideon.

Brother Beebe, this is at your disposal. I have thought while reading the able communications of others, that it would be better for me not to attempt to write anything for publication, but you are at liberty to burn this or publish it, and all will be right with your unworthy brother, if one at all.

FORRIS A. CHICK.

ADAMS CO., ILLINOIS, November, 1864.

DEAR BROTHER BEEBE:—In compliance with an act of our (the Salem) Association, I should long ere this have attended to my duty in writing for the "Signs of the Times;" for it may be seen in the 12th item of business on Saturday, in our minutes of 1864: By motion and second it was again agreed that in compliance with a request to the Old School brethren in Illinois and other north-western States, made through the "Signs of the Times," we continue correspondence with the Old School meetings and Associations in California, and J. G. Williams to write a letter to our brethren of like precious faith, to be published in the "Signs of the Times."

Beloved in the Lord, although a great part of the Western Hemisphere divides our locations, yet being children of the same heavenly parent, of course we are bound together by that unbroken cord that has ever united the mystical body or household of faith, causing them to desire to speak of their beloved oft one to another while on their journey to their better

home—to that house not built with hands, where all the blood-bought and heaven-born family are to meet, being all of *One*; that is, all born of God, for "He that believeth that Jesus is the Christ, is born of God." So a believer is a manifest son or daughter of the Almighty. And further John tells us when Jesus manifested himself, God in our nature, the word was made flesh.—John i. 14. He came unto his own, and his own received him not, but as many as received him to them he gave power to become the sons of God, even to them that believe in his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but born of God.—John i. 11, 12, 13. By this we learn that all who received, became the sons of God, or believed on his name, were born of incorruptible seed, by the Word of God, which liveth and abideth forever. And this is the word of God, which, by the gospel, is preached unto you, 1 Peter i. 25; and inasmuch as Jesus tells us "that which is born of the spirit is spirit." We feel justified in saying to you, the food upon which our Father's children subsists must be spiritual, and of necessity they all drink of that rock that still follows the church in the wilderness, for unto the woman (or church) were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a times, from the face of the serpent, 1 Peter xii. 14. Now the inquiry may arise, if she is to be nourished, by whom? Paul to the elder at Ephesus, said: Take heed, therefore, unto yourselves, and unto all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Yes, Christ and him crucified, to them that are called, either Jews or Gentiles, Christ the power of God, and the wisdom of God. The apostle not only tells us of those who are to watch over and feed, but also tells us how he comforted our Corinthian brethren when he wrote "Blessed be God, even the father of our Lord Jesus Christ, the father of mercies, and the God of all comfort; who comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted." And although in this day of peril, each of his little ones may have fightings without and fears within; for the comfort of such he says "All things work together for good to them that love God; to them who are called, according to his purpose." Had the apostle never had tribulations, how could he have expressed, in such glowing language as found in his second epistle to the Corinthians, when he said, "We had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead; who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us from so great a death." That is, from a death in trespasses and sins; in whom we trust that he will yet deliver all the blood-bought family of God now upon earth, though millions are yet in nature's night, for the prophet says: "The ransomed of the Lord shall return;" they are to come to Zion, though found in a waste, howling wilderness, they are to be led about and instructed and kept as he

keeps the apple of his eye. O, blessed assurance, the foundation of God standeth sure, having this seal. The Lord knoweth them that are his.

And now to you, brethren of like precious faith with us, who are scattered abroad throughout the length and breadth of the circulation of the "Signs of the Times," we feel to say how good and how pleasant for brethren to dwell together in unity, having the same mind and speaking the same things; and as Elder Thos. H. Owen and Wm. Kindall, of California, were at one time members of our Association, we feel to say to them we have had an old fashioned meeting; harmonious and unanimous in our business; all of our corresponding associations represented; our corresponding Elders done the preaching on the stand, proclaiming Christ and him crucified; whilst many of our Father's children appeared to thank God and take courage; for although in themselves they are less than nothing and vanity, but with a view of Christ, being of God made unto them "Wisdom, righteousness, sanctification and redemption;" they in spirit were brought into the banqueting house, whilst the banner displayed was Love.

And now may grace, mercy, and peace abound with all the lovers of our Lord Christ. Adieu.

JACOB CASTLEBERRY, *Mod.*

J. G. WILLIAMS, *Clerk.*

ZIONSVILLE, Boone Co., Ind., April 20, 1864.

ELDER BEEBE:—I wrote the following for my own gratification, and had no thoughts of ever sending it to you for publication, and it is by the earnest request of Elder Benjamin Jones and my father-in-law, Elder Wm. Baker, that I now send it to you, and if you judge it worthy of a place in your valuable paper insert it; if not, throw it by:

Salvation, oh, how wondrous is the plan; what infinite wisdom can we poor short sighted creatures behold in free grace. None save an all-wise God that comprehends the end from the beginning could form so wise, so glorious a plan as is laid for the redemption of poor fallen and degraded man. The foundation of the apostles and prophets, Jesus Christ himself the chief corner stone. Surely one that rests upon this foundation must be secure. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. But oh, how dreadful and deplorable is the condition of one that has not that hope that is like an anchor to the soul, both sure and steadfast, and reaches to that within the veil. Never, no never, shall I forget the time that it pleased God to reveal to me that I was in the gall of bitterness, in the bonds of iniquity—ten thousand talents in debt and not a farthing to pay. I wish to state as briefly as I can the way that I was raised, and the exercise of my mind.

My parents were both from New York State—my father from Columbia county; my mother from Delaware county, both professors of religion; my father a Missionary Baptist; my mother a Methodist, and of course tried to bring up their chil-

dren in the nature and admonition of the Lord. As soon as I was able to read, perhaps at the age of five years, I began to attend Sabbath School. The teachers were very zealous. They were very particular in teaching the theory of religion as they termed it. I was in the habit of repeating a prayer of which I knew nothing except the words, and often my eyes were closed in slumber before my prayer was finished; but how little do we in the state of nature know of prayer. I understand prayer to be the unfeigned and sincere desire of the heart. The apostle informs us that the natural man receives not the things of the Spirit of God, neither can he know them, because they are spiritually discerned. Inspiration also tells us that the carnal mind is enmity against God, and is not subject to the law of God, neither indeed can be. I was in the habit of reading the bible, and of the meaning I was perfectly ignorant. I supposed that everything meant just what it said. I thought my knowledge of the bible was superior to most of my age. I believed that I could become a christian whenever I chose, and I intended to become an exemplary christian. I wished to be noticed for my piety. I did not intend to die in my sins, but I was young and wished to participate in the pleasures of life, and by and by at some convenient time, I would accept of proffered mercy. When about twelve years of age I read in a newspaper that the prophecy of Ezekiel and Daniel was nearly fulfilled. I feared that the great and notable day was at hand. I knew that I was not prepared to hear, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I felt that eternal punishment must be my portion. So I at once proceeded to do what I supposed would recommend me to his favor. I prayed often, read the bible more, and tried to perform many other duties. So time passed on, and every day I thought my prospects brighter, but as I began to get over my fright I thought it folly to give up all the pleasures of youth for religion, so I thought that I would just lay it aside until I had more use for it. I enjoyed myself very well for a short time, but my fears came with double their former force. I tried to break it off, but could not. I spent sleepless nights. I tried to pray, but I felt it was a sin to speak the name of God. It seemed that I grew worse and worse, so I determined to break it off if possible, for I could see no pleasure at all. So I began to read novels, and go in company, and quit going to church. My father (an invalid) would sometimes request me to read to him the precious and healing words that Jesus had spoken by the mouth of his apostles. This was a task. It seemed to seal my doom; it seemed that it was more than I could bear, but I strove to banish it from my mind. This I succeeded in to a certain degree. I began to think it a mere whim after all. About this time Elders Coonrod and Whitlock came to our neighborhood and preached. I was anxious to go for they were strangers, and I had a curiosity to see and hear. Elder Coonrod preached first, and when he was done I knew not a word that he had said. Elder Whitlock as he was closing said, A sinner will not look to Jesus as long as they

have any bread of their own, but when their living is spent and they begin to be in want, then they will go to Jesus, but don't go as long as you have any refuge anywhere else; but when you have nowhere else to go, then go to Jesus, and he will receive you. Those words went like jagged arrows to my heart. Something seemed to say, What refuge have you? Have you any lease of your life? You do not know that you will see the setting sun; there is nothing between you and eternity but the brittle thread of life. I felt that I must sink into eternal ruin. I thought that I would request the preachers to pray for me, but I dared not do it. An aged follower of the meek and lowly lamb of God came to me and asked me what was the matter. I told her that I was sinking into eternal ruin and punishment. Eld. Willford then knelt, and with great earnestness implored God for me. The congregation was in tears, and as for me it appeared that his prayer sank me still lower. He pointed me to the Lamb of God that taketh away the sins of the world. He said that Jesus told his followers that they that mourned should be comforted; and blessed are they which do hunger and thirst after righteousness, for they shall be filled. Ah, I felt that I did not mourn aright. I did not hunger and thirst as I ought. They told me that Jesus was able and willing to save to the uttermost. They told me that Jesus sweat as it were great drops of blood in the garden of Gethsemane, when the sins of a guilty world was laid upon him, but it was of no avail. Those precious promises were not mine. I thought that it was not possible for God to pardon me, and still be just. They said that his grace was sufficient to save the thief upon the cross. I felt that I was the vilest of all creation. I thought that the yawning gulf was but a few steps before me, and I must sink to rise no more forever. All that I could do was to cry out with one of old, "Lord save, or I perish." I felt that I had sinned away my day of grace, and it was too late to even hope for mercy, but still the inquiry would arise in my mind, What shall I do to be saved? I could do nothing but beg for mercy.

And in this condition I returned home, and for twenty-two days I wept and tried to pray. I felt that I committed sin enough every moment, to sink me. Sometimes the agony of my soul was so great that I forgot where I was. I almost loathed food, I could not sleep, for in my sleep I imagined that I was in torment. I felt that God was holy, just and good, and could not look upon sin with the least degree of allowance, and where God and his Christ was I never could go. There was some that conversed with me that, laid so many good works before me that I was in despair, of being able to perform them. Another class said that Jesus bowed his head and gave up the Ghost and said that it was finished, he had done the work that he cared to do. What did he come to do; an Angel said that he should save his people from their sins, and when I could give up self and throw myself upon his mercy, that he would save me, and so I lived on until August, 15th 1858—A beautiful Sabbath day, this day I spent alone in weeping and trying to

pray, I thought that it was the last day that I should behold, the sun was setting, and it seemed to me that the sun was darkened, and I looked upon it as I tho't for the last time. I started to the place that I had been in the habit of going to pray. I felt that all of God's creation frowned upon me, I thought that the sentence was about to be passed. Depart from me ye cursed into everlasting fire prepared for the Devil and his Angels.—My soul was writhing in agony. My pen cannot describe the extreme anguish of my soul one short step and I was gone I cried to God for mercy, I had done all that I could do. I felt that it was but just that I should be lost, I felt that if it was his will that I should perish, that I was reconciled to his will, whatever it might be concerning me. In an instant my burden was gone, I felt as I had never felt before, my prayer was turned to a song of thanksgiving and praise, the first thing that occurred to my mind was

Amazing grace how sweet the sound
That saved a wretch like me, &c.

the light that shone into my mind was far above the brightness of the sun, I could look with the eye of faith and behold a smiling Jesus saying, thy sins which are many are all forgiven thee, shurely in blessing he had blessed me. I could cry out with one of old my soul doth magnify the Lord. The sun never shone even at noonday with such splendor as it then did. I did not wonder that all of Gods creation praised him, the plan of life and salvation though Jesus Christ, was perfectly plain to me, and I wondered that I could never see it before, numerous passages of scripture, came to my mind that I had never known no meaning for before, something seemed to say if ye love me keep my commandments. I felt a strong desire to be with God's children, I loved every body. I wanted to follow Jesus, in the ordinance of baptism, there were five churches in that vicinity, now which was right? I went to meeting the third day after that, to hear an Old School Baptist preach. Elder A. P. Willford, he preached Jesus as a complete saviour and man utterly, helpless without ability or will to extricate himself, he told me all that I had experienced, I felt a sincere love for this old fashioned people that I had once hated, I went forward and gave a reason of my hope in Christ and was received in fellowship by the Church Called Bethel near Hillsboro Montgomery Co. Ill., and I was baptised on the Sabbath following by Elder A. J. Willford I was a few days over fifteen years old, my youthfulness has caused me many doubts since that time, of which I cannot now speak. My companion and myself at present belong to the Eagle Creek Church.

Yours with respect,

S. ROSALIE BAKER.

MEHMIN, Pratt Co., Ill., July 17, 1864.

DEAR BROTHER BEEBE:—I thought some of writing a few lines for publication, but I feel so little and unworthy that I am afraid that I would crowd out better matter. I thought of telling what I hoped the Lord had done for me, if anything. I always had strange and serious thoughts on the subject of religion. The first time that I ever saw myself such a great sinner was in 1858. There was meeting here, and brother McKay when

starting away he said to me, Put your trust in Jesus. Oh, if there had been a sword pierced me to the heart it could not have caused me more distress. I thought that I was one of the biggest sinners on earth. I did not see how God could be just and the justifier of such a sinner as me, and was made to cry out, Lord be merciful to me a sinner. It appeared that there was no mercy for me I was such a sinner. After I would go to bed of a night I would lay and study, and think that I would not live to see morning; that hell was my portion, and that when my folks would wake up in the morning they would find me dead. I was in that situation for six months. I was going to one of the neighbors. I did not want to go, for I thought I should not live till I got home, but mother insisted on my going, so I started with a heavy heart, and got a piece from the house, and I thought I heard a voice say to me, Come my blessed of my father and inherit the kingdom prepared for you from the foundation of the world. I never went such a happy road in my life. It seemed as though everything was praising God. It was joy that was unspeakable and full of glory. I never could express what I enjoyed at that time, and thought I never should see any trouble again, but it was not long until doubting and fears commenced. Then I thought that I was just excited, and there was nothing only imaginary ideas. Then some of the promises would come into my mind that would give me another happy season. There was a duty seemed to rest on me which I could not think of performing, for it seemed as though I was not fit to be with such a happy people as the Old School Baptists, and I never had any love for any other denomination, but I dearly loved them. I was always glad when meeting time would come so I could get in the corner of the house or some other place and hear them talk of the kingdom of God and his promises, but did not want them to know that I was paying any attention to what they was talking about. I just thought if I was only fit to be one of that number I would of give worlds if I had of had them to give to be with them. That was about two years before I went forward to the church, after I received a hope, if ever I did, to tell them about the way the Lord had been leading me in ways that I had not known, and in paths I had never trod. I went forward to the church the 25th day of May, 1861. I don't know what I told them. They received me, and the next day following I was baptized by Eld. J. B. Moore. That was a happy day to me, but oh, my leanness and sinfulness. It seems to me that if they knew how bad and good for nothing I was, they would not claim fellowship with me. It seems to me that I have been more of a disgrace to them than an honor. "The Lord knoweth them that are his," are sweet and comforting words to one so unworthy as me. We have preaching here every month by brethren J. H. Myers and J. Alsbery. This church is in peace, which we ought to be thankful to the giver of all good for his blessings to us, and for the privilege of meeting each other where we can worship God according to the dictates of our own hearts.

Brother Beebe, I will quit, for I have written more now than will interest any one while reading it. I hope you will correct all mistakes. Do with this as you think best, and all will be right with me.

Yours truly,

ANNA ARMSWORTH.

NORTH BERWICK, Me., Dec. 1, 1864.

DEAR BROTHER BEEBE:—It has been a long time since I have written anything for the "Signs of the Times" except obituaries, for I have felt that others could write more to edification. But I now feel moved upon to write a little, informing the readers of the "Signs" how we are getting along at North Berwick. In the first place I will say that we, "having obtained help of God, do continue until the present witnessing both small and great saying none other things than what Moses and the prophets did say should come." This is what we understand it is to worship God, standing upon the foundation of the apostles and prophets, Christ being the chief corner stone. Our meetings the past summer have been well attended the most of the time. Quite a number that had received a hope in Christ were moved upon to come to the church and talk with them, and if the church could be satisfied that they had passed from death unto life to follow Christ into the water, and before our September meeting six were enabled to do so, and were baptized. Our Yearly Meeting last September was very interesting. Elders Wm. J. Purington, Hiram Campbell and John A. Badger were present, and Eld. Purington stopped with us two Sundays after our Yearly Meeting closed, and preached every evening within that time (with two or three exceptions) in different places within the bounds of our society, which did edify and instruct the children of God in general. Since our Yearly Meeting twelve more have come to the church and have been baptized, of which makes eighteen in all since the 7th of last August, and others are very much tried in their minds, feeling it their duty to come to the church and to follow Christ, but are afraid that they are not fit subjects. Sunday, the 20th day of November, Eld. Hartwell was with us. He preached that day and evening at the meeting house, and the next Tuesday and Wednesday evenings in other places, much to the edification of the brethren and sisters that heard him. May God continue to gather in his children in this and other places until all are gathered in. Yours,

WM. QUINT.

Inquiries after Truth.

ELDER BEEBE:—Please give your views on the latter clause of the 36th verse of the 22d Chap. of Luke. "And he that hath no sword, let him sell his garment and buy one." And also the 28th verse, same chapter. "And they said Lord, behold here are two swords, and he said unto them, it is enough." And also your views on the 52d verse of the 26th chap. of Matthews. "Then said Jesus unto him, put up again thy sword into its place, for all they that take the sword shall perish by the sword."

GEO. S. FABUE.

BROTHER BEEBE:—If it will not be asking too much, I would like for you to give your views, through the "Signs of the Times," on the Thessalonians ii. 3-4., and oblige an enquirer after truth,

DAVID COLLINS.

BROTHER BEEBE:—Would it being asking too much of you to give your views on the following passages of scripture: Gen. vi. 6; Num. xxiii. 19; Jonah iii. 10.

WM. DINE.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 16, 1864.

CONCLUDED FROM PAGE 184.

"Let every soul be subject unto the higher powers," &c. Rom. xiii. 1, 2.

In resuming the subject of the subordination enjoined by the apostles upon "every soul," as we proposed in our last, we will now speak of the principalities in heavenly places; "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Eph. iii Vs. 2. As in our former article we called the attention of our readers to the various institutions of power or authority ordained by God for the punishment of evil doers, and for the protection of the just, in the civil, social and secular department; we propose to devote this article to the powers which be, as institutions of God, for the government of the spiritual kingdom of our Lord Jesus Christ. In the organization of the gospel church as the spiritual kingdom of our Lord Jesus Christ every institution of power is of God, as we propose to show, so that none can be disregarded by the saints without disobedience to God, and any claim of power or authority in any department of the church which God has not given, is usurpation, which cannot be respected without disobedience to God. In setting forth these principalities and powers we begin with:

First, The King. Of him Isaiah prophesied saying, "Behold a king shall reign in righteousness, and princes shall rule in judgment." Isa. xxxii. 1. As the "King of Righteousness, and after that also king of Salem, which is the king of Peace, and Priest to the Most High God," our Lord Jesus Christ presides over all the affairs of his church and kingdom, the King Eternal, immortal, invisible, the only wise God, our Savior." Heb. vii. 1-2, 1 Tim. i. 17. "The only and blessed Potentate, the King of kings, and Lord of lords, 1 Tim. vi. 15. His power and regal majesty he received from the Father. "But unto the Son he saith, Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of the Kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." Heb. i. 8-9, Psa. xiv. 6. "He that sitteth in the heavens" has said, "Yet have I set my kingdom upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me," Thou art my son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance,

and the uttermost parts of the earth for thy possession." Psa. ii. 6-8. In his assumption of his Mediatorial throne, as preached by Isa. lxi. 1-3 his inaugural proclamation is published thus.—"The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the weak; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called the trees of righteousness, the planting of the Lord, that he might be glorified."

Of the perpetuity of his kingdom, dominion or government we are assured that his "kingdom is an everlasting kingdom, and all dominion shall serve him."—Dan. vii 27. It is called "The everlasting kingdom of our Lord and Savior Jesus Christ."—Pet. i. 11. The Lord said unto my Lord, sit thou on my right hand, until I make thine enemies thy footstool.—The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies."—Psa. cx. 1 2. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generations, and the heavens shall praise thy wonders. O Lord, thy faithfulness also in the congregation of the saints." "Then thou speakest in vision to the Holy One and saidest, I have laid help on one that is mighty; I have exalted one chosen out of the people, I have found David my servant; with my holy oil have I anointed him; with whom my hand shall be established; mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. I will beat down his foes before his face, and plague them that hate him." "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation, also I will make him my First Born, higher than the kings of the earth, my mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."—Isa. lxxxix. From these scriptures we are assured that the government and kingly power shall endure as the days of heaven; he must reign till he hath put all enemies under his feet.—1 Cor. xv. 25.

Second, His reigning power embraces all the power of earth and heaven, as he said to his disciples, "All power is given unto me in heaven and in earth."—Mat. xxviii. 18. This universal and unlimited authority was given him of the Father as he said in that most solemn appeal, when he lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy son, that thy son also may glorify thee; as thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xviii. 1 2. His power is not derived from men; but is infinitely superior to all the powers of the earth, for he hath on his vesture and his thigh a name writ-

ten, King of kings, and Lord of lords,"—Rev. xix. 16. Hence all earthly principalities and powers are put under him, and he is exalted far above all principality and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."—Eph. i. 21-23. This unlimited power embraces his power in providence in governing and controlling all things in heaven and earth, and also his power or dominion in, over, and through the church which is his body.

Third, His reigning power over all things to the church embraces his power to redeem, quicken, justify, and glorify all his members; to protect, sustain, deliver and comfort them in all their pilgrimage on earth, and exalt them to their mansions of unfading glory. He alone is endowed with power to reign in, and rule over his body the church. No other power to legislate is known in his kingdom.—All laws in his church to be valid must bear his royal seal. Nor are any ordinances to be known or observed in his kingdom but these which he has ordained.—The keys of death and hell are in his grasp. He openeth and no man can shut, and shutteth and none can open, and he holds the stars in his right hand, and can at any moment command more than twelve legions of angels to execute the sovereign orders of his throne.

Secondly, In the organization of the gospel kingdom, Christ has given authority to his princes to rule in judgment. Isa. xxxii. 1. Not to make laws but to rule in judgment, that is to interpret his laws, and apply them as the only divinely authorized rule for the government of the subject of his spiritual authority. Jesus said to his apostles, "Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."—Mat. xix. 28. To qualify the apostles for the discharge of this important work, they required a greater amount of power than that which was given to their brethren. To them the king gave the keys of the Kingdom of heaven, that whatsoever they bound on earth should be bound in heaven; and whatsoever they loosed on earth should be loosed in heaven. By the keys, we understand the immediate inspiration of the Holy Ghost. In their commission he commanded them to teach baptized believers to observe all things whatsoever he had commanded them; and lest any precept, ordinance or rule might be forgotten, he promised to send the Spirit of truth whom the world cannot receive, who, when he came, should bring all things to their remembrance. And as, without this key, they were utterly incompetent to give judgment with infallible certainty that their decisions were ratified in heaven, he bade them tarry in Jerusalem until they should be endowed with power from heaven. As all power is of God, it must come from heaven. Therefore, "When the day of pentecost was fully come, they were all of one accord in one place. And suddenly there came a sound from heaven

as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak as the Spirit gave them utterance." Acts ii. 1-4. Their ability to sit in judgment, to bind and loose, as God would approve and ratify in heaven, was the power with which they were to be endowed from heaven, when filled with the Holy Ghost, and speaking only as the Spirit gave them utterance, they could not fail to bind and loose according to the will of God. Consequently their decisions are final and conclusive, admitting of no appeal to any higher tribunal. As the apostle John declares, "We," (the apostles) "are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 6. As these authorized apostles, judge and speak as the spirit of truth dictates, all who profess the same spirit of truth in their hearts will hear, and be governed by their decisions. They know that, as the authority of the apostles is of God, they cannot reject the apostles' decisions, instructions and admonitions without involving themselves in disobedience to God. Thus next to the King, the apostles occupy the highest position of power of authority in the church of Jesus Christ, and let every soul in the spiritual kingdom be subject to them as the higher power; knowing that their power is of God. All that is approved of God in doctrine, discipline, ordinances and order, faith or practice, is found in their decisions and instructions to the church of God; and all the saints are as imperatively required to reject all that the apostles have not enjoined, as they are to observe and obey all that they have enjoined.

Thirdly. Paul as one of the enthroned judges, has given us a list of smaller gifts which God has clothed with less authority than that of the apostles or judges. "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversity of tongues," &c., 1 Cor. xii. 27, 28. - Compared with Eph. iv. 11, 12, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints," &c.

The next grade below the apostles in authority in the church are called prophets. The prophets under the old dispensation were holy men who spake as they were moved by the Holy Ghost, or by whom God spake to the fathers. Heb. i. 1. In the gospel church Paul speaks of the gift of prophecy as a higher than ordinary gift for preaching and exhortation. "And though I have the gift of prophecy, and understanding all mysteries, and all knowledge." 1 Cor. xiii. 2. Again, Follow after charity and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God; for no man understandeth him; howbeit in the spirit he speaketh mysteries. But he that prophesieth speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an un-

known tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." 1 Cor. xiv. 1-5. The apostle evidently gives a decided preference to the gift of prophesying, and recommends that it be desired rather than other gifts; especially from the consideration of its being more useful in edifying the church of God. "Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas and Simeon." As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." Acts xiii. These prophets were certainly very eminent ministers of the gospel, who being separated to the work whereunto the Holy Ghost had called them, went forth preaching the word in the synagogues of the Jews—see verse 5. These were endowed with authority or power, which was respected in the churches of the saints.

Fourthly. The next grade of importance and power is that of Teachers, or as stated, Eph. iv. 12, "Evangelists, and some pastors and teachers." An Evangelist is, according to Butterworth, a bearer of good tidings; and Webster says, a preacher or writer of the gospel, who is not the pastor of any particular church. But Paul enjoined on Timothy, who was at the time pastor or bishop of the church of Ephesus, to do the work of an Evangelist, and make full proof of his ministry. 2 Tim. iv. 5. There certainly is a distinction between the gift of preaching the word, and that gift which qualifies for the pastoral office. There are those who preach the word to the edification of the saints, who seem very deficient in those pastoral qualifications which are requisite for taking the oversight of the church of God. But in either case the preacher, or the pastor, must be called to the work as was Aaron, and invested divine authority to preach among the Gentiles the unsearchable riches of Jesus Christ. Although the pastor, or bishop, is not to be a lord over God's heritage, yet is he to take the oversight of the flock, and he is under a solemn charge to "Preach the word; be instant in season, out of season; to reprove, rebuke and exhort with all long-suffering and doctrine." 2 Tim. iv. 2. "These things command and teach. Let no man despise thee." Titus ii. 15. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." 1 Tim. v. 17. From these and other portions of the word we see that God has given power or authority to pastors and teachers to rule in the church, and that their authority, being of God, must be respected by all the saints. But it is to be remembered that they have no discretionary power, not a particle of authority outside of the law of Christ. With all authority they are commissioned to teach the saints to observe all things whatsoever Christ has commanded them, but no power of God; or from God, to teach for doctrine the commandments of men. They are to rule by applying authoritatively the divine rule which Christ as Head over all things to his church has given. No apostle, bish-

op, elder, prophet or evangelist has any legitimate power in the church of God beyond that; all beyond is usurpation and obedience to it is rebellion against God. With this distinct understanding of the ruling power vested in the ministers of Christ whom he has authorized to take the oversight of the flock, we will next consider the obligation of the saints to respect their authority.

"Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, to-day, and forever." "Obey them that have the rule over, and submit yourselves; for they watch for your souls, as they that must give an account, that they may do it with joy, and not with grief; for that is unprofitable for you. Heb. xiii. 7-17. While the ministers of Christ are to apply the divine rule for government of the church they are themselves held under strict responsibility to Christ for the manner in which they discharge their responsible duty, and they are to be remembered and obeyed. No christian can release himself from the obligation the instructions, warnings, reproofs, admonitions or rebukes which Christ has commanded them to administer in his name, according to his word, without disobedience to Christ. Jesus said to his commissioned ministers, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Luke x. 16.

In the church, as in the world, every soul is commanded of God to be subject to the higher powers; and to recognize no legitimate power, in the church or in the world, but such as God has instituted and ordained for the punishment of evil doers, and for the praise of them who do well.

The apostle John, in instructing the saints by what standard to try the spirits, has said of the many anti-christs which were already in the world, "They are of the world; therefore, speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. Hereby know we the spirit of truth, and the spirit of error." 1 John iv. 5, 6. Let us then carefully and prayerfully try ourselves by this standard, that we may know beyond the shadow of a doubt what manner of spirit we are of. Are we adhering steadfastly to what the inspired servants of God have spoken, or are we listening to what the world approves? And in our connection, communion and fellowship with others, do they hear what God, by the mouth of his servants, has spoken—or do they speak of the world? We cannot serve God and mammon. "Ye cannot drink the cup of the Lord, and the cup of the devils; ye cannot be partakers of the Lord's table and the table of devils." 1 Cor. x. 21.

CLOSE OF VOLUME XXXII.

With this number of our paper we close the almost incessant labor of thirty-two years, in which time a generation has come and gone. What changes have marked these flowing years. What multitudes of our early associates have finished their mortal course and gone the way of all the earth, would require volumes to record. The pleasure we have enjoyed in the constant correspondence we have

held with the thousands of our brethren throughout the wide range of our extensive circulation, the assurance of friendship, fellowship and sweet communion, has been very great. The kindness in which our feeble efforts have been received, and the forbearance with which our weakness and imperfections have been overlooked, holds us under lasting obligations to the thousands of our readers. The generous sympathy tendered to sustain us, when the continuance of our publication was threatened by adverse circumstance, was seasonable and substantial, and we cordially return our grateful thanks for the contributions received in the time of our embarrassment. The various anti-christian institutions, of which we have constantly warned our readers, have culminated as we anticipated, in a sea of blood, and the end is not yet. What scenes of trial, distress or persecution yet awaits those who still desire to walk in the footsteps of the meek, lowly and loving Savior, we must wait to see. To us all the elements of nature seem highly charged with the spirit of violence, and who may be called to resist unto blood, striving against sin, during these days of tribulation is not for us at present to know. The severe conflicts through which we are now passing, will probably sever like refiner's fire and fuller's soap, to purge and cleanse our ranks of false and nominal professors: for the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron. If these days are not even now actually upon us, they cannot be far off; and if we have not mistaken the signs of the times, we have special need to "watch and be sober,"—to call mightily upon the Lord, to support and sustain us by his power and grace, and in due time bring us forth from the furnace, like gold that has been tried in the fire.

The opposition which we have encountered in the publication of our paper has been varied and potent; but having received help of God as we trust, we have been thus far sustained. Whether our publication can yet be dispensed with, without loss to the lovers of truth, is a question to be decided by our patrons. We propose to continue, if permitted, and on the same terms as at present, namely, One dollar a year, if paid in gold, or its equivalent in paper currency. Although at the time of writing this, two dollars and thirty cents (in paper, except it be on Canada Banks) is only equivalent to one dollar in gold, still we propose for the present to receive subscriptions at two dollars per year, strictly in advance. If paid in advance we can lay in our stock for the year, at present prices, which may be doubled before the end of the ensuing year.

As we shall publish but a limited number of extra copies of the next volume, those who desire to secure the whole volume on the above terms, should send in their orders immediately. Those who decline to continue their subscription for the next year should be sure and let us know immediately, as we cannot afford to lose several numbers before we hear from them.

Those who order their papers to be

continued or stopped, should write their names and Post Office address in a plain hand; and those who desire to have their Post Office changed, must be particular to give us the name of the Post Office at which they have been receiving, as well as of that to which they wish to have them hereafter directed.

Circular Letters.

The Maine Old School Baptist Association, convened with our sister church at Jay, Franklin Co., on Friday, Saturday and Sunday, September 9th, 10th and 11th, 1864, to the churches of which she is composed. Grace to you, and peace from God our Father, and the Lord Jesus Christ.

DEARLY BELOVED BRETHREN, and we might add, holy brethren, partakers of the heavenly calling, beloved of God, called to be saints.

Our covenant keeping God has not forgotten or forsaken his people, for he has permitted the great wheel of time to move on its course, until the period has again arrived for the anniversary of meeting as an Association of churches. How has it been with you my brethren the past year, and how have you fared? Have you been uninterrupted with doubts and fears, with tribulations and sorrows? Have you been carried toward your eternal home on flowery beds of ease? Or have you learned by experience that the dear words of our Savior are true where he says, "in the world ye shall have tribulation?" We find by reading in the Word of God, that the saints of the living God, always have been, still are, and always will be, while time continues, a poor and afflicted people, that they are troubled on every side, yet not distressed, perplexed, but not in despair, persecuted, but not forsaken, cast down, but not destroyed.

And now dear brethren, what subject shall we choose at this time, and on this occasion for our consideration?

Shall we take the subject of war? This subject seems to engross the thoughts and mind of the children of men, more at the present, than any one thing. Does our minds dwell upon what has taken place in our land for a few years past, with satisfaction and delight? If so, the subject of war would be the most delightful theme we could choose. Or do we feel to sigh and cry for all the abominations that be done in the midst thereof? If this be truly the case with us, then we have one evidence at least, that the man clothed with linen, which had the writer's ink-horn by his side, has set his mark upon our forehead, and we shall love the subject of peace. Then let us for a few moments consider the word peace. A very small word, with only five letters in it, yet big with meaning, and like a boundless ocean, and as lasting in duration to the saints as eternity itself. And yet this wicked world don't know peace; "the way of peace they have not known." "The wicked are like the troubled sea, when it cannot rest; whose waters cast up mire and dirt; there is no peace (saith my God) to the wicked."

They love war, strife, and contention, mixed with blood and destruction. But the saints of God love peace. They are peace-makers. The Savior says, "Blessed are the peace-makers, for they shall be

called the children of God." They are not called, or acknowledged to be the children of God by the world, but by God himself.

Think of the time my brethren, before you knew what peace was, when you was burdened on account of your own transgression and sinfulness, when you found yourself, as it were, arraigned before God's tribunal. It was there you pleaded guilty, and acknowledged your condemnation just; the sword of justice seemed ready to cut you off, and your constant cry was, "God save me; Lord be merciful to me an unworthy, and undone sinner." Mercy was all you plea. Was it not about this time that the King and Prince of peace came to your relief, and revealed himself to you as such, and informed you that your sins, and the chastisement of your peace was laid upon him. Did he not speak peace to your troubled soul, when no other power could have calmed the troubles of your mind. And did you not experience peace in believing and joy in the Holy Ghost. Peace in believing that he was your Savior and Redeemer. Peace in believing that your sins were all pardoned, and you was an heir of God, and a joint heir with Jesus Christ. And while you live you will have peace in believing God's everlasting, unchangeable and eternal truth. And when you felt that your peace was like a river, did you not feel that your peace was made with God, and with your fellow men? It was in Christ that you had peace. Did you then feel like making war with any one? No, not by any means! For peace from God, and the love of God was shed abroad in your heart by the Holy Ghost. You was then prepared and made willing by the power of God to love your enemies, to bless them that cursed you, to do good to them that hated you, and to pray for them which despitefully used you, and perscuted you.

This is the way, dear brethren, that we received Christ Jesus the Lord. And shall we not do well to walk in the way, until our heavenly Father calls us home. Yes, walk in the way of his commands, and let the peace of God rule in our hearts. We need not be left in the dark in regard to what our duty is toward our brethren, or the world, for it is very plainly pointed out in the word of God, and if we walk according to this rule, we shall live in peace among ourselves, and this will prove that we are spiritually minded, and this you know is life and peace. But if we walk contrary to this, we shall have strife and contention among ourselves, and this will prove that we are carnally minded, and this we are informed is death. And wherever strife and contention is found between brethren, you will find that their peace of mind is destroyed.

Let us stir up one another pure minds by way of remembrance, and put one another in remembrance of what is written for us to observe and do. Hark and hear what Paul says: "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, if any have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things, put on charity, which is the

bond of perfectness." Col. iii. 12, 13, 14. And again: "I therefore, the prisoner of the Lord beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. iv. 1, 2, 3. "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." If we bear these things in mind, and are careful to observe these admonitions, we shall have peace which the world knows not of. And we shall have eyes to "Behold how good and how pleasant it is for brethren to dwell together in unity."

And now my brethren, let us not only be in peace among ourselves, but if it be possible, as much as lieth in us, live peaceably with all men, and not forget that supplications, prayers, intercessions, and giving of thanks, be made for all men. For kings, and for all that are in authority, that we may live a peaceable life in all godliness and honesty.

"Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

J. A. BADGER, Moderator.

R. TOWNSEND, Clerk.

Marriages.

Oct. 19.—At the Parsonage, in Hopewell, by Eld. P. Hartwell, Mr. ANDREW HART, of Hopewell, and Miss MARY F. PHILIPS, of West Amwell.

Obituary Notices.

ELDER BEEBE:—Please publish the obituary of my dear wife. She died August 1, 1864, aged 70 years, 6 months and 8 days.

DANIEL FURNALD, NELSON VILLAGE, N. H., Nov. 17, 1864.

DEAR BROTHER BEEBE:—I am again requested to drop a notice to you of the death of my little grand-son, DEBOY RILLIOT HOLSHENHEAD, son of Aaron and Rhoda Holshenshead, who was drowned by falling off the mill dam in the deep water below in the Aughtwick stream near Maddensville, Huntingdon Co., Pa., aged 6 years, 9 months and 5 days. This was truly a very amiable child, rather smart and promising, but he is gone the way of all the earth, leaving a father, mother, brothers, sisters, and many relations to follow after. May the Lord grant to sanctify this dispensation of his providence to his name's glory and their good.

ALSO,

WESLEY CLEAVINGER, a nephew, who departed this life on the 4th day of November, 1864, aged about 34 years. His disease was consumption. He was not a professor of religion, but a very pious young man, leaving every evidence of a peace with his God and a strong confidence in Christ as his hope of glory, and seemed only to have one thing to regret in his dying hours; that was the neglect of duty in obedience to the cause of Christ. He left a wife, two children and many friends to mourn his loss, but not as those that have no hope.

J. CORRELL.

HARRISONVILLE, Fulton Co., Pa., Oct. 15, 1864.

DEAR BROTHER BEEBE:—You will please give the following notice a place in your valuable paper, the "Signs of the Times."

DIED.—In Bowling Green, Kentucky, on the 25th day of July, 1864, after a short but painful illness, and in the 45th year of her age, Mrs. HARRIET HALL, consort of George H. Hall, and daughter of Samuel L. and Mary T. Page. Sister Hall was not a member of the church, but had made a profession of religion about four years before her death, and would have cast her lot with the Old School Baptist church, but there was none near enough to her. She was an exemplary christian in all her deportment, and adorned well the profession of her faith. She was a devoted wife, affectionate mother and kind and obliging neighbor. She leaves behind her a bereaved husband and five children, and a large number of relatives and friends to mourn their irreparable loss. In the closing scenes of her life she leaned with hum-

ble trust upon the merits of her Savior, and prepared for her approaching departure, which was to release her from this sin-marked and embittered world to the realities of those joys that were prepared from the foundation of the world for all those that love his appearing.

"Tis God that lifts our comforts high,
Or sinks them in the grave;
He gives, and blessed be his name,
He takes but what he gave.

Peace, all our angry passions then,
Let each rebellious sigh
Be silent to his sovereign will,
And every murmur die."

MARY T. PAGE.

LOGAN CO., KY., Oct. 29, 1864.

DIED.—Near Brookfield, in this County, Oct. 24, 1864, JANE ALICE REED, daughter of Lewis, and Reed, aged 10 years, 9 months and 29 days. There was manifested in the last hours of this child a very remarkable display of the power of divine grace. Those who attended her death bed unanimously testify the ecstatic joy with which she was enabled to meet the summons which called her away from earth, and the glorious triumph of her faith in the Redeemer. The clearness with which she described the rapture of her soul and triumph of her faith over the terrors of death and the grave has made a lasting impression on those who witnessed her departure.

DEAR BROTHER BEEBE:—I have to give you the sad intelligence of the death of my dear companion, WILLIAM SWANK, who died at his late residence, near Attica, Ind., July 4, 1864. His disease was of the liver, which baffled the skill of his medical attendants. We had three doctors to attend him, but to no avail. He had never made a profession of religion by joining the church, but on Friday before he died he desired me to ask the doctor what he thought of his case, which I did, and he said he was sinking fast. When I told him he said he knew it, then looked around on us all and said, "The Lord be with you all; while on his breast I lean my head and breathe my life out sweetly there." He requested that brother J. J. Goben should preach his funeral sermon, which he did on the 5th ult., to a large congregation. Your sister in deep affliction,

MARY SWANK.

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—**DR. H. A. HORTON'S MIASMA ANTIDOTE.**
The undersigned, having purchased of his widow the sole right to make and vend Dr. H. A. Horton's Celebrated Miasma Antidote, will keep a supply of it on hand, and be ready to supply all orders promptly.

Price.—Per single bottle \$2 00. Single bottle, put up in tin case and forward by mail, \$2 50, the extra fifty cents being required to pre-pay postage. One dozen bottles, packed securely and sent by express, for \$20 00—exclusive of expressage. A liberal discount to those who purchase by the quantity to sell again. Printed directions for using this medicine will accompany each bottle.

Address Mrs. P. A. BEEBE,
Signs of the Times Office,
Middletown, Orange County, N. Y.

READ THE FOLLOWING TESTIMONIALS.

WINTHROP, MISSOURI, Nov. 26, 1860.

DR. HORTON:—I feel it my duty to let you know how much good your Miasma Antidote done me, and two others, last summer, by preventing the ague. I worked, all the summer, at a saw mill in the Missouri River bottom. All the hands were sick with the ague, and so was every body around. I got some of your medicine, and myself and two others took it, according to the directions, and felt nothing like the ague all the while we were there—on the contrary, we enjoyed better health than was usual for us.

A. BIGER.

ATCHISON, KANSAS, Jan. 10, 1861.

DR. HORTON:—I was sick all summer, and all the fall, with the ague. A druggist was owing me, and I took my pay out in fever and ague medicine. I got almost all kinds, and none seemed to do me any good. At last I got a bottle of your medicine, and it helped me very much. I have used up, now, almost two bottles, and I am satisfied that I am as well as ever. Yours, &c., JOHN SHAHAN.

SUMNER, KANSAS, Oct. 3, 1860.

DR. H. A. HORTON—Dear Sir:—Myself and three children had the fever and ague for over two months, and one bottle of your medicine cured us all up in less than a week. Respectfully Yours,
MARY GRIFFIN.

DONOPHAN COUNTY, KANSAS.

DR. HORTON—Dear Sir:—I have been troubled with what the doctors call a liver complaint for several years. At times I have had so much distress that I thought I could not live. Doctoring did not seem to do me any good, so I gave up in despair; but, last summer, I got a bottle of your medicine, because you had been recommended as so good a physician. It did me so much good that I tried another bottle, and now I am on the third, and I feel certain it will cure me.

SARAH PALMER.

LOUISVILLE, March 1st, 1861.

Dear Sir:—You may recommend your Miasma Antidote as high as you please, for it will bear it. I am satisfied that it broke up the bilious fever on me, and I have used it for breaking up the same fever in several cases—always with success.

Your obedient Servant,
JAMES JOHNSON.

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From the *Banner of Liberty*, Middletown, N. Y.

Dr. Horton has received a thorough medical education in the best schools in the land, and has had a great deal of experience in the practice of his profession.

From the *Highland Courier*, N. Y.

Dr. Horton has made fever and ague his study or a long time, and his remedy can be implicitly relied on.

From the *Atchison Union*, Kansas.

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THE "SIGNS OF THE TIMES,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

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To whom all communications must be addressed

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